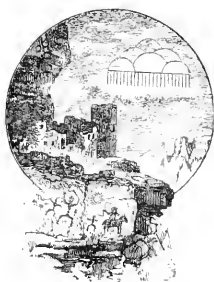


THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



WASHINGTON
GOVERNMENT PRINTING OFFICE
1921

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnaissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyí, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of 2½ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a *scirpus*, and almost certainly *Scirpus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corn-cobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "*Shagowenotha, or The Spirit of the Tides*," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doodanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Fleche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéxthexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odóⁿ*, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to Waçétoⁿzhiⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Chevenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnaissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification.

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-C'ooos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Seomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gaillard. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers.....	2,810
Bulletins.....	9,943
Contributions to North American Ethnology.....	22
Introductions.....	5
Miscellaneous publications.....	39
Total.....	12,819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino, Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde, Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt—a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians" published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaité, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope, Heiltsuk dialect—Bellabella, China Hat, Nohmutsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakwakaikwani subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E						
\dot{i}	e ,	\dot{i} ,	\acute{e} ,	u ,	\acute{o} ,	o u
\tilde{i}	\tilde{e} ,	\tilde{i} ,	\tilde{a} ,	\tilde{a} ,	\acute{u} ,	\acute{o} \tilde{u}
u						

- E obscure e , as in *flower*.
 \dot{i} e are probably the same sound, intermediate between the continental values of \dot{i} and e .
 \dot{i} \dot{i} in *hill*.
 \acute{e} e in *fell*.
 u has its continental value.
 \acute{o} German o in *roll*.
 o u are probably the same sound, intermediate between the continental values of o and u .
 ϵ a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between \tilde{i} and \tilde{e} .
 \tilde{a} German \tilde{a} in *Bur*.
 \acute{a} *aw* in *law*.
 u indicates that the preceding consonant is pronounced with u position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	g	q	q'	x	....
Palatal.....	$g(w)$	$k(w)$	$k'(w)$	$x(w)$	....
Anterior palatal.....	g'	k	k'	x'	u
Alveolar.....	d	t	t'	s	....
	(dz)	(ts)	(ts')	....	....
Labial.....	b	p	p'	....	m
Lateral.....	L	L	L'	l, l^1	....
Glottal stop.....	ϵ	....	....	....	....

$h, y, w.$

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are k sounds pronounced with the soft palate. x corresponds to ch in German *Boch*. The palatal series corresponds to our g (hard) and k . x is like x , but pronounced farther forward. g' and k' sound almost like gy and ky (with consonantic y); x' is the German ch in *ich*. d , t , and s are almost dental. L , L' , and L^1 are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In l the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. l is the same as the English sound. ϵ is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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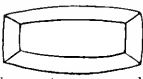
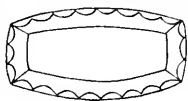
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I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Lôqwēlāx: lôq'wē).—Wā, hēm daax^{na} 1
lôqwēlaēnoxwaxa lôq'wēs sōbayowaxs laē lāxa āl.lē. Wā, gril-
mēsē lā'aa lāxa l.lāsmadzexekūlaxs laē dōq'lūx'idxa ēk'ētēlaxa
k'lēāsē l.lēnāk'a. Wā, hēmēsēxs k'lēsāē k'lēpela qā's hē'maē
dōqwasōsēda nāq!eqē lax kūsensē'sēwē. Wā, gril'mēsē q'lāxa 5
ēk'axs laē sōp!rxōdx q'lē!ēp!ēnx'sē'sta lāxens q'lwāq!waxts!ā-
nā'yēx, yix wag'it!ēx!aasas. Wā, gril'mēsē tlax'īdēxs laē tem-
k'ōdx 'nēmp!ēnk'ē lāxens bā!ax qā lawāyēs t!ēmgūlts!ēx!ā'yas.
Wā, lā bāl'īdx mōp!ēnk'as wāsgemas lāxens q'lwāq!waxts!ānā-
'yēxs laē temx'sēndeq. Wā, gril'mēsē lāx'sēxs laē kūsēndeq 10
nāq!eqax dōmaqas. Wā, gril'mēsē kūs'saakūxs laē sōpālax
dōmaqas qā 'nēmdenēs lāwōyās hāyāqaxa dōmaqē. Wā, lā
aēk'la sōpā!aq qā neqelēs. Wā, hē'mis qā k'lēsēs selgwasnokwa
qaxs hē'maē āwābewēsa lôq'wēs dōmaqē. Wā, gril'mēsē gwā!ēxs
laē sōsēbenōdzēndeq qā lēxoyowēs yix 'nēmdēnāē wādzēng'iwa- 15
sasa ōbā'yasa lôq'wē. Wā, lā mōdenbalēda 'nēmp!ēnk'ē lāxens
q'lwāq!waxts!ānā'yēx yix 'wādzegoyūwasa lāxēs k'ak'ilx'alaēnā'yē.
Wā, lā ōxsgrīwā'yas 'nēmp!ēnk'ōstā lāxens ts!ēx'uts!ānā'yaxsens
q'lwāq!waxts!ānā'yēx. Wā, laēm!lā lāxs 'wī!aen q'lwāq!waxts!ā-
nā'yēx lē'wēns qōmax yix 'wālagāk'īlasas. Wā, lā 'nēmp!ēng'apa 20
āwābāyasēxens ts!ēx'uts!ānā'yasēns q'lwāq!waxts!ānā'yēx yix 'wā-
dzegabāsas. Wā, lā mōden lāxens q'lwāq!waxts!ānā'yēs yix

- and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off: and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz, and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the |  paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way: | When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |

23 māmōp!enk!elavās lāxens q!wāq!wax!ts!lāna'yēx yīx 'wāsgemabasa.
 Gaemxat! lōq!lūsa 'wālasē k!wēlasx! q!lōq!egāla k!wēl lēlqwāla-
 25 la'ya. Wā, g'il'mēsē g'wāl sōpālax ēwanōdza'yasēxs laē g'a
 g'wālēg'a (fig.).

Wā, lā hāng'aelsaq qa's sōbēleg'indēq qa lōbēg'ax'idēs. Laem
 āxālē xek'lūmas lāx ōgūg'a'yas. Wā, lō'mō la sōplētsō'sē. Wā,
 āl'mēsē g'wāl sōbēleg'iqēxs laē māldeu lāxens q!wāq!wax!ts!lāna'yēx
 30 yīx wāgwasas hā'stāla lē'wis wā'sbēlexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alīlas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'limlayowē qa's k'lim'idēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē g'wālexs laē k'lim'idēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'limlaq. Wā, lā aēk'la k'lim'idēx ōxsgriwa'yas
 35 lāxa l'lasadza'yas. Wā, g'il'mēsē g'wālexs laē k'limlēlegendēq
 qa pelsgemx'idēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē g'wālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēl'lēdēxa malts!aqē lāx ōxsgriwa'yas. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxa gē'nāsa g'wāxnīsē qa's malēx'widēq qa's kwēts!lālēs
 40 lāxēs k!at!lasē. Wā, lā āx'ēdxa dzeqūtē qa's yihdzelts!lālē lāx
 la q!ōts!ēwatsa kwēsdek'wē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts!ōltowē gēlyayā qa's k!at!lēdēs lāx āwī'stās
 ōgulāxtā'yasa lōq!wē g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs
 45 laē g'ēxaq qa lenx'widēs. Wā, laem g'wāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one
person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wā, hēm q!el!alalasōsa k!wēlē bēbegwānemō 'wāla'yasa lōq!wē. 46
Wā, g'il'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēx'yix 'wās-
gemg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemix 50
'nāl'nēmōxla lōq!wa. Wā, laem la lāxa gwāsa'yē k!wēlasa. Wā,
hē'mis lōq!ūsa k!wēlasaxēs 'nēmēmota babelālas 'wāsgemg'i- 50
graasē lōq!wa. Wā, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wā, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx'yix 'wāsgem-
g'ig'aasasa lōq!wē. Wā, laem hēlexstalilats!ēsa hayasek!āla 55
lē'wis sāsēmē. Wā, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k!lōdēlē 55
lō'ma lāwelgemā'yasa g'igema'yē. Wā, laem maltaq lē'wis 'nē-
mōkwē. Wā, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yinxā'yasa lēlōq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wā, laem hēlexstaliltsa 'nēmōkwē. Wā,
aem 'wēla laxēq. 60

Dish for pounding Salal-Berries.—Wā, hēm g'il āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lōāsē l!ēnāk'a. Wā, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx'yix 'wāsgemasas. Wā, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx'yix
wādzewasas. Wā, lā ts!ēx^uts!āna'yē 'wālasgemmasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wā, lā āx'ēdxēs sōbiyowē qa's sōplēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g'ildasē. Wā, g'il-
'mēsē la pēlsgemxs hē āx'ēdxēs k!līmlayuwē. Wā, lā qep!ēls-
qēxs laē aek!la k!līm!ēltsenūdeq lē'wis āwābā'yē lē'wis ōbā'yē
qa k!lēsēs sēnoqwa. Wā, g'il'mēsē gwālxā ōsgema'yaxs laē 70
hāng'aelsaq qa's k!līm!ēlēg'indēq qa k!lōāsēs tenx'tslās. Wā,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |

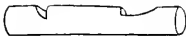
1 **The Making of Boxes.** — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 gíl'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis
xelywāla k'lāwayowa. Wā, lā xūtsēstālasa nexx'āla k'lāwayō
lāx ēwanux'ts'lāwasēs ēaxelase'wē. Wā, gíl'mēsē gwālexs laē
75 āx'ēdxēs xelywāla k'lāwayowa qa's xelyūleg'indēs lāq qa ālak'lā-
lēs qēsc ōgūg'a'yasa leg'atslāxa nek'lūlē. Wā, lā yūem la
gwēx'sa gīldasaxs laē gwāla. Wā, laem gwāla leg'atslāxa nek'lū-
lē qaxs hē'maē lēgemisē.

1 **The Making of Boxes.** — Wā, la'mēsen ēdzaqwał gwāgwēx'sx'īdeł
lax lā'wūnemas yīxs laē xesēlax'īd x'ōkumats'lēlē xāxexadzema.

Wā, hēem āx'ētsōsēs q'waatslāsēs let!ex'sēfyasē Lemlemg'a'yā.
Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'īda qa's lā
5 lāxa wil'gīxekūla lāxa āl'lē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts'lāgēg'a'yēxa k'lēsē k'līlp'lena'ya. Wā, gíl-
mēsē q'lāxa hē gwēx'sē, laē hōx'īdaem sōp!exōdeq gwēk'lōt!e-
xawa'yēs sōp!exōtsē'wē lāxa l!enx'k'lōt!ena'yas qa t!ēx'īlsēs
qō t!āx'īdlō. Wā, gíl'mēsē lāk'lōdilē sōbela'fys laē lāk'lōt!exōda
10 qa's sōpk'lādzendēq. Wā, lā gwāgwaaqaxs laē t!ux'īd lāxa wūn-
qelās sōbēlē lāxa āwīg'a'fys. Wā, la'mē t!ēk'lēsa wēlkwē. Wā,
laem ēk'ēk'laēsala yīxa wīlemas. Wā, lā temx'wīdxa mal-
p!enkē lāxens bālax g'āg'īlēla lāxa ōxla'fys. Wā, gíl'mēsē
lālaqē temkwa'fys lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-
15 na'yē qa malgūnālp!enkēs 'wāsgēmasas g'āg'īlēla lāx temkwa-

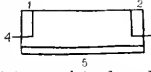
where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

ʼyasēxs laē temxʼwīdeq. Wā, gʼilʼmēsē lālaqē temkwaʼyas lāx 16
dōmaqas laē sāgʼililaxēs temkwaʼyē qa qwēsʼgʼilēs saōstowa qaxs
lemgʼasilaē qaēs lemlemgʼayowē. Wā, gʼilʼmēsē hēlakʼlālē lem-
lemgʼayās lā dēxʼwidayo lāxa gra gʼwālēga (fig.) laē hē gʼil
dēgʼwīlbendayowa gʼiltʼegʼaʼyasēs latʼayowē lemʼgʼayowa lāx 20
qwēsōtʼenaʼyasēs laxwalaasē. Wā, lā āxʼēdxa tsātsʼlakwalaḡa-
waʼyē qaʼs dēxʼwalelōdēs lāxa makʼāla lāxa la dēgʼwīlbaʼya. Wā,
laxaē āxʼēdxa tsātsʼlakwalaḡawaʼyas qaʼs dēxʼwalelōdēs lāxa
makʼālaxat! lāxa la dēdegʼwīlbaʼya. Wā, laʼmē tsʼegʼūnākūlēda
āʼlēbōtsʼlaqē lemlemgʼayoxs laē dēdegʼwīlbaʼya. Hēem makʼāla 25
lāxa latʼaēnoxwēda tsʼekʼwagaʼyasa lemlemgʼayowas. Wā, lā
ʼnālʼnempʼenxtōdālasēs pelʼpelqaxs laē pelʼgeteʼwēsēs pelʼpelqē
lāxa lemlemgʼayowē. Āem aēdaaqʼilālaxs pelʼgetāyaaq. Wā,
gʼilʼmēsē xōxʼwīdexs laē kʼwētʼlēdeq qa nelāxēs. Wā, lā xūldel-
bendxa maldenas wāḡwasē lāxens qʼwāqʼwaxʼtsʼānaʼyēx. Wā, lā 30
āxʼēdxēs sōbayowē qaʼs maēlbendēs neḡelenēxa la xūldekwa.
Wā, gʼilʼmēsē gʼwālexs laē ētʼlēd āxʼēdxēs lemlemgʼayowē. Wā,
hēemxaāwīsē gʼwālē gʼwālaasdāsēxs lāxʼdē latʼōdxa temgʼikwē.
Wā, āxʼsāʼmēsē hē gwēgilaxa la hanāt latʼasōʼs. Wā, lāla
ʼnemʼem wākwēda ḡaʼloyās qaxs āʼmaē la ʼnalʼnemden lāxens 35
qʼwāqʼwaxʼtsʼānaʼyēx. yix wāḡwasasa la mēmakʼila latʼlāyōs
yixs lōmaē ēkʼa wēlkwē qaxs hēmenalaʼmaē pēlaxʼwīdēda gʼālē


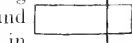



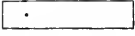
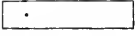
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward; | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

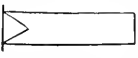
38 latōdayowa. Wā, hē^{mis} lāgīlas wākwa gālē latoyōs. Wā,
 gīl^{mēsē} wiwelx^{sexs} laē yīl^xūlt[!]lāhaqēxs laē nā^{nak} lāxēs gōkwē.
 40 Wā, gīl^{mēsē} wīloft^{laxs} laē hēx^{idaem} āx^{ēdxēs} k^{lim}layowē
 qa^s k^{lim}leldzōdēq qa nēnemadzowēs. Wā, gīl^{mēsē} gwāla
 āpsādze^{yaxs} laē lēx^{ideq} qa^s k^{lim}leldzōdēxaaq qa nēmōkwēs
 wāgwasas. Wā, gīl^{mēsē} la k^{lōdenē} wāgwasas lāxens q^lwā-
 q^lwax^{ts}lāna^{yēx} laē gwāla. Wā, lā k^{lōt}elsaq qa^s k^{leml}idēx
 45 āpsenxa^{yas} qa neqelēs. Wā, gīl^{mēsē} gwālexs laē paxelsaq
 qa^s āx^{ēdēxa} k^lwaxlāwē qa^s xōx^{widēq} qa wīlenēs. Wā, lā
 āx^{ēdxēs} nexx^{āla} k^lāwayowa qa^s k^{lim}tōdēx ōba^{yas} qa
 nēmābēs ōba^{yas}. Wā, lā bāf^{itsēs} q^lwāq^lwax^{ts}lāna^{yaxa} nēm-
 plenk^ē hē^{mesa} ts^lex^{ts}lāna^{yē} gāg^{ilela} lāxa k^{lim}tbā^{yasēxs}
 50 laē k^{lim}tōdēq. Wā, laem menyayono^xles qa wādze^{waslesēs}
 welāse^{wēda} xesēlase^{was}. Wā, lā k^{at}elsaq qa^s āx^{ēdēxēs}
 nexx^{āla} k^lāwayowa. Wā, lāxaē ēt^{lēd} k^{lōt}elsaxēs welase-
 wēda xesēlase^{was}. Wā, aēk^{la} k^lax^{wīdx} āwenxa^{yē} qa āla-
 k^{lālēs} la neqela. Wā, hē^{mēs} qa qēsēs. Wā, gīl^{mēsē} la āla-
 55 k^{lāla} la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx^{ēdxēs} k^lwax-
 lāwē menyayowa qa^s k^{adēdzōdēs} lāx āpsba^{yasēs} wūlase^{wēda}
 xesēlase^{was}. Wā, laem nēmabalē menyayās lē^{wa} neqenxa-
 yas yīx lax^{dē} k^laxwasōs. Wā, lā xūh^{lētsēs} k^lāwayowē lāx
 wala^{laasas} ōba^{yas} menyayās. Wā, lā lāxa āpsba^{yē}. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5).
 Now he splits it off, so that the width is greater than || the height 65
 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70
 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75
 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished. || he takes up his straight-edge and another piece of thin split cedar- 80

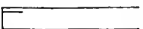
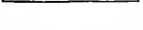
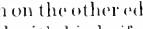

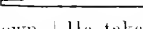
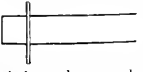
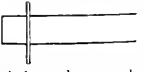
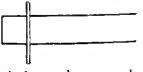





hēmxaāwisē gwēx^εideq gra gwālēg'a (*fig.*). Wā, hēm men- 60
 yaxosē (1) lāxa āpsba^εyē. Wā, hē^εmis (2) yixs lābend lāq qa^εs
 xūltlēdēsēs k'lāwayowē lax (3) lāxēs gwēx^εidaasax (4). Wā,
 g'il^εmēsē gwāl mensaqēxs laē āx^εēdxēs k'līmlayowē qa^εs k'līm-
 lōdēx (5). Wā, laem xōweyōdeq qaxs āwila^εmaē wādzogawa^εyē
 wūlase^εwas lāx wālasgemaslasa xetsemlē. Wā, lā āx^εēdxēs 65
 xōweyowē lāx āwenxa^εyasēs wūlase^εwē qa^εs k'lax^εwidēsēs k'lā-
 wayowē lāx āpsenxa^εyas qa neqelēs. Wā, g'il^εmēsē lā ālak!^εlāla
 la neqelaxs la k'adedzōts āpsba^εyas lax (3). Wā, laem nex-
 stā^εyē negenōselūs lāx xūltā^εyas. Wā, lāxaē k'adedzōtsa
 āpsba^εyas lāx xūltā^εyas lāx (4). Wā, lā xūltlētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa^εyasa negenōsē. Wā, g'il^εmēsē lā
 āwelx^εsē xūltā^εyasēxs laē āxōdxēs negenōsē qa^εs lā g'ēxaq. Wā,
 lā āx^εēdxēs k'līmlayowē qa^εs k'līm^εlālē lālak!^εenaxēs xūltā^εyē
 hebendālax ōba^εyas. Wā, g'il^εmēsē gwāl k'līm^εlālaq yixs laē
 ēx'ak!^εendxēs xūltā^εyaxs laē g'ig'alilaxēs k'līmlayowē. Wā, lā 75
 āx^εēdxēs nexx'āla k'lāwayowa qa^εs k'lax^εwidēq. Wā, laem
 aēk!^εaxs laē k'lāxwaq qa neqelēs; wā, hē^εmis qa qēsēs. Wā,
 g'il^εmēsē gwālexs laē k'lāx^εwidex āpsba^εyas qa lawāyēs sōpa-
^εyasxa le^εnoqwa. Wā, g'il^εmēsē wī^εlāwa lenoxba^εyasēxs laē ēt!^εlēd
 āx^εēdxēs negenōsē lē^εwa ōgū^εlamaxat! xōk^u wī^εen k'laxlāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. |
 He measures it off three spans long. | There he cuts it off, and with
 it he measures the board | at which he is working, in this way,
 85 slanting:  As soon || as he finds the end of the measure,
 he marks  it | in the middle of the board with his knife,
 and he | measures it with his cedar-stick, in this way:
 He is trying  to find the middle; | and as soon as
 he has found  the middle of the board, he marks it with
 his | knife in  the middle, and he takes a cedar-stick
 90 and || he cuts off again one finger-width. | Then he takes his drill and
 drills through the end. As | soon as the drill-hole goes through, he
 puts it on the board out of which he is making a box. | He tries to
 put the end of the drill as the end shows at the | under side of the
 95 cedar-stick measure at the mark in the middle of || the board at
 which he is working, in this way:  As soon as | the
 end of the drill goes in a little |  at the middle of
 the board at which he is working, he bevels | the other end of the
 measure, and he marks along it at the end of the beveled meas-
 ure, | on the edge of the board at which he is working; and he
 100 turns || the free end which has been beveled so that it goes to the
 other edge, and | he marks its end. After he has done so, he takes
 off | his beveled measure and he takes his straight-edge and | puts


- 81 Wä, lä k'limt**b**endxa ālagawa^éyē āx^éōtsōs k'lwaxlāwa. Wä, lä
 bū^éidxa yūdux^{up}!enk^é lāxens q'lwāq'lwax'ts'lāna^éyēx lāxa xōkwē
 k'lwaxlāwaxs laē k'limtts^éendeq. Wä, lä mēns^éides lāxa wūlase^é
^éwas g'a gwālōg'a (*fig.*). Wä, laem senoqwāla. Wä, g'īl^émēsō
 85 q'lāx 'wālagīlasas ōba^éyasa menyayāxs laē xūlt^éōtsōs k'lwā-
 yowē lāx negedzā^éyasōs wūlase^éwē xesōlase^éwa. Wä, lä mēn-
 s'itsa k'lwaxlāwō g'a gwālōg'a (*fig.*). Wä, laem q'laq'laax negedzā^éyas
 (1). Wä, g'īl^émēsō q'lāxa negedzā^éyasōxs laē xūlt^éōtsōs k'lwā-
 yowē lāxa negedzā^éyas. Wä, lä āx^éōdxa k'lwaxlāwa qā^és
 90 ōt^élōdō k'limtōdxa 'nemdenē lāx ōba^éyas lāxens q'lwāq'lwax'ts'lā-
 na^éyēx. Wä, lä āx^éōdxōs selemē qā^és selx'sōdōx ōba^éyas. Wä,
 g'īl^émēsō lāx'sāwō sela^éyas laē k'adedzōts lāxōs wūlase^éwē xesō-
 lase^éwa. Wä, laem nānaxstē^éwas ōba^éyasa selemax nēlbalaē lāx
 benadzē^éyasa menyayowē k'lwaxlāwa lāxa xūltā^éyē lāx negedzā-
 95 'yas wūlase^éwas xesōlase^éwa g'a gwālōg'a (*fig.*). Wä, g'īl^émēsō
 nexstōdeq laē xūltēx^éid selx^éida qā xūltēbetōs ōba^éyas selemas
 lāx negedzā^éyasōs wūlase^éwē xesōlase^éwa. Wä, lä sēnōgūdōts
 āpsba^éyas qā^és xūlt^éōdōx wūlgīlasas ōba^éyasa senōgūdā^éyē men-
 yayo lāx āpsenxa^éyasōs welase^éwē. Wä, laxaē melbax^éideq
 100 qā^és senōgūdōdōs qā^és gwēbax^éides lāxa āpsenxa^éyē. Wä, laxaē
 xūlt^éōdex wūlgīlasas ōba^éyas. Wä, g'īl^émēsō gwālexs laē āx^éale-
 lōdxōs senōgwayowē menyayowa. Wä, lä āx^éōdxōs negenōsō qā^és

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner, and he marks it with his
straight knife. | Now he  takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slaut. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzödēs lāx welba^éyasēs xūlta^éyē lāxa āpsenxa^éyē lē^éwa āwūn- 3
xa^éyasa āpsenxa^éyē. Wā, la^émē nex' qa ^éDEMEHXālēs negenōsa
lō^é oba^éyasa sēnogūdza^éyē xūlta^éya lāx (1). Wā, laxaē gūyīnxa^éya 5
negeñōdza^éyas negenōsas lāxa lēnoxba^éyas wūlase^éwas xesēlase-
^éwa. Wā, lā g'a gwālēga (*fig.*). Wā, lā xūltlētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx^éalelōdxēs negenōsē qa^és k'at!alilēq. Wā, lā
āx^éēdxēs nexx'āla k'lāwayowa qa^és xūldeleña^éyēs lāxēs neqela
xūltay^éa. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs oba^éyas. Wā 10
hō^émis qa k'lēāsēs sēnogwats. Wā, g'il^émēsē lawäyē lenoxba^éyas laē
āx^éēdxa k'laxlāwē qa^és xōx^éwidēq qā wilenēs k'lēwelx^éūna ōgū-
ēlaemxaē lāx menyayās. Wā, lā malts!aqē xā^éyas. Wā, lā bāl'itsēs
q'lwāq!wax'ts!āna^éyē qa malp!enk'ēs ^éwāsgemasasa ^énemts!aqas laē
k'limtts!entsēs nexx'āla k'lāwayowē lāq. Wā, lā k'at!alilaq qa^és 15
āx^éēdēxa ^énemts!aqē xōk' k'lēwelx^éūn k'laxlāwa qa^és k'limtōdēx
oba^éyas qa ^énemābēs. Wā, laxaē bāl'itsēs q'lwāq!wax'ts!āna^éyē lāq
qa ^énemp!enk'ēs lāxens g'il!ax bāla. Wā, hō^émisa ts!ex'!ts!āna^éyē
ēsegrīwa^éyasēxs laē k'limtōtsēs k'lāwayowē lāq. Wā, hōem men- 20
yayōltsēxa g'ildolaslasēs wūlase^éwē xesēlase^éwa malp!en^écas ^éwās-
gemasē k'laxlāwa. Wā, hō^émis menyayōltsēxa ts!eg'ōlisa ēsege-
yōwasa ts!ex'!ts!āna^éyē k'laxlāwa. Wā, hō^émis g'il āx^éētsōsēyēdē
ts!ekwagawa^éyē menyayowa qa^és k'adedzödēs lāx āpsenxa^éyasēs
wūlase^éwē g'üg'ilela lāxa la aēk'laak' xūtts!aakwa. Wā, laem ^éne-

- 25 measure at the end of the board at which he is working in this way: |  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^s ōba^syaśa wūlase^swas g'a gwālēg'a (*fig.*). Wā, lā xāl'ex^sid xūt'letsēs nexx'āla k'lāwayowē lāx^s wālalaśas ōba^syaśa menyayowē klwaxlāwa. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa^s lā k'adedzōts lāxa āpsenxa^syē g'a gwālēg'a (*fig.*). Wā, lāxāē xūt'letsēs k'lāwayowē lāx^s wālalaśas ōba^syaśa Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa^s k'at'ali-
- 30 lēqēxs laē āx'ēdxēs negeṇōsē qa^s k'adedzōdēs lāx^s wālalaśdās ōba^syaśa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la nexstāyē negeṇōdza^syas negeṇōśas lāx xūltā^syasēxs laē xūldelenēsēs k'lāwayowē lāxēs wūlase^swē. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs negeṇōsē qa^s k'at'alilēqēxs laē āx'ēdxa g'iltagawa^syē klwāx^sen
- 35 menyayowa qa^s k'adedzōdēs lāx āwūnxa^syasēs wūlase^swē. Wā, laem^s nemābalē ōba^syaśa menyayowē lē^swa lā xūldek^s qaēda ts'le-gōlalē, g'a gwālēg'a (*fig.*). Wā, lā xāl'ex^sid xūt'ledex^s wālaga^silasas ōba^syaś. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyoyāxa g'ildōla qa^s k'adedzōdēs lāxa āpsenxa^syas. Wā, lāxāē hēem
- 40 gwex^sidqēs gwēx^sidaśasaxa g'ilx^sidē mens'itsōs. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa^s g'ēg'alilēqēxs laē āx'ēdxēs negeṇōsē qa^s k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza^sya negeṇōdza^syas lāxa mālē xwēxūltē lāx wāx^ssenxa^syas
- 45 wūlase^swas g'a gwālēg'a (*fig.*). Wā, g'il'mēsē negeṇastāya negeṇōsē lāx xwēxūltenxa^syas wūlase^swasēxs laē xūldelenēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'lawayowa lāq. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs nege- 47
nōsē qa's k'at'lālilēq. Wā, laxaē ēt'ēd āx'ēdxēs menyayāxa ts'le-
g'ōla qa's k'adedzōdēs lāx āwūnxa'yāsēs wūlase'wē g'āg'ilela lāxēs
xūltēx'dē. Wā, laxaē xāl'tex'ēd xūlt'ēdex 'wālalaasas ōba'yās. 50
menyayās. Wā, laxaē āx'alelōdxēs menyayāxa ts'le-g'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wā, laxaē lēem gwēx'ēdqēs
gwēx'ēdaasaxa g'ilx'dē. Wā, g'il'mēsē gwāl xūltaqēxs laē āx'ale-
lōdeq qa's k'at'lālilēs. Wā, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēg'a (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
k'lawayowa qa's xūlt'ēdēs lāxa mag'ilena'yaxēs negenōsē. Wā,
lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wā lā āx'ēdxēs men-
yayāxa g'ildōla qa's k'adedzōdēs laxaaxa āwūnxa'yē g'āg'ilela
lāxēs xūltayē. Wā, lā xāl'tex'ēd xūlt'ēdex 'wālalaasas ōba'yās.
Wā, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'yāsēs wūla- 60
se'wē. Wā, laxaē xāl'tex'ēd xūlt'ēdex 'wālalaasas ōba'yās. Wā,
lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wā, g'il'mēsē neqemstōdē negenō-
dza'yās lāxa lā xāl'laak' xūldekwa'xs laē āx'ēdxēs k'lawayowē
qa's xūldele'na'yēq. Wā, g'il'mēsē gwālexs laē mien's'idex wā- 65
gwasas (1) xa ōba'yē yāsa xōkwē k'laxlāwa. Wā, g'il'mēsē q'lālx
wāgwasasēxs laē k'adbentsa k'laxenē menyayō lāx 'wāx'senxa'yā

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

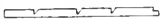
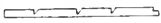


1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on the marks and cuts along on the | right-hand side of the first mark which he put on, in this way:



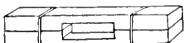
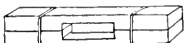
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5). grāg'ilela lāx xūltā'yas lāx a'wagawa'yas (4) lō' (5). Wā, lā xūlxūltbendeq yīsēs nexx'āla k'lāwayowē lāq. Wā, gr'ilmēsē
- 70 gwālexs laē āx'alelōdxēs menyayowē qa's gr'ig'alilēqēxs laē āx'ēdxēs negenōsē qa's lā k'adedzōts lāx āwagawa'yas (4) lō' (5). Wā, gr'ilmēsē negemstōdē negenōdza'yas lāx xūltā'yasēxs laē xūldele-
- 75 nēsēs nexx'āla k'lāwayowē lāq. Wā, laem xūlts'endeq qa lawāyēs qa grās gwālēga (*fig.*). Wā, gr'ilmēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa qa's nexbetendē xūlt'lēdex (1) lābendex 'wādzewasasēs wūlasē'wē. Wā, gr'ilmēsē negōyōdē 'wālabedasas xūltā'yas lāx wāgwasasa wūlasē'wasēs laē ēt'lēd xūtlēdex (2). Wā, hēmxaāwisē 'wahabētē xūltā'yas lāqēxs laē ēt'lēd xūtlēdex (3). Wā, gr'ilemxaāwisē nexsendē xūltā'yas lāx wāgwasasēs wūlasē'waxs laē
- 80 xūtlēdex (4). Wā, gr'ilmēsē nexsendē xūltā'yas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx'ēdxēs negenōsē qa's k'adedzōdēs lāxēs wūlasē'wē. Wā, lā mens'idxa 'nemendē lāxens seht'axts'lāna'yēx grāg'ilela lāx xūltā'yas (1). Wā, lā xūlt'lēdex. Wā, lāxaē hēm gwēx'idxa āpsba'yas. Wā, gr'ilmēsē gwālexs laē āx'ēdxēs
- 85 negenōsē qa's k'adedzōdēs lāxa la xūldekwas laē xūldelelēq lāx hēlk'lot'lena'yasēs gr'ix'dē xūltā'ya, xa grā gwālēga (*fig.*). Wā, lāxaē ēt'lēd xūtlēd hēlk'lot'lena'yas (2). Wā, lāxaē xūtlēdex hēlk'lot'lena'yas (3). Wā, gr'ilmēsē gwālexs laē āx'alelōdxēs negenōsēla qa's gr'ig'alilēq. Wā, lā āx'ēdxēs t'lēsemē t'lēgrayowa qa's t'lēx'alāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

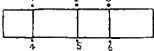
dēxēs nexxāla k'āwayowa qa ālak'ālēs ēx'ba. Wā, g'īl'mēsē la āla- 90
k'lāla la ēx'bē nexxāla k'āwayāsēxs laē xūt'lēdxēs ālē xūta^sya. Wā,
laem ōlālē ōxtā^syas xūda^syās k'āwayowa gwagwaak'alēs ōxtā^syē lā-
xens hēk'lōtts'lāna^syēx. Wā, g'īl'mēsē lāxlē xūt'lōtsē^swas lāxa ōxla-
^syasa nexbeta xūtās laē āem katwūlts'lōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'āx^swīdeq qa qēstowēsa xūta^syas. Wā, hēm (1) 95
g'ālē xūt'lōtsōs. Wā, lā ēt'lēdex (2). Wā, lā hēm^sxat! gwēx^sīdeq
lāxēs gwēx^sīdaasax (1). Wā, g'īl'mēsē gwālexs laē ēt'lēdex (3).
Wā, lā hēm^sxat! gwēx^sīdeq lāxēs gwēx^sīdaasax (2). Wā, g'īl-
^smēsē gwālexs laē naqlēgendālux wāgwasas (4) yīsēs xūdāyowē
k'āwayowaxs laē pak'lōdēq. Wā, laem aēk'laxs laē k'āxwaq qa 200
ālak'ālēs neqela. Wā, hēm^sis qa qēsēsa sak'ōda^syē qaxs hēm^smaē
lēgemis (4). Wā, g'īl'mēsē gwālexs laē gra gwālēgra (*fīg.*). Wā, g'īl-
^smēsē gwālexs laē lēx'ēhlaxēs wūlase^swē. Wā, lā āx^sēdxēs nege-
nōsē qa^s k'adedzōdēs lāxēs wūlase^swē. Wā, la k'adēgrints lāx
nexsāwasa la xūdelts'lēwa^swa lax (1). Wā, g'īl'mēsē lā gra gwālēgra 5
(*fīg.*) la nexsāsa xūdelts'lēwakwaxs laē xāl'tex^sīd xūdelelēxēs ne-
genōs'ela. Wā, ā^smēsē gwanāla qa pelbida^swēsa āwāgawa^syasa xūdel-
ts'lēwakwē lē^swa xūdēk'a^syē lax (1). Wā, lā hēm^sxat! gwēx^sī-
dex (2) lō^s (3). Wā, g'īl'mēsē gwālexs laē āx^sēdxēs xēlxwāla
k'āwayowa qa^s tlēx^sīdēq lāxēs tlēgrayowē tlēsemē. Wā, g'īl-
^smēsē ālak'lāla la ēx'baxs laē xēlxūldzōdex mōdelelē lāxens qlwā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has
just made. It is two | finger-widths that he shaves off on each |
side of the mark that he put on, in this way:  As
15 soon as the back || at (1), (2), and (3) has | been
hollowed out, and | they have all the same thickness, he stops shav-
ing it off. Then he | takes well-splitting red-pine wood and splits
it | like tongs. The pieces are four | spans long and three finger- ||
20 widths thick. They are split out square. There are | two pieces.
Then he puts them down  on the board at which
he is working, in this way: so | that the ends of
the board-protector project | equally on both sides
of the | board. As soon as the board is in the center of the
board-protector, he marks | the edges of the board at which he is
25 working. After doing so, || he takes off the board-protector. He
takes his straight | knife and cuts out a notch at the place where
he made a mark for | both edges of the board. Then he adds to it
one | finger-width, so that it is a little longer than the width of the
plank, | and he shaves the wood out between the two marks, so that
30 the part removed is half the || thickness of the plank at which he is
working, and he puts it down. Then he takes up the other piece, and
he | measures it by the part that he has  finished.
and he imitates what he has done before.
As soon | as it is done, it is in this way:  This is
the board-protector when it is finished. |

- 12 q'lwax'tslāna'yēx lāx nexena'yasēs ālē xūlta'yā. Wā, laēm māē-
malden lāxens q'lwāq'lwax'tslāna'yēx yīx xelxūldzōtse'was lāx
wāx'sōt'lena'yasa xūldekwxā g'a gwālēg'a (*fīg.*). Wā, grīl'mēsē la
15 xūlboyālē (1) yīx āwīg'a'yasēs laē ōgwaqax (2); wā lā ēt'lēdex (3).
Wā grīl'mēsē la ēnemōkwē wīwāgwasas laē gwāl xelxūldze'waq. Wā,
lā āx'ēdxa wūnāgulēxa ōg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa
yōwēs gwēx'sa ts'ēslāx. Wā, la mōp'lenk'ē wāsgemasas lāxens
q'lwāq'lwax'tslāna'yēx. Wā, lā yūdux'denē wāg'idaasas lāxens
20 q'lwāq'lwax'tslāna'yēx lāxēs k'lewūlk'wēna'yē. Wā, lā hōx'sendeq qa
malts'ēs. Wā, lā k'adedzōts lāxēs wūlase'wē g'a gwālēg'a (*fīg.*) qa
k'leāsēs grītagawēs ōba'yasa l'lebedzā'yē lāx wāx'senxa'yasēs wūla-
se'wē. Wā, grīl'mēsē nānuaqeloyālēda l'lebedzā'yaxs laē xūlt'lētsēs
nexx'āla k'lāwayo lāx wālenxa'yasēs wūlase'wē. Wā, grīl'mēsē
25 gwālexs laē āx'ālelēdxa l'lebedzā'yē. Wā, lā āx'ēdxēs nexx'āla
k'lāwayowa qa'ēs k'limbetendēxēs xwēxūlta'yē lāx wūlgrīlasas wāx-
senxa'yasēs wūlase'wē. Wā, laēm grīnwasa ēnemdenē lāxens q'lwā-
q'lwax'tslāna'yēx qa g'āgrīlstālēs lāx wādzewasasēs wūlase'wē. Wā,
lā k'lax'wīdex āwāgawa'yasēs k'limbetenda'yē qa nexsendēsēx
30 wāgwasasēs wūlase'wē. Wā, lā grīgalilasēs laē āx'ēdxa āpsex'sē qa'ēs
mens'ēdēs lāxa lā gwāla. Wā lā nānaxts'lewax gwālaasas. Wā, grīl-
mēsē gwālexs laē g'a gwālēg'a (*fīg.*) yīxa l'lebedzā'yaxs laē gwāla.

As soon as it is finished, he takes twisted cedar-withes and he ties them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that || the board-protector can not get out of shape. Then he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when || it is very straight, he shaves off the under side, | which is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; || and when he has the driftwood, he piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours || them out by the side of the fire. Then he goes down to the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wä, g'il^εmēsē gwāla laē āx^εēdxā selbekwē dewēxa qa^εs qex^εale- 33
lōdēs lax (1) lō^ε (2). Wä, laem lalakūt lax laē melgraalelōts qa
k'lesēs q'hwēqulēda l'lebedzā'yē qō lāl l'lebedzōdlēs lāxa wūlasēwē. 35
Wä g'il^εmēsē gwālexs laē āx^εēdxā ōñ^εla^εmaxat! wūnāgula qa^εs
xōx^εwidēxa māldenē lāxēns q'wāq'wax'ts lāna'yēx yīx wāgidasas.
Wä, laemxaē k'lewely^εūna. Wä, lā āx^εēdxēs nexxāla k'lāwa-
yowa qa^εs aēk'lē k'lāx^εwid āpsōt'lena'yas qa neqelēs. Wä, g'il-
^εmēsē ālak'lāla la neqelaxs laē ēt'led k'lāx^εwidex benk'lōt'lena- 10
^εyasxa k'adedzāyayōlas lāx wūlasēwas. Wä, g'il^εemxaāwisē la
neqelaxs laē k'adedzōts lāxēs wūlasēwē. Wä, hēem k'ōgwayuwē
qō lāl k'ōx^εwidēlxēs wūlasēwēxa k'lewely^εūnē wūnāgula. Wä,
g'il^εmēsē gwālexs laē hōx^εidaem ānēx^εēdxā q'lēxa^εlō qa^εs t'lōqwa-
pela. Wä, g'il^εmēsē lālxa q'lēxa^εlaxs laē mōgwalilas lāx māg'in 45
walisasēs legwīlē. Wä, lā āx^εēdxā lexa'yē qa^εs lā lents'lēs lāx
l'ema'isasēs g'ōkwē. Wä, lā xē'x^uts'lālasa hā'yāl'fa t'lēmē lāq.
Wä, g'il^εmēsē gwanāla lōk^usēxs laē k'lōx^unsdēse^εlaq qa^εs lā k'lō-
gwīlelaq lāxēs wūl^εlasē g'ōkwaxēs wūlasēwē g'ōkwa qa^εs lā gūge-
uōlilas lāxēs legwīlē. Wä, lā xwēlaqents'lēsa lāxa l'ema'isē k'lōx- 50
k'lōtelaxēs t'līgats'lē lexa'yā. Wä, laxaē ēt'led t'lāxts'lālasa t'lēmē
lāq. Wä, la ^εnēk'ēda waōkwē bāk'lumas xē'x^uts'lālasa t'lēmē lāxēs
xegwats'lē t'lēmēma. Wä, g'il^εemxaāwisē gwanāla lōk^usēxs laē
k'lōqūlisaq qa^εs lā k'lōx^unsdēse^εlaq qa^εs lā k'lōgwīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
 60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
 75 into the floor at  each end || of the grooves on the edge of the board | at which he has been working, in this way, from (1) to | (4), and also from

- 55 wūl^lēlasaxēs wūlasē^wwē qa^s lā gūgenōlīsas lāxēs lēgwīlē. Wā, grīl^l-
 mēsē k'ōtaq laem hēlalaxs laē lēqwēlax^ltsa q'lēxa^llē. Wā laem
 gayīlālas. Wā, grīl^lmēsē gwāl lēqwēlaxs laē t'lāqeyīndālasa
 t'lēsēmē lāxa gayīlālākwē q'lēxa^lla. Wā grīl^lmēsē wīlk'eyīndēda
 t'lēsēmāxa lēgwīlaxs laēda wūl^lēnoxwē k'lōqūlīlāxa lēxa^lyē qa^s lā
 60 k'lōqūnts'lēsēlaq lāxa l'ēmā^sisē qa^s lē k'lūl'gīlāxa l'ēs'lēkwē qa^s
 lā lēxts'lālas lāxēs l'ēs'lēgwats'lē lēxa^lya. Wā, grīl^lmēsē qōtlaxs
 laē ōxlex^līdaq qa^s lā ōxlosdēsēlaq qa^s lā ōxlēgalīlas lāx onālī-
 sasēs t'lēqwapayē lēgwīla; wā, qa^s gūx^lālīlēs lāxēs ēlap'lālīlaslē qa
 xēx^lts'ewashtsa x'ix'ēxsemāla t'lēsēma. Wā, lāxaē ēt'lēd dāx^līdxēs
 65 lēxa^lyē qa^s lā xwēlaqents'lēs lāxa l'ēmā^sisē k'lōqūlāxēs lēxa^lyē. Wā,
 lā āx^lēdxā ts'lāts'ēsmōtē lāxa ya^lx^lmōtasa yēxwa qa^s lēxts'lālīlēs
 lāxēs tsāts'ēsmōdats'lē lēxa^lya. Wā, grīl^lēmxaūwisē qōtlaxs laē
 ōxlex^līdeq qa^s lā ōxlosdēsēlaq qa^s lā ōxlēgalīlaq lāx māg'īn-
 walīlasa mēwēlē l'ē-l'ēkwa. Wā, grīl^lmēsē gwālēxs laē āx^lēdxēs
 70 sēlēmē lē^lwa ēg'auqwa lāx xāsewē k'waxlāwa qa^s lā grīgalīlas lāx
 māg'īnwalīlasa ts'lāts'ēsmōdats'lē lēxa^lya. Wā, lāxaē āx^lēdxēs wūla-
 sē^wwē qa^s pax^lālīlēs lāxa l'ēmā^llē lāx āwīnagwīlasēs grōkwē. Wā,
 lā āx^lēdex k'līlakwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq'lānemē.
 Wā, lā ts'lēx^lbetalīlas ōba^lya k'līlākwē lāx wāx'sba^lya xwēxū-
 75 ta^lyē lāx wāx'sēnxa^lyas wūlasē^wwasxa g'a gwālēg'a (*fig.*) lāx (1) lō^l
 (4). Wā, lā ēt'lēdex (2) lō^l (5); wā, lāxaē ēt'lēdex (3) lō^l (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. Then he digs up the soil from
(1) to (4) four fingers || wide and a short span deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ | This hole is called the 85
"steaming-place of the box-maker for the box-board." | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

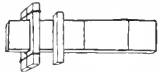
g'il'mēsē 'wīla la kwaḥ'kūwīlē neqelā's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'lox'walilas lāx onēgwīlasēs g'ōkwē.
Wā, lā g'āg'ilil lap'īdxa t'lek'a lāx (1) lālaa lāx (4) xa mōdenas
'wādzegas lāxens q'wāq'waxts'lāna'yēx. Wā, la ts'lex'ts'lāna'yē 80
'wālabetalilasas lāxens q'wāq'waxts'lāna'yēx. Wā, g'il'mēsē hēla-
betalilexs laē ēt'lēd 'lāp'īdex (2) lālaa lāx (5). Wā, lāxaē hēm
gwēx'īdeq. Wā, g'il'mēsē gwālexs laē ēt'lēd 'lāp'īdex (3) lālaa lāx
(6). Wā, g'il'emxaāwīsē helabetalilexs laē g'a gwāleg'a.¹ Wā,
hēm lēgades k'lālasasa wīwū'lēnoxwaxs xesēlaana xetsemē, yīxa 85
la 'labegwēlkwa. Wā, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'īplālaa
qa's k'īp'īdēs lāxa x'ix'exsemāla t'lēma qa's lā k'īpts'lōts lāx
(1). Wā, g'il'mēsē megūg'īlts'laxtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt'la: wā, lāxaē ēt'lēdex (2). Wā, laemxaē k'īpts'lālaa x'ix'exse-
māla t'lēsem lāq. Wā, g'il'emxaāwīsē elāq qōt'laxs laē ēt'lēd k'īp'īd- 90
xa x'ix'exsemāla t'lēsema qa's lā k'īj ts'lālas lāx (3). Wā, g'il'em-
xaāwīsē elāq qōt'laxs laē k'at'alilaxēs k'īplālaa qa's lā lex'ēd lāxa
l'ēsl'ekwē qa's lā lexelt'axstālas lāx ōkū'ya'yasa x'ix'exsemāla
t'lēsema. Wā, āl'mēsē gwāl lexasa l'ēsl'ekwaxs laē 'nemāg'as lē'wa
āwīnagwīlē. Wā, lā hāstaem gwex'īdxa mādzeqē ōgū'la lāx g'il'x'dē 95
lexts'lōtsō's. Wā, g'il'mēsē gwātsa l'ēsl'ekwaxs laē āx'ēdxa ts'lā-
ts'lesmōtē qa's lexeyīndēs lāxa l'ēsl'ekwē. Wā, laemxaē 'nāxwaem
hē gwēx'īdqēxs yūdux'dzeqaē. Wā, g'il'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nānaxstē'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^éyē lāxa la k'ālāla. Wā, g'īl^mmōse la ^énāxwa neqemstā^éya xwēxūlta^éyē lāxa la xōxē^éx^uts'ēway^usa x'ix'EXSEMāla t'ēSEMxS laē āx^éd lāxa ts'lāts'ESMōtē qā^s hēxēdzōdēs lāx ēk'ladze^éyasēs wūlase^éwē lāx nēxsāwasa xwēxūlta^éyē, g'a gwālēg a.¹ Wā, g'īl^mmōse la wākwa ts'lāts'ESMōtas laē āx^éd^xēs tsālayowē qā^s tsēx^éidēs lāxa
5 ^éwāpē. Wā, lā l'ēl^gostōdēx āpsba^éyasēs welase^éwē. Wā, hē^émis la gūgēLEYīndaatsēsa ^éwāpē ^énāxwa lāxa yūdux^udzeqē k'ālasasa wēwū^élēnoxwaxS xēsēlaaxa xēSEMē. Wā, g'īl^mmōse gwāl gūqasa ^éwāpē laqēxs laē pāqaxōtsēs wūlase^éwē qā^s pāqeyīndēs lāxa la k'ālāla. Wā, lā āx^éd^xēs k'īplālaa qā^s k'īplidēs lāxa x'ix'EXSEMāla t'ēSEMA qā^s k'īpeyīndālēs lāxa hēxēdzā^éyē ts'lāts'ESMōta lābēndālax neqelēna^éya xwēxūlta^éyē lāxēs yūdux^uts'laqāē. Wā, g'īl^mmōse la tāsālēda x'ix'EXSEMāla t'ēSEMxS laē āx^éd^xwa ts'lāts'ESMōtē qā^s hēxeyīndālēs lāq. Wā, lā g'īg'alilaxēs k'īplālaa qā^s āx^éd^xēs tsālayowē qā^s tsēx^éidēs lāxa ^éwāpē qā^s tsādzele^éna^éyēs
15 lāxa yūdux^uts'lage^énākūla x'ix'EXSEMāla t'ēSEMA la lēLEXEyalaxa ts'lāts'ESMōtē. Wā, g'īl^mmōse gwālēxs laē āx^éd^xwa wāōkwē ts'lāts'ESMōta qā^s hēxeyīndālēs lāxā x'ix'EXSEMāla t'ēSEMxS laē k'ālāda. Wā, g'īl^mmōse gwālēxs laē āx^éd^xēs nēxxāla k'āwayowa qā^s xōx^éwidēs lāxa k'waxlāwē qā wīsweltowēs. Wā, lā k'lāx^éwideq
20 qā wīswelhēs. Wā, lā mēnsēideq qā mōdenēs lāxēxs q'lwāq'wax^éts'lāna^éyēx yix āwāsgemasasēxs laē k'īmtts'ēndeq. Wā, g'īl^mmōse q'lēmēmē k'lāxwa^éyasēxs laē gwāla. Wā, hēm lābēmlltsēxēs xēsē-

¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for 40 bending the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wā, grī^émēsē gwālexs laē etlēd āx^éēdxa ēgraqwa klwax- 23 lāwa lax xāse^éwē qa^és xōx^éwīdēq. Wā, lā hūlselem wisweltoqawēsens selfax^étslāna^éyēx. Wā, laemxāē q^élēnemē xāyas. Wā, grī^é 25 mēsē gwālexs laē āx^éēdxa grī^éla densen denema qa^és lexstendēs lāxa ēwāpē qa pēx^éwīdēs. Wā, laem dzōbeltalas qa ha^énakwēlēs pēx^éwīda. Wā, grī^émēsē pēx^éwīdexs laē āxwūstēndēq qa^és k^élélālēx ēwābek^élēna^éyas qa^és l^éax^éaliles qa k^élēses xōl^éidel qo lāl qex^ésemde lāxēs wūlase^éwē qō lāl k^éōx^éwīdēq. Wā, grī^émēsē la ēnāxwa gwalī- 30 lexs laē āx^éēdxēs l^élēbedzā^éyē qa grāxēs gūēla lē^éwa k^éōgwayowē qa grāxēs ōgwaqa gūēla. Wā, grī^émēsē ēnāxwa gwalīlexs laē āx^éēdxēs k^élīpīlāa qa^és k^élīpīlēs lāxa ts^élēlqwa ts^élāts^élēmōta lē^éwa ts^élēt^él^élxsemō t^élēsema lāx ēk^éladze^éyasēs xesēlase^éwē, qa^és k^élīpīlā hīlēlēs lāxa k^élēse qwēsulālil lāxēs negasaxēs xesēlase^éwē. Wā, 35 grī^émēsē ēwīg eldzowē xesēlase^éwasēs laē dāx^éēdxēs l^élēbedzā^éyē qa^és q^élōx^éwālēlōdēs lāx ōba^éyasēs xesēlase^éwē g^éa gwāleg^éa (fig.). Wā, laem māx^éba^éya l^élēbedzā^éyē lāx xesēlase^éwas. Wā, laxāē dāx^éēdxa k^éōgwayowē (1, 4) qa^és k^éādēdzōdēs lāxa gwēk^élōtstā^éyē lāx (1, 4) xūta^éya. Wā, laem māx^éēnēx xūta^éyas. Wā, lā t^élēpa- 40 lasēs wāx^ésōltsēdza^éyē g^éōg^éīgūyō lāx wāx^ésba^éyasēs k^éōgwayowē (1, 4). Wā, lā dādebentsēs wāx^ésōlts^élāna^éyē lāx wāx^ésba^éyas l^élēbedzā^éyē. Wā, laēmē gēlqōstōdēq qa k^éōx^éwīdēs k^élēsūs xesēla-

¹ These are the kerfs in order. 1, 4, 2, 5; 3, 6. See figure on p. 72.

² That is, the ends of the tool.


- the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5);
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way: || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when | the peg does not go in any farther when



- se⁶was. Wā, g'il'mēsē hēlālē k'ōqwa⁶yas, laē āx⁶ōdxēs L'ēbedzā⁶yē
 45 qa⁶s lā q'lōx⁶walelōts lāxa āpsba⁶yē lāx (2, 5). Wā, g'il'mēsē ēx'a-
 k'lendex xūta⁶yas (2, 5) laē wālasēs L'ēbedzā⁶yē. Wā, lā āx'a-
 lelōdxa k'ōgwayowē qa⁶s lā katstōts lāx (2, 5). Wā, lāxāē t'lētē-
 bentsēs g'ōg'egūyowē lāx wax'sba⁶yas k'ōgwayowē. Wā, lā dāde-
 bentsēs wāx'sōts lāna⁶yē lāxa L'ēbedzā⁶yē laē gēlqōstōdēq.
 50 Wā, laemxāē āl'em g'wāl gēlqaqēxs laē hēlālē k'ōqwa⁶yas. Wā,
 lā āem k'āx⁶alelōdxa L'ēbedzā⁶yē lāx āpsōt'ēna⁶yas (3, 6). Wā,
 lāxāē āem neqemgiltewēxs g'ālē k'ōqwasōs. Wā, la⁶mē wī⁶la
 k'ōgekwa yūdux⁶tslaqē xūta⁶ya lāx xesēlase⁶was. Wā, g'il'mēsē
 g'wālēxs laē āx⁶ēdxa g'ilt'la densen denema qa⁶s qex'semēdēs
 55 lāxēs xesēlase⁶waxs laē q'lōlatsēmala. Wā, la⁶mē aēk'la⁶x sak'ō-
 da⁶yasēs xesēlase⁶wē qa benbegālēs. Wā, lā lek'wēt'ōdxa qex'se-
 ma⁶yē g'ilt'la densen denema. Wā, la⁶mē q'lēplēnēstēda qex'se-
 ma⁶yē qa k'lēsēs q'wēqūlē xesēlase⁶was. Wā, g'il'mēsē g'wāla laē
 āx⁶ēdxēs selemē qa⁶s selemx'ōdēsxa sak'ōdaēxa g'a g'wālēga (*fig.*).
 60 Wā, g'il'mēsē lax'sāwē sela⁶yasēxs laē lēxōdxēs selemē qa⁶s katla-
 lēsēxs laē dāg'ililaxa ēnemtslaqē lāxēs k'la⁶xwa⁶yē lābem k'lūx⁶-
 ena qa⁶s hāmkl'endēq qa k'lūnxelālēxs k'lūnēl'ēxawa⁶yas qa
 tsāx⁶ēnēs. Wā, g'il'mēsē la hamelxenālaxa k'lūnēl'ēxawa⁶yas
 laē hayalōmalaa dēxōstōts lāxēs sela⁶yē yīxs k'lēs⁶maē lem⁶x'ūnx⁶-
 65 īda. Wā, laem dēqwasā lōxsemē t'lēsēm lāq. Wā, g'il'mēsē g'wāl

he drives it in, he drills another hole at the other corner, | and when the 67
 drill-hole goes through, he pulls out the drill, | puts it down, and takes
 up another cedar peg, and | does as he did before with the first one.
 He drives it in || with a round stone; and after doing so, he measures | 70
 three finger-widths, beginning with the first | peg that he drove in,
 and he drills another hole through it; | and when it is through, he
 pulls out his drill and puts it down. | He wets the peg with saliva,
 and || drives it in with the stone. He continues doing this | in all the 75
 holes which he makes at distances of three finger-widths apart, | and
 there is one cedar peg in each of them. || That is the way in which in
 ancient times the people | pegged the corner joint of a box with cedar
 pegs. The present Indians || sew them together with twisted, thin cedar- 80
 withes, which are soaked for four days in | urine to make them soft,
 and so that they do not | rot quickly, for they have a red color. Only
 two | finger-widths apart are the drill-holes for cedar-withes | on the
 corner joint of the box that is being made. After the pegging || has 85
 been finished, the box-maker unties the cedar-bark rope with which |
 he kept it together, and he puts it away. Then he takes the board
 that will be the bottom of | the box, and his adz, and he puts them

sex^uts^lēda lābem dēq^uwaxs laē ēt^lēd selx^sōdxa āpsenxa^yē. 66
 Wā, g^lēmxaāwīse lāx^sāwē sela^yasēxs laē lēxōdxēs selemē q^as
 g^līg^lilēsēxs laē dāg^lilaxa ēnemts^laqē k^lwāx^ēen lābema. Wā, lā
 hēm^uxat! gwēx^ēidqēs g^lilx^dē gwēx^ēidaasa. Wā, lā dēx^uwitsa
 lōxsemē t^lēsem lāq. Wā, g^lilmēsē gwālexs laē mens^uālelōtsa 70
 yūdux^udenē lāxens q^lwāq^lwax^{ts}lāna^yēx g^līg^lilela lāx g^lilx^dē
 lāp^litsō^sēsa k^lwāx^ēenē lābema. Wā, hēm^uis la ēt^lēd selx^uitsōsē.
 Wā, g^lilmēsē lāx^sāxs laē lēxōdxēs selemē q^as g^līg^lilēs. Wā,
 lāxaē ēt^lēd k^llūnx^ēendxa lābemē lāxēs k^llūnēl^uexawa^yē q^as
 ēt^lēdē dēx^uwitsa t^lēsemē lāq. Wā, āx^sā^umēsē hē gwēg^lilaq 75
 lābendalēs sela^yēxa yūdux^udenēs āwālagālaasē lāxens q^lwāq^lwax^{ts}
 ts^lāna^yēx. Wā, hēm^uis la q^lwalxōstāla^uxa k^lwāx^ēenē lābema.
 Wā, hēm gwēg^lilatsa g^lildzesē begwānemaxs lāpaasa k^lwāx^ēenē
 lābem lāx sāk^uōda^yasēs xesēlase^uwē. Wā, lālōxda ālēx bāk^lum
 t^lemt^legōtsa selbekwē wī^uen hapstālib nōp^lenxwa^sēs ēnāla lāxa 80
 kwāts^lē q^a ālak^lālēs la pēkwēda dewēxē. Wā, hēm^uis q^a k^llēsēs
 geyōl q^llūs^uidexs laē lāl^llēx^uūna. Wā, lāla hāmāldengāla lāxens
 q^lwāq^lwax^{ts}lāna^yēx yix āwālagālaasasa sela^yē q^aēda dewēxaxs
 t^lemt^legoyāaxa sak^uōda^yasa xesēla. Wā, g^lilmēsē gwāl lāpaqēxs
 laē qwēlk^lwētendxa qex^usema^yē g^lilt^la densen denema q^as 85
 qes^uēdēq q^as lā g^lēxaq. Wā, lā āx^uēdxa paq^lexsdēlasēs xesēla-
 se^uwē lē^uwis k^llūmlayowē. Wā, lā pax^ualilaq q^as k^llūmlēldzā-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (1); and when the distance of the corners from (3) | to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 100 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

88 ⁵yēq qa ⁵nemādzōx⁵wīdēs. Wā, grīl⁵mēsē ālak⁵!āla la ⁵nemādzōxs
 laē lēx⁵elilaxa pāq⁵!exsdayalasē qaxs hē⁵maē lēgēmsē qa⁵s ōgwaqē
 90 k⁵!mleldzōdeq. Wā, grīl⁵mēsē gwal k⁵!mleldze⁵wēqēxs laē āx⁵ēdxa
 xōkwē k⁵!waxlāwa lē⁵wis xēsēlase⁵wē. Wā, lā hangralilaq (*fig.*).
 Wā, lā dāx⁵ēdxa ⁵nemtslaqē lāxa xōkwē k⁵!waxlāwa qa⁵s mensi⁵lālēs
 lāxa mōwē k⁵!ēk⁵!ōsa. Wā, hēm grīl k⁵!at!alelōdaatsēsa menyayowē
 95 ⁵yasa menyayowē lāx ōnēqwas (2). Wā, lā xūlt⁵lēdex welgrīlasas
 lāxa menyayowē lāx ōnēqwas (4). Wā, lā āx⁵alelōdxēs menyayowē
 qa⁵s lā k⁵!at!alelōts lāx (3). Wā, lā sekālē ōba⁵yasa menyayowē
 lāx ōnēqwas (4). Wā, grīl⁵mēsē āem nexstōdē ⁵wādzeqawīlasas (3)
 lō⁵ (4) lāx ⁵wādzeqawīlasas (1) lō⁵ (2). Wā, laem k⁵!ēs k⁵!wō⁵x⁵se-
 100 malē xēsēlase⁵was wēlēnoxwē. Wā, ā⁵mēsē la dāx⁵ēdixēs nexstōdā
 k⁵!āwayowa qa⁵s k⁵!mītts⁵!endēxēs menyayowē nexstōdxa xūlde-
 kwē. Wā, lā ēt⁵lēd dāx⁵ēdxa ōgū⁵la⁵maxat! xōk⁵ k⁵!waxlāwa qa⁵s
 k⁵!āk⁵ētōdēs qa ⁵nemābalēs lē⁵wa la k⁵!mītts⁵!aakwa. Wā, lā k⁵!mītts⁵!
 5 ⁵endaxaaq qa ⁵nemāsgēmēs. Wā, lā ēt⁵lēdxa maltslaqē ōgū⁵la
 k⁵!waxlāwa k⁵!mīk⁵!mītts⁵!ālaq qa ⁵nō⁵namasgemēs lē⁵wa menyayō-
 wē. Wā, grīl⁵mēsē gwāla laē k⁵!t⁵alts⁵!ōts ōba⁵yasa k⁵!waxlāwē lāxa
 k⁵!ōsāsēs wūlase⁵wē lāxa mag⁵ixsta⁵yas ōtslāwas. Wā, lā qet⁵!
 ts⁵!ōts āpsba⁵yas lāxa neqāwa (2) k⁵!ōsaxa g⁵a gwālēg⁵a (*fig.*). Wā, lā

way:

stick

at (4)

with

other

side of

the box

that he

is making,

in this way:

takes

a well-shaped

puts the cedar

peg in

Then he

takes up the

drives in the

cedar peg.

When the

peg does not

go any farther,

he

takes his

drill and

drills a hole

at a distance

of three

finger-widths,

beginning

at the hole

which he

drilled first;

and when

the drill has

gone through,

he pulls out

the drill and

puts a cedar

peg in the

place where

the drill had

been, and

he takes the

stone and

drives in the

cedar peg.

He continues

doing this

until he

finishes

driving in

the



Then | he takes the other measured split cedar- and puts || one end in at (3), and the other end 10

Now | it is this way.

two split | measured

cedar-sticks at the

He takes his drill

the box that he is

making, | in this way:

takes || a well-shaped

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it 30



As soon as he has drilled through, he cedar peg, pulls out his drill, and | 15

the place where his drill was before. |

stone with his right hand, | and he

drives in the cedar peg. When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

takes some of what was left | when he split the boards for making the

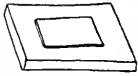




box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the



ridges that were on it have been adzed off, he turns it over and ||



does the same on the other side. When the ridges that were on it 30

t'led dāx^ēidxa ^ēnemts'laqē xōx^ēmenēk^ē k'waxlāwa qa k'it'alt'slōdēs
ōba^ēyas (3) k'losās. Wā, lā qet'alt'slōts'āpsa^ēyas lāx (4). Wā, lā g'a
g'wālxas laē g'wāla (*fig.*). Wā, laxaē hēm g'wēx^ēitsa malt'slaqē
xōx^ēmenēk^ē k'waxlāwa lāxa ēpsanā^ēyasēs wūlase^ēwē. Wā, lā
āx^ēēdxēs selemē qa^ēs selx^ēsōdēxa wīwagoda^ēyas ōba^ēyasēs wūlase-
^ēwēxa g'a g'wālēg'a (*fig.*). Wā, g'īl^ēmēsē lāx^ēsāwē sela^ēyas laē āx^ēēdxā
aēk^ēlaakwē k'lak^ē k'waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā 15
l'āyogwaalelōtsa k'wāx^ēenē lābem lāx k'leqwalaasdasēs selemē.
Wā, lā dāx^ēitsēs hēlk^ēlōts'lāna^ēyē lāxa t'lēsemē. Wā, lā dē^ēx^ē-
wīts lāxa k'wāx^ēenē lābema. Wā, g'īl^ēmēsē g'wāl se^ēx^ēts'la dē-
qwē lābemasēxs laē ēt'led dāx^ēidxēs selemē qa^ēs selx^ēsōdēs
lāxa yūdūx^ēdenē lāxens q'wāq'wax^ēts'lāna^ēyēx g'ūg'īlela lāx g'ālē 20
selēs. Wā, g'īl^ēmēsē lāx^ēsāwē sela^ēyas laē lēxōdxēs selemē. Wā,
lā l'āyogwaalelōtsa k'wāx^ēenē lābem lāx k'leqwalaasdasēs selemē.
Wā, lāxaē dāx^ēidxa t'lēsemē qa^ēs dēx^ēwidēs lāxa k'wāx^ēenē lābema.
Wā, ōx^ēsā^ēmēsē hē g'wēg'ila lābendālx lāpax ^ēwādzōsgemasasēs wū-
lase^ēwē. Wā, g'īl^ēmēsē ^ēwī^ēla lā lābekwa laē āx^ēēdxā g'ūyolē lāxēs 25
lātlanemē yīxs lāx^ēdē lat'la qa^ēs xesēlase^ēwa. Wā, lā^ēmē āx^ēēdxā
wādzowē ts'legudzo lāt'laakwa qa^ēs pax^ēālilēq. Wā, lā āx^ēēdxēs
k'īmlayowē qa^ēs k'īmlēldzōdēs lāq qa ^ēnemadzōx^ēwidēs. Wā,
g'īl^ēmēsē ^ēwī^ēla k'īmlālx t'let'enxdzā^ēyas laē lēx^ēideq qa^ēs hēxat!
g'wēx^ēidex āpsādza^ēyas. Wā, g'īl^ēmēxaūwisē ^ēwī^ēlāwē t'let'enxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on  | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

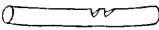
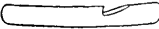
- 31 *ʔyasəxs laē ʔekʔla kʔmleldzōdeq qa ʔnemādzowēs. Wā, gr̥l̥mēsē gwāla laē lēxʔideq qaʔs hēxat! gwēxʔidxa ʔpsādzēʔyas. Wā, gr̥l̥mēsē xāwīwē gwālexs laē ʔxʔēdxēs wūlasēʔwē qaʔs hāndzōdēs lāxa pāqʔexsdēlas wūlasēʔwas (fig.). Wā, lā xūltsēʔstālasēs nexxāla kʔlāwayowā.*
- 35 *yowē lāx lāsadzēʔyasēs wūlasēʔwē. Wā, gr̥l̥mēsē lāʔsta xūltaʔyasēs laē ʔxʔalelōdxēs wūlasēʔwē qaʔs hāngʔalilēs. Wā, laxaē dāxʔidxēs nexxāla kʔlāwayowā, qaʔs kʔlāxʔwīdēx ʔwūnxaʔyas lālakʔ! enaxēs xūltaʔyē. Wā, gr̥l̥mēsē lākʔ!endē kʔlāxwaʔyas lāqēxs laē xūltsʔendex wāxʔsbaʔyas. Wā, gr̥l̥mēsē ʔwīlāwa wāxʔsbaʔyaxs laē*
- 40 *xwēlaqa dāxʔidxēs wūlasēʔwē qaʔs hāndzōdēs lāq. Wā, lāxāē xūldełtslāx ʔtslāwasēs wūlasēʔwē. Wā, laem xūltsēʔstālx ʔwāla-lasas ʔtslāwasēs wūlasēʔwē lāxa pāqʔexsdēlasēs wūlasēʔwē. Wā, gr̥l̥mēsē lāʔstē xūltaʔyasēs laē ʔxʔalelōdxēs wūlasēʔwē qaʔs hāngʔalilēq. Wā, lā dāxʔidxēs nexxāla kʔlāwayowā qaʔs xūldełenaʔyēxēs*
- 45 *gr̥l̥xʔdē xūltaʔya. Wā, gr̥l̥mēsē kʔlōden lāxens selt laxʔtslānaʔyēx yīx ʔwālabedāsas xūltaʔyas lāx ʔwōʔstāsa pāqʔexsdēlas wūlasēʔwas, laē kʔlaxālaq qa lāwāyēs. Wā, gr̥l̥mēsē gwālexs laē gr̥a gwālēgr̥a (fig.). Wā, lā dāxʔidxēs wūlasēʔwē qaʔs hāndzōdēs lāq. Wā, gr̥l̥mēsē benālē ʔtslāwas lāxa pāqʔexsdaʔyē laē hēxʔidaem ʔxʔēdxēs*
- 50 *selemē qaʔs maslʔekʔlaē selemasēxs laē selxʔideq gr̥a gwālēgr̥a (fig.) lāx qepālaēnaʔyasēs welāseʔwē. Wā, lā tʔēbedzēʔwēsēs ʔpsōłtsē-dzaʔyē lāxa pāqʔexsdaʔyasēs welāseʔwē. Wā, gr̥l̥mēsē lāxʔsāwē*

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |



When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:  

selemas, laē āx^ēēdxa k'waxlāwē lē^ēwis nexx'āla k'lāwayowa qa's k'lāx^ēwidēq. Wā, laem lapēlaq. Wā, g'il^ēmēsē g'wāla q'lēnemē la k'lāxwēs laē lap'īts lāx 'wāxaasasēs sela^ēyē. Wā, g'il^ēmēsē g'wāla laē āx^ēēdxa wākwē k'wagedzo lat'laakwaxa āmxlās wāgwasē. Wā, g'āxē pax^ēelsas lāxēs g'ēdasē. Wā, lā āx^ēēdxēs pelpelqē lē^ēwis lemlemgrayowē. Wā, lā maēlbentsēs maēlbanowē ts'ek'wa lemgrayo lāqxa g'a g'wālēg'a (*fig.*). Wā, g'il^ēmēsē g'wāl maēlbendqēxs laē āx^ēēdxēs lemlemgrayowē qa's dēx^ēstōdalēs lāxa maēlba^ēyē. Wā, laem memk'ālē lemlemgrayāsēxs laē q'waēlba^ēya lāx latoyolas. Wā, lā hālselaem dēgutewēsēs pelpelqē lāxēs 'nāl'nemp'enxtōdalaēna^ēyaq. Wā, g'il^ēmēsē lawāyē latoyās laē g'a g'wālē sēnatasēg'a (*fig.*) yīx yīkūyēlasa xēsēlasē^ēwas. Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxēs k'īm'layowē qa's aēk'lē k'īm'leldzōdēx wāwāx'sadza^ēyas. Wā, g'il^ēmēsē 'wīk'āwē t'ent'enxdzā^ēyasēxs laē aēk'la k'īm'īdex ēk'ladze^ēyasa yīkūyēlasa xēsēlasē^ēwas.

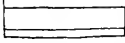
Wā, g'il^ēmēsē g'wāla yikwaya^ēyaxs laē āx^ēēdxēs k'wēdayowē āmē xelxwala. Wā, qōx^ēwalilaxēs xēsēla^ēyē qa's aēk'lē k'hwēt'lēdeq (*fig.*). Wā, g'il^ēmēsē lā'sta k'wēta^ēyas laē g'wāla x'ōgwats'lē xetsema. Wā, g'il^ēmēsē g'wāla laē genemas āx^ēēdxēs mela^ēyē densen denema qa's welxsemdēs lāq (*fig.*).

1 **The Making of Oil-Boxes.** I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting
5 boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying
10 out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

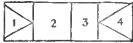
1 **The Making of Oil-Boxes.**—Wä, hēxōlən l'elēwēsē'wa mensa-
'yasa dengwats'lēmōtē. Wä, hēem g'il āx'ētsōs lā'wūnemasa t'elētslē-
noxwē ts'elēdāqēs latayowē a'lebōts!aq lemlemg'ayowa lē'wēs
lāt'lex'sē'yasē pelpe'qaxs q'wats!hē lāxēs q'waats!ē l'lēxens-
5 gema. Wä, laem ōxlalaqēxs laē ālē'sta dāk'lōtelaxēs sōba-
yowē. Wä, laem lāl lāxēs q'lat'sē'wa p'eldzēk'ila lā g'ēs t'lās lek'
wēlkwa, qaxs hē'maē ālāso'sa 'wī'wūlēnoxwaxa dengwats!ēlē,
qaxs ts!exaē; wä hē'mēsēxs k'lēsāē ts!etaxs wāx'ēmaē la gāla
ts!elqwasōsa l'lēsalāsa semx'dema leq'lūsxa dzāxūnē. Wä, g'il-
10 'mēsē lāg'aa lāxa ēk'ētelāxs laē hēx'īdaem ōxleg'aelsaxēs q'wa-
atslē. Wä, la temx'wīdxa gwēba'yē lāxa ōxtā'yasa wēlkwē. Wä,
g'il'mēsē ēseg'eyowē la 'wālabedats sōpa'yas lāxens q'wāq'wax-
ts!āna'yēx laē bāl'idxa yūdux'p!enk'ē lāxens q'wāq'wax'ts!ā-
na'yēx laē sāg'ilila sōplēd g'āg'ilela lāxēs gālē sōpa'yaxa g'a gwā-
15 lēg'a (*fig.*). Wä, g'il'mēsē la'nemalē 'wālabetsas ālē temkwēs lē'wis
gālē sōpa'yaxs, laē kūgelelōdex āwāgawa'yasēs temkwa'yē. Wä,
g'il'mēsē lāwāxs laē g'a g'wālēg'a (*fig.*). Wä, hēem q'wālaasles lem-
lemg'ayowaxsa la g'il'tsto sēnoqwāla sōpēs. Wä, lā g'āg'ilela lāxēs
temkwa'yē (1), laē bāl'idxa neqap!enk'ē lāxens q'wāq'wax'ts!ā-
20 na'yēx. Wä, hē'misa mōdenē lāxens q'wāq'wax'ts!āna'yaxs
laē sōbetendeq. Wä, la'mē gwāgwāaxstālē sēnoqwālaēna'yaxs

this place slants toward | the base of the cedar-tree. This place is 22
 not as wide open as the one which he chopped out first. | but it is
 much deeper than the one that he chopped out at the top. | at (1).
 When it is deep enough, it is this way: Then || he takes 25
 his wedge-bag and takes out his wedges and his | stone
 hammer, and he puts them down at (1) at the top of the
 cedar-tree. | Then he drives in the wedges with his stone hammer. |
 He hammers on each one at a time. | The seven wedges are all
 close together. When the top piece comes off,
 he turns it on its back. || Then he measures  30
 the thickness of one finger, | which he will split
 off from the top piece. He takes the short | marking-wedge and
 drives it into the log in this way: Then | he takes
 a straight-edged cedar-stick and  places it on the
 end of the piece that had been wedged off from
 the | cedar-tree at (1), as far as (2). and he marks
 along it. After he has done so, || he takes his marking-wedge and 35
 his stone hammer, and puts his | marking wedge into the line that has
 been marked out, and drives it in with his hammer, | so that the
 wood splits a little. Then he pulls it out again | and puts it in at the
 end of the place where he drove it in before, and he pulls out his |
 marking-wedge and strikes it again with the hammer. He | does so 40
 along the whole length of the line that has been marked with his mark-
 ing-wedge. Then | he takes his wedges and drives them into the line that

sōpa^ʔyas lāxa oxla^ʔyasawēlkwē. Wā, laem k'lēš lēxstowē sobēla- 22
 ʔyas. Wā, la^ʔmē k'wāyāla wūnqelagawēs gālē sobēlēš lāxa ōxtā^ʔyē
 lāx (1). Wā, grī^ʔmēsē hēlabetaxs laē gra gwālēgra (*fig.*). Wā, lā
 āx^ʔēdxēs q'waats'lē, qa^ʔs lōx^ʔwūltsālēxēs lemlemgrayowē lē^ʔwis 25
 pel^ʔpelqē, qa^ʔs q'waēlbendēs lāxa wiletā^ʔyasawēlkwē (1). Wā,
 la^ʔmē dēgūtewēsēs pel^ʔpelqē lāq. Wā, la^ʔmē ^ʔnāl^ʔnem^ʔlenxtōda-
 laxs laē dēqwasēs pel^ʔpelqē lāxa lemlemgrayowaxs memk'e-
 wakwaēda ālēbōtslats'lē (*fig.*). Wā, grī^ʔmēsē belewē āpsōdilasa
 wīlkwaxs laē mens^ʔidxa ^ʔnemdenē lāxens q'wāq'waxtslāna^ʔyēx, 30
 yīx wāgwasa lā lātoyolēs lāxa āpsōdilē. Wā, lā āx^ʔēdxa ts'lek'wa
 maēlbano lemgrayowa qa^ʔs maēlbendēsxa gra gwālēgra (*fig.*). Wā,
 la^ʔmē āx^ʔēdxa nege^ʔnōsela k'waxlāwa, qa^ʔs k'radēlbendēs lāxa āpsō-
 dilē wēlkwa lāx (1) lā lax (2). Wā, la xūlde^ʔlenēq. Wā, grī^ʔmēsē
 gwālexs laē āx^ʔēdxēs maēlbanowē lē^ʔwis pel^ʔpelqē. Wā, lā lāk'le^ʔntsēs 35
 maēlbanowē lemgrayowē lāxa la xūldekwa, qa^ʔs dēx^ʔwidēsēs pel-
 pelqē lāq, qa xāl^ʔlex^ʔidēs xōxwax^ʔida. Wā, lāna^ʔxwē xwēlaqa lēx-
 ʔwīdeq, qa^ʔs xwēlaqē lāx^ʔidēs lax ōba^ʔyasēs lāx^ʔdē lēx^ʔwīdaasxēs
 maēlbanowē lemgrayowa, qa^ʔs ēt'lēdē dēx^ʔwīdeq. Wā, āl^ʔmēsē
 gwālexs laē lābendē maēlba^ʔyas lāxa xūldek^ʔwē. Wā, lā āx^ʔ- 40
 ēdxēs lemlemgrayowē, qa^ʔs dēgū^ʔna^ʔyēs lāxa maēlba^ʔyē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-
55 stick is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
65 length. After this has been done, he puts it on edge, takes his || hand-

42 gíl'mēsē nelāwē lātoda^éyasēxs laē ēt'lēda; wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, gíl'mēsē hēlōlēxs g'āxaē wix'-wūtlā^élaxēs lātlanēmē, qa^és lā pāx^éelsas lāx l'āsanā^éyasēs g'ōkwē.
45 Wā, lā āx^éēdxēs k'limlayowē, qa^és k'limlēdzōdē. Wā, gíl'mēsē gwālēxs laē lēx^éīdeq qa^és et'lēdē k'limlēdzōdxa āpsādze^éyē lāxēs aēk'laēnāē k'imlaq. Wā, gíl'mēsē gwālēxs laē k'ōx^éūlsa^éq, qa^és k'limlēnxendēx āwūnxa^éyas, qa neqēnxelēs. Wā, gíl'mēsē gwālēxs laē pax^éelsaq, qa^és āx^éēdēxa k'waxlāwē, qa^és xōx^usēndēq, qa
50 yūwēs wāg'itēxs selt'axts'lāna^éyēx. Wā, lā k'limtōdēx ōba^éyas, qa ēnemābēs. Wā, hē^émis g'āg'ilelaxs laē bāl'itsēs q'wāq'wax'ts'lāna^éyaxa yūdux^up'enk'axs, laē k'limts'ēndēq. Wā, laem yūdux^up'enk'ē wāsgēmasas lāxēxs q'wāq'wax'ts'lāna^éyēx, yix wāsgēmasasa k'wāx^éene menyayowē. Wā, hē^émisē k'adedzōdayōs lāx
55 āpsba^éyasa wūlāse^éwa dengwats'lē. Wā, lā xūt'lālēlōdēx wālag'ilasas ōba^éyasxa g'a gwālōg'a (*fig.*). Wā, gíl'mēsē gwālēxs laē āx^éālēlōdxēs menyayowē k'waxlāwa, qa^és lāxat! k'adedzōts lāxa āpsba^éyasēs dengwats'lēgilase^éwē. Wā, laemxaē hēm g'yīnxendalē neqēnxa^éyas. Wā, lāxaē xūt'lālēlōdēx ōba^éyas. Wā, g'il-
60 mēsē gwālēxs laē āx^éēdxa neqēnxela neqēnōsela k'waxlāwa qa^és k'adedzōdēs aōts'laqāla lē^éwē wūlāse^éwē dengwats'lā. Wā, la^émē nānaxte^éwas neqēnxa^éyasa neqēnōsela lāxa xwēxūlta^éyē lāx wāx'sba^éyas wūlāse^éwas dengwats'lāxs laē xūldēlēndēq hēbēndālax wāsgēmasas. Wā, gíl'mēsē gwālēxs laē k'ōx^éūlsa^éq, qa^és āx^éēdēxēs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long. | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:  | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it;
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limlēlənā'yēxa xūldekūwē. Wā, g'il'mēsē lā- 65
k'lēnd elāq lāqēxs lāē gwālā. Wā, lā dāx'ēdxēs nexx'āla
k'lawayowa, qa's k'lax'ēwidēq, qa'wīlāwēsa xūltā'yas. Wā, g'il'mēsē
lā aēk'la k'lākūxs lāē pax'elsaq, qa's xwēlaqē k'lōx'ūlsaq, qa's
k'lax'ēwidēx āpsenā'yas, qa'ōgwaqēs neqela. Wā, g'il'mēsē
gwālexs lāē ētlēd pax'elsaq. Wā, laem yūdux'pleng'adzowa 70
wūlāse'was dengwats'lē lāxens q'lwāq'wax'tslānā'yō. Wā, lā
āx'ēdxa k'laxlāwē, qa's k'limtōdēx ōba'yas, qa'ēnemābēs
ōba'yas. Wā, lā bāl'ideq qa'malp'enk'ēs 'wāsgemasas lāxens
q'lwāq'wax'tslānā'yēx lāē k'limtōdeq. Wā, lā k'wādedzōts lāx
negedzā'yas āpsba'yasēs wūlāse'wē dengwats'lā. Wā, lā xūltben- 75
deq. Wā, g'il'mēsē gwālexs lāē mens'lālasēs k'laxlāwē menyā-
yowa, qa's q'lāstēx negedzā'yasēs wūlāse'wē. Wā, g'il'mēsē q'lā-
qēxs lāē xūt'lālelōdeq. Wā, lā mens'lālaq g'a gwālēga (*fig.*). Wā,
laem sēnoqwalēda k'laxlāwē menyāyowa, qa's q'lāstēx sēnoqwa-
laxas. Wā, g'il'mēsē q'lāstax sēnoqwalaxs lāē āx'ēdxēs negenōsela 80
k'laxlāwē menyāyowa, qa's kratbendēs lāxēs wūlāse'wē, qa's
xūldelelāyēq. Wā, g'il'mēsē gwālexs lāē āx'ēdxēs nexx'āla
k'lawayowa, qa's gegēx'salē k'lax'ēwidēq, qa's k'lax'ālēx sēnoqwa-
'yas. Wā, g'il'mēsē gwālexs lāē āx'ēdxa k'laxlāwē ōg'ū'laemxat!,
qa's xōx'widēq qa'pex'ēnēs, qa'ēnemdenēs 'wādzewasas lāxens 85
q'lwāq'wax'tslānā'yēx. Wā, lā pēldzowa. Wā, lāxāē k'limtōdex
ōba'yas qa'ēnemābēs. Wā, g'il'mēsē gwālexs lāē bāl'ideq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūduy^p!enk'ēs 'wāsgemasas lāxens q'wāq!wax'ts!āna'yaxs laē
 k'limts!endeq. Wā, lāxaē ēt!ēd bāl'idxa hamaldengālāsa malp'en-
 90 k'ē lāxens q'wāq!wax'ts!āna'yēx, yīx 'wāsgemasas laaxat! k'limt-
 ts!endeq. Wā, gīl'mēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa'yē menyayo lāx āwūnxa'yāsēs wūlāse'wē g'āg'ilela lāx
 ōba'yas. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yāsēs menyayowē
 k'waxlāwa. Wā, lā āx'ālelōdex, qā's lā k'ātenxents lāxa āpsenxa-
 95 'yas. Wā, lāxaē xūlt!ālelōdex 'wālalaasas. Wā, lā āx'ēdxēs
 negenōsē, qā's k'adedzōdēs qā nenstāyēsēx xwēxūltā'yāsēxs laē
 xūldeleñeq. Wā, gīl'mēsē gwālexs laē āx'ēdxa gīltagawa'yē
 k'waxlāwa menyayowa, qā's lā k'ātenxents lāxēs wūlāse'wē g'ā-
 g'ilela lāx ālē xūltēs. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yas.
 100 Wā, lāxaēs lāxa āpsenxa'yē. Wā, lāxaē xūlt!ālelōdex 'wālalaasas
 ōba'yas. Wā, gīl'mēsē gwālexs laē āx'ēdxa negenōsela k'wax-
 lāwa, qā's lā k'at!ālelōts lāx neqelūsa xwēxūltā'yē. Wā, lā
 xūldeleñeq. Wā, lāxaē k'at!ālelōqēxs laē āx'ēdxa ts!ekwaga-
 wa'yē k'waxlāwa menyayowa, qā's lāxat! k'adedzōts lāx āwūnxa-
 5 'yāsēs wūlāse'wē g'āg'ilela lāxēs ālē xūltā'ya. Wā, lāxaē xūlt!ā-
 lelōdex 'wālalaasas ōba'yas. Wā, lā āx'ālelōdex, qā's lā k'āten-
 xents lāxa āpsenxa'yē. Wā, lā xūlt!ālelōdex 'wālalaasas. Wā,
 gīl'mēsē gwālexs laē āx'ēdxēs negenōsela, qā's lā k'adedzōts lāxēs
 wūlāse'wē. Wā, gīl'mēsē neqāla lāx xwēxūltā'yāsēxs laē xūldele-

after all the places where the short sides are to be bent have been 10
 marked, and also | the long sides of the oil-box that he is making, he
 takes the measure of | the longer cedar-stick and puts it down on the
 edge of the | box that he is making so that it touches the mark that
 he made last. He marks the | end of the measure, takes it off, and
 puts it down || on the other edge, and he marks the end of it again. 15
 After this has been | done, he takes his straight-edge, puts it down so
 that | it just touches the marks along it. This is | the place where
 the two ends of the oil-box that he is making will meet. After he has
 done so, it is | in this way.¹ Then he takes his straight knife and ||
 cuts out the marks for the bending of the sides, | in this way.² The 20
 ends are cut out in this manner.² After this has been done, he takes |
 a basket, goes down to the beach of the house where he is making
 the box, and | puts stones into his basket. As soon as | it is full,
 he carries them in on his back into the house in which he is making
 the box. || and he pours down the stones by the side of the fire. 25
 Then he goes down again | and puts stones into his basket. | When
 it is full, he carries them on his back | into the house in which he is
 making the box. He pours them down by the side | of the fire.
 When he thinks he has enough, he stops. || He rakes up his fire and 30
 puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, g'il'mēsē 'nāxwa xūldekwa k'lek'losasa ts'eg'ōla lē'wa 10
 g'ildōlās wūlāsē'was dengwats'lā; wä, lāxaē āx'ēdxā menyayowasa
 g'ildolasēxa g'iltagawā'yē k'waxlāwa lā k'adedzōts lāx āwūnxa'yāsēs
 wūlāsē'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt lālelōdex
 ōba'yāsēs menyayowē. Wä, lāxaē āx'ēlālelōdeq, qā's lā k'at lālelōts
 lāxa āpenxa'yē. Wä, lāxaē xūlt lālelōdex ōba'yās. Wä, g'il'mēsē 15
 gwālexs laē āx'ēdxēs negenōsela k'waxlāwa, qā's k'adedzōdēs. qā
 neqalēs lāxa xwēxūltā'yē. Wä, lā xūdeleñēq. Wä, hēm sak'o-
 dēltsa ōba'yās wūlāsē'was dengwats'lā. Wä, g'il'mēsē gwālexs laē
 gra gwālēgra (fig.). Wä, lā āx'ēdxēs nexx'āla k'lāwayowa, qā's
 xūxūtsōx'wīdēxa la xwēxūldekwa gra gwālēgra (fig.). Wä, lā lā 20
 gra gwālē xūltā'yasa sak'ōda'yē. Wä, g'il'mēsē gwālexs laē āx'ēdxā
 lēxa'yē, qā's lā lents'lēs lāx l'ēma'isasēs wūlats'lē g'ōkwa. Wä, lā
 xē'x'ūts'lālasa t'lēsemē lāxēs xegwats'lāxa t'lēsemē lēxa'yā. Wä, g'il-
 'mēsē qōt'laxs laē ōxlōsdēselaq qā's lā ōxlaēlelaq lāxēs wūlats'lē
 g'ōkwa, qā's lā gūgenōlīsas lāxēs legwīlē. Wä, lā ētents'lēsa, qā's 25
 lāxat! ēt'lēd xē'x'ūts'lōtsa t'lēsemē lāxēs xegwats'lāxa t'lēsemē lēxa'yā.
 Wä, g'il'emxaāwisē qōt'laxs laē ōxlex'īdeq, qā's lā ōxlosdēselaq,
 qā's lāxat! ōxlaēlelaq lāxēs wūlats'lē g'ōkwa, qā's lā gūgenōlīsas
 lāxēs legwīlē. Wä, g'il'mēsē k'ōtaq laem hēlalaxs laē gwāla. Wä,
 lā lelqōx'wīdxēs legwīlē, qā's xē'x'ūlālax'ēdēxa t'lēsemē lāq. Wä, 30
 g'il'mēsē gwālexs laē āx'ēdxēs wūlāsē'wē qā's pax'āhīlēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'īnwalisāsēs lēgwīlē. Wā, lā xūlt'āhīlax wīwax'sbafyasēs xwēxū-
tā'ya yūdux'tsīlqē k'lek'ōsalsā dengwatslē wūlāsōs. Wā, lā
lēqūlīlaxēs wūlāsēfwē. qā's lā pax'āhīlas lāxa k'lēse qwēsālālīl
35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'īlākwasēs gēnemē, qā's ēlāp'ī-
dēxa dzeqwa. Wā, laēm 'nemāsgēmō ēlāpā'ya's tō' ēwādzewasāsēs
wūlāsēfwē. Wā, lā 'nāl'nēmplēn lāxēns q'wāq'lwax'ts'ānā'fēx, yīx
'wī'wadzegasas. Wā, lāxāē 'nāl'nēmpl'ēnk'ō 'wī'walabetāhīlasas
lāxēns q'wāq'lwax'ts'ānā'fēx. Wā, gīl'mēsē gwālēxs laē āx'ēdxa
40 'wālasē lēxā'ya, qā's lā lēnts'ōsēla lāxa l'ēmā'īsō, qā's lā k'tūl'gī-
lāxa l'ē-l'ēkwē qā's lā lēnts'ālas lāxēs l'ēgwatslē lēxā'ya. Wā,
gīl'mēsē gōt'laxs laē ōxlēx'īdeq, qā's g'āxē ōxlōsdēsēlaq, qā's lā
ōxlēlēlaq lāxēs wūlatslē grōkwa. Wā, lā ōxlēgalīlas lāxa
nēxwāla lāxēs ēlāpā'yē. Wā, gīl'mēsē gwālēxs laē āx'ēdxa ēg'aqwa
45 lāx xā'sēwē wūnāgūla, qā's xōx'wīdēsēs k'āwayowē lāq, qā's wīswūl-
tēwēs. Wā, lā k'āx'wīdeq qā lēl'x'ēnēs. Wā, hē'mīs, qā wīswēl-
bēs ōbā'ya's. Wā, lā māēmōdenē āwāsgēmasas lāxēns q'wāq'lwax'ts'
ānā'fēx. Wā, lā'mē nānamag'ītīlq lē'wīs selemē qō lāplīdles
lāxa sāk'oda'fāsēs wūlāsēfwē. Wā, lāla t'ēmīlēgōdēda wāōkwē
50 wīwūl'ēnox'sa wīswēltowē dewēx lāx sāk'oda'fāsēs wūlāsēfwē. Wā,
gīl'mēsē hēlalē k'āxwā'fās lābēma laē k'lēngalīlaxēs selemē.
Wā, hē'mīsē k'īplālaa, qā g'āxēs k'adēla. Wā, gīl'mēsē gwālēxs
laē āx'ēdxēs 'wālasē nagats'lā, qā's lā tsēx'īdex 'wē'wāp'ēma,
qā's g'āxē hāng'alīlas. Wā, lā āx'ēdxa k'āk'lek'lobanē qā g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

gwāhila. Wā, g'il'mēsē gwālexs laē dōx'walelaxa xē'x"lālalisē lāxa 55
 lēgwilē t'lēsemxs lē'maē 'nāxwa mēmēntsemx'ida. Wā, lā
 dāx'idxēs k'lip'lāla, qā's k'lip'idēs lāxa x'ix'exsemāla t'lēsema, qā's
 lā k'lip'ts'lālas lāxēs 'lāpa'yē. Wā, lā k'lēs hēq'lālaq lōma qōt'laxa
 t'lēsemē. Wā, g'il'mēsē 'nāxwa la xeq'ūxlālaxa t'lēsemāxs laē
 āx'ēdxa l'ēgwats'lē lēxa'ya, qā's lēx'wūlt'sōdēxa l'ēsl'ēkwē. qā's lā 60
 lēx'alōdālas lāxa x'ix'exsemāla t'lēsema. Wā, āwila'mēsē wāk'wēda
 l'ēsl'ēkwē lāqēxs yūdux'dzaqā. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs wūlāse'wē qā's lā paqeyints lāq. Wā, lā'mē bensālaxa
 xwēxūdek'wē. Wā, lā nēneqalē k'lēk'lālasas lāxa xwēxūdek'wē.
 Wā, lā mōdzodalasa l'ēsl'ēkwē lāx nēnexsāwasa xwēxūdek'wē. 65
 Wā, g'il'emxaāwisē la wākwa laē wūyēxēdxēs wūlāse'wē, qā
 hālselā'mēs k'lēs k'lōx'walilēxs laē āx'ēdxa 'wābets'lāla nagats'lā.
 qā's tsētsadzelts'laxtalēxēs yūdux'dzeqē k'lēk'lālasa. Wā, g'il-
 'mēsē gwālexs laē paqeyintsēs wūlāse'wē lāqēxs laē k'lālela. Wā,
 lā āx'ēdxa k'lāk'lek'lōbana qā's lā lēbēgrindālas lāq. Wā, g'il'mēsē 70
 gwālexs laē āx'ēdxa ēgraqwa lāx xāse'wē wūnāgūla, qā's xōx's'-
 endēq, qā maldene'stalis lāxēxs q'lwāq'wax'ts'lāna'yēx, yix 'wāgi-
 dasas. Wā, lā bāl'idxa sek'lāp'enklē lāxēxs q'lwāq'wax'ts'lāna-
 'yēx, yix 'wāsgemasasa wūnāgūlē. Wā, lā xōx'wīdeq qā yowēs
 gwex'sa ts'lēslālx. Wā, g'il'mēsē gwālexs laē āx'ēdxa dzexēkwē 75
 ts'lēq'lādzō dēnasa, qā's yil'ēxlēndēs lāq qā k'lēsēs hēx'sa xōx'sa.

77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

77 Wā, gíl'mēsē gwāla L'Ebedzewōyasa k'ōqwāx k'lōsāsēs wūlāse-
 ēwaxs, laē āx'ēdxa LEpeya'yē k'lāk'lek'tōbanēsēs kūnsasēfwēs
 wūlāsefwē, qa's lā Lep'lālilas lāxa qwāqwesāla lāxēs ēaxelasē. Wā,
 80 la xēkūldzōdxēs wūlāsefwē, qa lawāyēsa la L'lōp L'leslekwa. Wā,
 gíl'mēsē wīgildzōxs laē denxendxēs wūlāsefwaxs laē pēqwa qa's
 lā pax'ālilas lāxa ēnemaēlē. Wā, lā dāx'ēdxēs L'Ebedzā'yasa
 k'ōqwāx k'lōsāsēs wūlāsefwē, qa's lā āqālamasexs wāx'sanōdzexsta-
 ēyasēxs laē wēg'ililaxēs wūlāsefwaxs laē L'Ebedzōts lāxēs wūlāsefwē.
 85 Wā, laem hō gwāgawa'ya sōnoqwa la xūta'yaxs laē t'lē!epbendxa
 L'Ebedzā'yasēs g'ōg'igūyōwaxs laē dādenxendxēs wūlāsefwē, qa's
 gelqōstōdēq. Wā, hē'mis la be'nakūlatsa k'lōsāsē wūlāsefwē. Wā,
 gíl'mēsē la ga gwālēgxaxs (*fig.*) laē lēgūlēlōdxēs L'Ebedzoyē lāxa
 ēnemē xūta'ya. Wā, laxaē āem nāqem'giltowēxēs g'ilx'dē gwēg'i-
 90 lasa. Wā, gíl'mēsē wīla la k'ōgekwa yūdūx'dāla xūtās laē āx'ēdxa
 g'il'ta densen denema, qa's qex'semdēs lāxēs wūlāsefwē. Wā, laem
 sex'ba'ya sāk'odaē lāxa qemitba'yas. Wā, gíl'mēsē gwālexs laē
 āx'ēdxēs selemē, qas lānēxalaēs sela'yē lāxa sāk'oda'yē. Wā,
 lā ya'yūdūx'den lāxens q'wāq'wax'ts'lānā'yēx yix āwālagālaasas
 95 sela'yas. Wā, g'ilna'xwā'mēsē lāx'sāwē sela'yasēxs laē lēx'ūlē-
 lōdxēs selemē, qa's L'ayogwaalelōdēsa wūnx'ūnē lābem lāq, qa's
 dēx'widēsa t'lēsemē lāq. Wā, gíl'mēsē wīla la lābekwa, lā

¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, | takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board. | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

āx'ēdxa ts'lāts'laχ'semē grayōl lāx ōba'iyasēs wūlāsefwē. Wā, lā 98
 pax'ālilas. Wā, lā dananōdxēs wūla'yē, qa's lā lāndzōts lāq. Wā,
 lā āx'ēdxēs selemē, qa's xūtsē'stālis lāx l'āsadzā'iyas āwī'stāsēs 200
 wūla'yē. Wā, g'il'mēsē lā'sta xūlta'iyasēxs lāē āx'ālelōdxēs wūla-
 'yē, qa's lā hāng'alilas lāxa k'lēse qwēsala lāxēs ēaxelasē. Wā, lā
 dāx'īdxēs nexx'āla k'lāwayowa, qa's k'lāx'wīdēq lālak'īnaxēs xūl-
 ta'yē lāx āwī'stāsa pāq'Exsdē'yē. Wā, g'il'mēsē 'wīla lāk'lēdē 5
 k'lāxwa'iyas lāxa xwēxūlta'yaxs lāē aēk'la k'lāx'wītsa xelxwāla
 k'lāwayowē lāx k'lwadzāyaa'stas wūla'iyas lāxēs pāq'Exsdē'lē. Wā,
 la'mē q'wēl'īdxa ts'lōlna qa's k'lāts'lōdēs lāxa 'wālasē xālaētsa
 met'lāna'yē. Wā, lā gūq'eqasa 'wāpē lāqēxs lāē xwēt'ēdēq. Wā,
 g'il'mēsē lēlgoxs lāē āx'ēdxa k'ādzekwē, qa's dzopstendēs lāq.
 Wā, lā āx'ēdxēs wūla'yē, qa's ēk'laxsdālamasēqēxs lāē qep'ēsa. 10
 Wā, lā dōstendxa hāpstaakwē k'ādzek' lāxa ts'lōlna'stala qa's
 gēltsē'stālēs lāx ōgwāga'iyasēs wūla'yē. Wā, lā āx'ēdxa pāq'Exsdē-
 las, qa's pāq'Exsdendēs lāq. Wā, lā k'lwadzōdēq, qa 'nāxwēs
 q'ēsa'ēla. Wā, g'il'mēsē gwālēxs lāē āx'ālelōdēq. Wā, g'il'mēsē
 āx'ālelōdēqēxs lāē dōx'wīdēq. Wā, g'il'mēsē 'nāxwa ts'lōl'īdēxs lāē 15
 g'īlōs g'ilx'a lāq. Wā, g'il'mēsē lōlasālēda ts'lōlāxs lāē hēem
 g'ilx'ēda lōlasawawa'yē. Wā, hē'mis la āx'ēdaatsēxs xelxwāla
 k'lāwayowa, qa's xālē k'lāk'laχ'wūqewaxa ts'lōlna. Wā, g'il'mēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

ʷwīlāxs laē ēt'lēd āx'ūstendxa k'ādzekwē dzōp'stālaxa ts'ōlna'stāla
 20 ʷwāpa, qā's lāxat! gēltsē'stālas lāx āwē'stās wūla'yas. Wā, lāluxaē
 pax'alelōtsa pāq!exsda'yē lāq. Wā, g'il'mēsē k'leās lōlasawa'ya
 ts'ōlnāxs laē hēx'idaem āx'ēdxēs selemē, qā's selx'īdēxa lāne-
 xalēxs laē lāx'sā. Wā, g'il'mēsē lāx'sāxs laē lēx'wīdxēs selemē, qā's
 dāx'īdēxa 'nēmts!aqē lābema, qā's melx'ūndēsēs k'lūnēl'exawa'yē
 25 lāq. Wā, g'il'mēsē k'lūnx'enālxas laē lāstōts lāxēs sela'yē. Wā lā
 dāx'īdxa t'lēsemē, qā's dēgūtōdēs lāq. Wā, g'il'mēsē lāxlaxs laē
 g'wāl dēqwaq. Wā, lā ēt'lēd dāx'īdxēs selemē, qā's selx'īdēxa
 yūdux'denē lāxens q'lwāq!wax'ts!āna'yēx g'āg'ilela lāxēs g'ālē
 sela'ya. Wā, g'il'emxaāwisē lāx'sāxs laē melx'ūntsēs k'lūnēl'exa-
 30 wa'yē lāq, qā k'lūnx'enālisēx laē lēx'wīdxēs selemē, qā's l'ayo-
 gwaalelōdēsēs lābēmē la lāstōts lāxa sela'yaxs laē dāx'īdxa
 t'lēsemē qā's dēgūtōdēs lāqēxs laē dēx'betendeq. Wā, āx'sā'mēsē
 hē g'wē'nākūlaqēxs lā'stalaē sel'nākūla, qā's lābē'nākūlēq. Wā,
 g'il'mēsē lēlgowa lāpa'yasēs laē g'wālē wūla'yas dengwats'lā, yīxs
 35 hē'maē wūlx'īdex'demsēxēs wūlāse'wē dengwats'lēxs g'ālāē g'wāl
 ts'āwūnxa, yīxs k'lēs'maē qwa'ūlisa dzāxūnē lāx Dzāwadē, qaxs
 hē'maē g'ilts'āwēda l'lē'naxa dengwats'lē, qā ālak'lālēs āmxaxs laē
 qōqūt!ā'stowē sak'oda'yas lē'wēs pāq!exsda'yaxa l'lē'na. Wā, g'il-
 40 mēsē t'lēl'tēlts!enxxa t'lēlsaxs laē lōpts!āwēda dengwats'lāxa l'lē'na.
 Wā, lā t'lēlts'lālaxa t'lēlsē. Wā, lā'mē hēwāxa g'ilx'sālē ʷwāpa-
 ga'yasa t'lēlsaxs wāx'maē lēlgogwilaxa 'nemxēnxē ts'āwūnxa.
 Wā, laem g'wāla.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1
split boards which he places side by side. Then he | drills close to the
end slanting, and passes through the edges of the | two split boards, so
that the end of the drill passes out on the
other side of the || other board, thus:

2	3	6	7	10	11	14	15	18	19	22
1	4	5	8	9	12	13	16	17	20	21

 As soon 5
as he comes to the end, he takes his | knife
and cuts a groove into it, in which the cedar-
withes lie. | After cutting the grooves, he turns it over and cuts a | groove
on the other side, where no groove has been cut (on the upper side).
When he gets to the end, | he takes the twisted cedar-withes and puts the
thin end through (1). || He pulls it; and when it reaches the thick end, 10
he takes | a cedar stick and cuts it so that it has a sharp point, and
drives it in | alongside of the cedar-withe. Then the end of the cedar-
withe comes out at (2). | He pulls it tight and twists it, and
pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15
hammers it with a diabase pebble so as to | drive it into the groove,
while another man is pulling | the cedar-withe, for it always requires
two men to work at boards. He twists the | cedar-withe tight and
smooth and pushes the thin end into (5), | and it comes out at (6).
He pulls at it and hammers it with the stone; || and when it lies in 20
the groove, he twists the cedar-withe and | pushes it into (7), so that
it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wā, lā āx^ēdxā g^īltē xāx^ēEN selemā. 1
Wā, lā āx^ēdxā mālexsa lādekwa. Wā, la gwasōdeq. Wā, la
selx^ēdxā max^ēba^ēyē lānexālēs sela^ēyē la hēx^ēsāla lāx ēwūnxā^ēyasa
mālexsa lādekwa qa^s lā nē^ēidē ōba^ēyasa selemē lāx āpsadza^ēyasa
^ēnemxsa g^a gwāleg^a (fig.). Wā, g^īl^ēmēsē lābendexs laē āx^ēdxēs 5
k^ēlawayowē qa^s xūxūtadzēndēq yīx lālē k^ēatbedatsa dewēxē. Wā,
g^īl^ēmēsē gwāl xūxūdēqēxs laē lēx^ēidēq qa^s ēt^ēlēdē xūxūdex^ēidēx
nēxsāwasa k^ēlēsē xūdek^ē lāxa āpsadze^ēyē. Wā, g^īl^ēmēsē lābendexs
laē āx^ēdxā selbekwē dewēxa qa^s nēx^ēsōdēs wīlba^ēyas lāx (1). Wā,
lā nēx^ēōdeq. Wā, g^īl^ēmēsē lag^aā lāx lēx^ēba^ēyasēxs laē āx^ēdxā 10
k^ēwaxlā^ēwē qas k^ēlax^ēwidēq qa wīlbēs. Wā, lā dēgunōdzēnts lāxa
ōnodza^ēyasa dewēxē. Wā, laēm nē^ēidē ōba^ēyasa dewēxē lāx (2).
Wā, lā nēx^ēēdeq qa^s lēk^ēlūt^ēidēq. Wā, lā selplēdēq qa^s nēxsōdēs
lāx (3). Wā, g^āxē hēx^ēsāla lāx (4). Wā, lā nēx^ēōdeq qa^s lēk^ēlūt^ē
t^ēlēdēq. Wā, lēdzēg^ēintsā qētsemē ts^ēlēq^ēlūs t^ēlēm lāxa dewēxē qa 15
t^ēlēbēg^ēōs lāxa xūxūdek^ēafayxs laē nēxālēda ^ēnēmōkwē begwānemxsa
dewēxē qaxs mā^ēlōkwaēda ēaxalāxa ts^ēlēx^ēsemē. Wā, laxaē selplēdxā
dewēxē qa lēk^ēlūsōwēs selpa^ēyasēxs laē nēx^ēsōts wīlba^ēyas lāx (5)
qa lās nē^ēid lāx (6). Wā, laxaē nēx^ēōdēqēxs laē lēdzēg^ēintsā t^ēlēm
mē laq. Wā, g^īl^ēemxaāwisē t^ēlēbēg^ēaxs laē selplēdxā dewēxē qa^s 20
nēx^ēsōdēs lāx (7). Wā, g^āxē nēlbax^ēid lāx (8). Wā, āemxaāwisē

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

1 Care of Canoe. —I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemgiltāxēs gōgilasaxa gāgilīyē. Wā, lā lābendālah 'wāxaasa lā'aa lāx (22) xs lā dēx'witsa wilba k'waxlāwē lāx ōnodza'yas.

1 Care of Canoe. —Wā, g'a'mēsēn L'lēwēsōxgūn lēx' gwāgwēx's'āla lāxa lēq'lēnoxwaxs lāē lēpaxēs lēq'ēyē xwāxwagūma yīxs lāē gūx'ālēxsēlasa 'wāpē lāq'ēxs lāē elāq mēmēntsem'ēdēda t'lēmē. Wā, hē'maaxs lāē gūx'ālēxsasa mōwēxla nagats'lē 'wāpa lāxa
5 xwāxwagūma. Wā, lā 'nemēxla nagats'lēda kwāts'lē lā gūgēg'īn-dayōsēq. Wā, lāxāē ētlēd tsēx'ēdxa mōwēxla nagats'lē 'wāpa qā's lāxat! gūx'ālēxsas. Wā, lāxāē ētlēd tsēx'ēd lāxa kwāts'lēxa 'nemēxla nagats'lā qā's lā gūgēg'īnts lāxa lā tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālēxlag'īyō nagats'lēda 'wāpē lā
10 gūx'ālēxdzemsēxa xwāxwagūmaxs lāē mālēxla nagats'lēda kwāts'lē qā k'lēsēs ts'at'lālēxs L'lēsase'waasa L'lēsela qō gwālamasla lēq'lēnoxwaq. Wā, hēm lāgilasa kwāts'lē lāq. Wā, g'il'mēsē hēlalēda 'wāpē lē'wa kwāts'laxs lāē k'lip'lālēselasa x'ix'ixsemāla t'lēm lāq. Wā, g'il'mēsē gwālamasēda lēq'lēnoxwaxa xwāxwagūmaxs lāē
15 āx'ēdxa kūlēyē. Wā, hēmēsa lōq'wē lōxs āmāyāē q'lōlats'lēs āx'ētse'wē; wā, hēmēsa dzēk'wēsē, yix tsenxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q'lōlats'lē lāxēs lēgwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qā's āxlēndēs lāxēs lēgwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdēxs lāē āxāgīnts lāxa q'lōlats'lē qā tēx'alts'lālē
20 ts'lōts'lalmōtas lāxa q'lōlats'lē. Wā, g'il'mēsē k'ōtaq laēm hēlalāxs lāē āx'ēdxēs pēlpēlqē qā lēselgāyēs lēxba'yas lāq qā q'wēq'ūlts'lēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē gūq!Ek'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdeq. Wā, g'il'mēsē lelgōxs laē
genk a. Wā, lā qep'lālisaxa xwāxwagūmaxs laē āx'ēdxa k'lāk!ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wēt'sēmēsē'waxs laē āxstents 25
lāxa q!Elts!Eqela ts!ōhna. Wā, lā q!wōxs'emts lāx ōsgema'yasa
xwāxwagūmē. Wā, lā dzek'ak'ats qa ālak!alēs lālaqa k!waxlāwē.
Wā, g'il'mēsē ha'melx'semdqēxs laē gwāla lōē ōba'yas. Wā, hēem
lāg'itas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!Elts!Eqela ts!ōhna qaxs wīx'sāēda ts!Elqwāsa L!ēsela 30
lāq. Wā, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wā, g'il'mēsē gwālexs laē t!āx'alīdzema qa's qēqedenōlentse-
'wēsa k!waxlāwē lē'wis wāx'sanōl!EXlā'yē. Wā, lā pāx'ālexdze-
ma ts!āts!Ex'samē lāx ēk!ōt!Ena'yas lēLEX'EXsas. Wā, g'il'mēsē 35
emts!āxs laē gūg'EXsalasa 'wē'wap!Emē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wā, g'il'mēsē ts!ets!Elgūsa 'nālāxs
laē āx'ēdxa tsēXlā qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wā, g'il'mēsē k!eās ts!āts!E'x'sema xwāgwādāsa
xwāk!ūnāxs laē tsēx'ēdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā Lōx'ūndālas lāx lēLEX'EXsasa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wā, laem wīx'sewatsa L!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlela hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

k!ūna, yīxs g'il^{maē} yōwē^{nakūlaxs} laē hēx^{ida^{ma}} xwāgwadāsa
45 xwāk!ūna tsālax^{ideq} qa lem^{xūsēs}. Wā, hēem la āx^{ēdaatsēxa}
āwādzōlēdek^{wē} g'il^{ledzō} lēwa^{ya} qa^s lā lēp^{endālas} lāx lēlē^{x^{ensas}}.
Wā, laem aem^{xax} lax wāx^{sanēgūxsas} lē^{wa} wāx^{sba^{yas}}
yas qa k'lēsēs lāx^{sāwa} yoyāsa ts!āwūnxē lāq.

Wā, g'il^{mēsē} gwāla xwāk!ūnāxs laē lat^{lex^{ida}} wēlk^{wē} lāxa
50 ts!ēlts!ēq!a lādekwa, yīxa ^{na^{xwa}}mē ^{na^l}nēmp!enk^l lāxens
q!wāq!wax^{ts!āna^{yēx}} yīx āwādzē^{wasas}. Wā, lā ^{nē^{nemden}}lāxens
q!wāq!wax^{ts!āna^{yēx}} yīx wiwāgwasas. Wā, lā neq!ēbōdē ēseg^{i^{was}}
wa^{yas} lāxens bālāqē āwāsgemasas. Wā, g'il^{mēsē} xwāxwā-
gūmē lat!ag!ilasēxs laē mōxsemē lat!ā^{yas} qa pāxts. Wā, g'il-
55 ^{mēsē} ^{wālas} melēxatslē xwāk!ūnāxs laē maltsem^{gustāxsē} lat!^{āyas}
qa pāxts. Wā, laem hēem gwēg!ilaxs lat!aaqē gwēg!ilasasa lat!āxa
saōkwē. Wā, lēx^{a^{mēs}} ōgū^{qalayōsēxs} hēyadzāc. Wā, g'il^{mēsē}
melēxelala xwagwadāsa ^{wālasē} xwāk!ūnāxs laē hēem g'il la paxa-
lisēlayowa lādekwa g'āg'ilis lax āgriwa^{yas} xwāk!ūna, yīxs hūyā-
60 qaaxa ^{na^l}nēmp!enk^l lāxens bālāqē āwālagōlēdzasas gra gwālēg^a.
Wā, hēem lēgades wīx^{udemaxa} melēxatslē xwāk!ūnē. Wā, g'il-
^{mēsē} wīlgalisēxs laēda q!ēnemē bēbegwanem q!wālxokū!ndex
wāx^{sba^{yas}} lēlēx^{ensas} hē^{misa} wax^{sanōlema^{yē}} tēteg^{inōlemēx}
ēwanōlema^{yas} qa^s wālēq qa k'lēsēs k'iqedzewēxa wīx^{udemaxa}. Wā,
65 laxaē wāx^{sōdexlā^{ya}} ma^{lōkwē} wīq!wūxlā^{ya}. Wā, lāda ^{nemō-}

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. ' The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāselā^ēlaē wōxa. Wā, hē^ēmis la ^ēnemāx^ēīdaatsa 66
 hēbegwānemē wī^ēx^uwīd lāxa ōxla^ēyē. Wā, lāla gelqēda wax^ēsaxdza-
^ēyas ōba^ēyasa lēLEX^ēEXSē yīsēs hēlk[!]lōttslāna^ēyaxs dag^ēāga^ēyasēs
 gemxōlts[!]lāna^ēyē lāxa ōgwāga^ēyasa gemxaxdza^ēyasa xwāk[!]lūna. Wā,
 la hē gelqē gemxōlts[!]lāna^ēyasa hē gwāxdza^ēya hēlk[!]lōtāga^ēyaxa 70
 lēLEX^ēEXSē. Wā, lā dāg^ēāgēyēsēs hēlk[!]lōtts[!]lāna^ēyas lāxa ōgwāga^ēyasa
 xwāk[!]lūna. Wā, gīl^ēmēsē laxstālisaxa demsxāxs laē āx^ēēdxa wī^ēx^u-
 dēma lādekūxs qā^ēs lā paxsas lāxa xwāk[!]lūna. Wā, gīl^ēmēsē wīlga-
 alEXSENS laē mōdzōdālasēs menwāla lāxa paxsē. Wā, gīl^ēmēsē
 wīlxEXS laē ^ēneqagiwalaxs laē sep^ēlōda. Wā, gīl^ēmēsē lāgaa 75
 laxēs lālaāxs laē alaxlax^ēīda qā^ēs k[!]lax^ēalīsēxs laē lagālisa. Wā,
 hē^ēmis galōltāwēda LENXlā^ēyasēxs laē lāltā qā^ēs wāwat[!]EXLEN-
 dalēxēs yā^ēyats[!]lē. Wā, lawislē hōx^ēwūltāwē lē[!]lōtas qā^ēs mōltō-
 dēxēs menwāla. Wā, gīl^ēmēsē wīlōltāwē menwālāsēxs laē āxwūl-
 tōdxa pāxsē qā^ēs paxalīsēlēs gāgilēs lāx ōxla^ēyasa xwāk[!]lūna qā^ēs 80
 lā paxpegēs lālaa lāx hā^ēnēdžalas. Wā, lax^ēda^ēxwē wātekdzōdeq
 lāxa wī^ēx^udēma qā^ēs lā hāngālīsas lāxa ^ēnemaōsē. Wā, lā q[!]lap[!]lē-
 gīlisaxa lādekūwē pāxsā qā^ēs lā pāk[!]līndālas lāxa lēLEX^ēEXSē qā
 k[!]lēsēs Lēsāsōsa Lēsēla. Wā, laemxaa gwāl lāxēq.

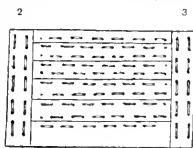
Wooden Sail.—Wā, la^ēmēsēn gwāgwēx^ēsālāl lāx yāwape^ēya^ēyasa 1
 gālē begwānemaxa gwāsewakwē ts[!]EX^usēma. Wā, hēem gīl la

3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
 10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
 15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
 20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

3 ālāsōsēda lēkwē p'ēlsenāla la gē's k'at'les wēlkwa. Wā, g'il'mēsē q'lāqēxs laē lat'ix'ēdxa neq'ēbōdāsēsegiwa'yē lāxens bālaX. Wā, lā
 5 'nāxwaem maēmālp'enk' lāxens q'lwāq'lwax'ts'lāna'yēx yix āwādzewasas. Wā, la 'nāl'neinden lāxens q'lwāq'lwax'ts'lāna'yēx yix wīwāgwāsas. Wā, la'men k'lē's q'lālelax gwēg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'īm'la'yas. . . . Wā, lā āx'ēdxa g'il'tē nax'en selemā. Wā, lā āx'ēdxa mālexsa lādekwa.
 10 Wā, la gwasōdeq. Wā, lā se'lx'ēdxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qas lā nē'ēdē ōba'yasa selemē lāx āpsādzā'yasa 'nemxsa g'a gwālēg'a.¹ . . . Wā, lā gwālexs laē āx'ēdxa 'nemxsa qas gwasenxendēs lāq. Wā, laxaē hēem gwālē sela'yas lāq lē'wē t'ēmt'egōda'yasē t'ēmt'egodaēna-
 15 'yasa g'alē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē malp'enk'ē'wādzewasas lāxens bālaX. Wā, laem āx'ēdxa lādekwe k'lōden lāxens q'lwāq'lwax'ts'lāna'yēx yix wāgwāsas. Wā, la mōden lāxens q'lwāq'lwax'ts'lāna'yēx yix 'wādzewasas. Wā, la hēem 'wāsgēmē 'wādzewasasa gwāsewakwē ts'lēx'sema. Wā, la pagē-
 20 dzōts lāx āpsba'yasa gwāsewakwē ts'lēx'sema. Wā, lā āx'ēdxēs selemē qas se'lx'ēdxa 'nemdenas 'wādzewasē lāxens q'lwāq'lwax'ts'lāna'yēx g'āg'ilela lāx āwaxa'yasa la 'nemēnālēda xwalba'yē lō'ē ōba'yasa gwāsewakwē ts'lēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q'lwāq'lwax'ts'lāna'yēx


¹ Here the method of sewing is described in detail. See figure on p. 93

finger-widths || from the first hole he drills through again; and then 25 he drills | other holes at the same distances. The drilling continues over the | whole length of the cross end-piece. He also cuts grooves into it; and after | the grooves have been cut between alternating pairs of drill-holes, he turns the | sewed boards over and cuts grooves on the opposite side, over those (intervals) in which he did not cut || grooves (on the other side). After he finishes, he turns it over. 30 Then he takes | twisted cedar-withes and sews them together | in the way in which he sewed the short boards. As soon as | he has finished doing this at (1), ² he drills at (2), and he does | the same as he did at (1); and after he has done it, he || puts the crosspiece at the 35 other end, and he drills it at (3), and | he does the same as he did at (1) and (2); and | and when he reaches the end, he has finished. ⁴ Now, that | is the sail of the ancient people before any white people came; to wit, short boards sewed together. The canoe-mast is short, for it || just shows 40 above the top edge of the board sail when | it is standing up in the bow. They just push up one end, | for the lower edge lies hard against the mast when | it is standing. The wind just blows against it and presses | the board sail against the mast when the canoe is running before the wind. When || it gets calm, they lay it down flat towards the stern, 45



yix 'wālalaasas la ēt'lēd selx'ēitsō's. Wā, laxaē lax'sāxs laē ēt'lēd 25 selx'ēidxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'yas lāx 'wāsgemasasa xwālba'yē. Wā, laxaē xūxūdxē'ēideq. Wā, g'il'mēsē gwāl xūxūdxē'ax ēawagawa'yasa sela'yaxs laē lēx'ēidxa gwāsewakwē ts!ēx'sema qa's xwēxūdxē'ēidēx nexsāwasa k'lēsē xwēxūdxēg'ikwa. Wā, laxaē lēx'ēidqēxs laē gwāla. Wā, laxaē āx'ēidxa 30 selbekwē dewēxa. Wā, lā hēm t'ēm'ēidaēnēqēs t'ēmalaēna'yas lāx'dē t'ēm't'ēgōdālaxa gwāsewakwē ts!ēx'sema. Wā, g'il'mēsē gwālexs laē selx'ēidex (2), yixs laalāl gwālē (1). Wā, āemxaāwisē neqemg'iltewēxēs g'ālē gwēg'ilasex (1). Wā, g'il'mēsē gwālexs laē pax'ālēlōtsa xwālba'yē lāxa āpsba'yē. Wā, laxaē selx'ēidex (3). 35 Wā, āemxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō' (2). Wā, la elx'lālx (4)wē. Wā, g'il'mēsē lābendqēxs laē gwāla. Wā, hēm yawape'yēsa g'ālē begwānēmxs k'lēsmaōl g'āxa māmalax yixa gwāsewakwē ts!ēx'sema. Wā, la ts!ēk'wē lap'ēqas lāxa xwāk'lūna yixs hālsela'maē nēletāla lāx ēk'lēnxa'yasa gwāsewakwē ts!ēx'semaxs 40 laē laxs lāxa āgiwa'yē. Wā, ā'mēsē laqō'stōyiwē āwūnxa'yasēxs lāalal tesālēs banenxa'yē lāx ōx'sidza'yasa yawapp'ēqāxs lāalal laxsa. Wā, ā'misē la yōlayōsa yāla qa's lā tēsp'lēgu'ya gwasewakwē ts!ēx'sem lāxa lap'ēqaxs neq'lēxlālaē lāxa yāla. Wā, g'il'mēsē q'lōx'widexs laē āem pax'ālēxdzem gwāgwāaqa lāxa gwālexsasa 45

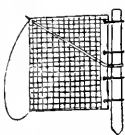
46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

- 1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the  top corner: | and the hole in the lower corner is for the lower end of the
10 sheet | to pass through. When it is finished, the man peels || a young cedar-tree, which is to be the mast || for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

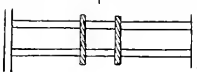
46 *lap!ēqē lāxēs nalnaqeyoyālaēna'yaxa lap!ēqaxs laē tsāgexsa. Wā, g'il'mēsē pax'alexsexs laē k'ligūlexsase'wēda lap!ēqē qa's lā k'adeg'i-yōdayo lāxa āg'riwa'ē. Wā, ā'misē la lāx'widayōwēda gwāsewakwē ts!ex'sem qa's lā xemx'idayo lāxaaxa āg'riwa'yē qa lās pāgegiwē*
50 *lāxa āg'riwa'yasa xwāk'lūna. Wā, hēm yāwape'yēsa 'wālasē melēxatslē xwāk'lūnē 'wālayasas.*

- 1 **Mat Sail and Mast.**—Wā, lāla k'ledekwe lē'wa'yē yā'wapeya'yasa xwāxūxwagūmēxa g'āyolē lāxa nāq'leg'a'yē denasa, yixs ts!ēlts!eq!āō-lēdekwaēs k'litayē. Wā, la māp!enx'bāla lāxens q!wāq!wax!ts!ā-na'yēx yīxa 'nemp!enk'ē lāxens bālāqē 'wāsgemasas. Wā, lā 'nem-
5 p!enk'iyowē 'wādzewasas. Wā, lā mōdzeqē kwākūxūnxa'yas qa neyīm'x'sālat'sa t!emqenk'linālasa lāxa lāp!ēqē gra g'wālēgra (*fig.*). Wā, lāxaē kwāx'sāwēda dzēgraslasa dzēg'inolema'yē lāxa 'ek'linxa'yas. Wā, lāxaē kwāx'sāwē benenxa'yas qa nex'sālat'sa wāde-nōts!exsdēlē. Wā, g'il'mēsē gwālexs laē āx'ēdxa sāq'lūg'idekwē
10 dzādzaxmedzema qa yāwap!ēq'sa lēkūya'yē yāwabema. Wā, lā neyīm'x'sōtsa melkwē densen denem lāxa mōdzeqē kwākūxūnxēs. Wā, lā t!emqenk'lints lāxa yā'wap!ēqē. Wā, lā āx'ēdxa wilē dzādzaxmedzema qa's dzek'inxendēs lāq. Wā, lāxaē āx'ēdxa melkwē densen denema qa's gāloplēndēs lāxa benk'lōlts!a'yas
15 *negoyā'yasa lāp!ēqē qa dzēgratsa dzēg'inolema'yē. Wā, lā ālēlxsdllaxs laē āx'ēdxa aēk'laakwas melā'yē wilen densen denema, 'nāl'nemp!enaē sek'lāp!enk'ē 'wāsgemasas lāxens bālax qa's gālō*

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |



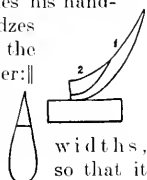
The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-witthes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-witthes, in this manner: || The
mast stands in (1). || This finishes all I 40
about the making of a canoe.



p!aLElōdēs ōba^ʕyas lāxa dzēgrasENxa^ʕyē. Wā, lāxaē hēEM gWēx^ʕitsa 18
āpsba^ʕyas lāxa kwāx^ʕsāwē lāxa banENxa^ʕyē. Wā, hēEM wādenō-
dzEXsdēsē. Wā, gīl^ʕmēsē gWālēxs laē gra gWālēgra (fig.). 20

Wā, hē^ʕmēsa kwawoyāsa lāp!ēqasa gālē begwānEMxs k!ēs-
^ʕmaōlēx gāxa mawalax, yīxa malts!aqē lēlEX in lEXEXS lāxa
āgrīwa^ʕysa xwāk!ūna. Wā, la yūdux^ʕden lāxENS q!wāq!waxts!ā-
na^ʕyēx yīx āwālagālaasas yīxs laē t!EMt!EMbalaxa dewēxē. Wā, la
āx^ʕēdēda lēq!ēnoXwaxa lēkwē dewēxa. Wā, lā mENS^ʕitsa ^ʕwilē 25
xōk^ʕ k!waxla^ʕwa lax negōyā^ʕysa kwa^ʕwoyolasa lāp!ēqē. Wā,
gīl^ʕmēsē q!āqēxs laē xūldōyōdxa malts!aqē kwa^ʕwoyā. Wā, lā
mENS^ʕidxa k!ōdenōsēla lāxENS q!wāq!waxts!āna^ʕyēx gūgīlēla
lāx negōyā^ʕysēxs laē xūlt!ēdeq. Wā, lāxaē hēEMxat! ^ʕwālālē
xūltā^ʕyas lax āpsāLElāsa negōyā^ʕyē xūltā^ʕyaxs laē xūlt!ēdeq. Wā, 30
laEM yūdux^ʕden lāxENS q!wāq!waxts!āna^ʕyēx yīx āwālagālaasasa
xwēxūltā^ʕyē lāx wāx^ʕsēLElāsēs xūltā^ʕyē lāx negōyā^ʕysēxs laē āx^ʕēdxa
lēkwē sēlBEk^ʕ dewēxa qa^ʕs qax^ʕōdēs lāxa malts!aqē lēLEXEXsa.
Wā, gīl^ʕmēsē mālp!ENēstaxs laē ēk!ēbax^ʕidEX ōba^ʕysa dewēxē
lāx āwāgawa^ʕysa malts!aqē lēLEXEXsa qa^ʕs lek!ūt!ēxs laē 35
nēx^ʕēdeq. Wā, lā k!īlgīl^ʕENTS lāxa dewēxē lāx āwagawa^ʕysa
lēLEXEXSaxs laē mōxwāLElōts ōba^ʕyas. Wā, lāxaē hēEM gWēx^ʕ-
idxa āpsāLElās. Wā, hēEM lālagawayaatsa lāp!ēqa āwagawa^ʕysa
dewēxē. Wā, lā gra gWālēgra (fig.). HēEM lax^ʕsālatsa lāp!ēqē (1).
Wā, lawīslā ^ʕwīlā gWāla lāxEN q!ālē lāx gWēgīlasaxa xwāk!ūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making
of the horn spoon, the black spoon. | When the head of the mountain-
goat is taken off, it is | kept in the corner of the house for four days,
5 and it is placed || not far from the side of the fire of the house; and |
when the heat of the fire strikes it, the spoon-maker | turns the head
over all the time; and when it gets warm, | he places it nearer the
fire. He watches it all the time | so that it does not get burnt.
10 When he thinks it is warm through and through, || he takes hold of
the head and tries to pull | the hair off. When it gets loose, he
knows that | the horns are also loosened. He takes hold of | the
horn with his right hand, and with his left hand he holds | the nose
15 of the head. Then he twists the horn a little and || pulls it off. Now
the horn has been blown off by the steam. He | also does the same
with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes
it at the concave side of the horn, | placing the
thick end on the block of wood, in this manner:||
20 As soon as he has it off, he adzes off the "mouth"
of the spoon so that it is round, | in this manner:
After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).** — Wä, la^mmen gwägwēx'sälal läxa
k'äsäläx wül'läxasa 'melxlowēxa ts'lölolaqē k'äts'ēnaqa. Wä,
hē'maaxs laē äx'ētse'wō xewēqwasasa 'melxläxs laē möp'len-
xwa'sē 'näläs äxēl läx önēgwilasä g'ökwē, qa's lä äx'älilem
5 läxa k'lesē xenlela nexwäla läx onälisasa legwilasä g'ökwē. Wä,
läle L'ēsalsōs L'ēsäläsa legwile, wä läda k'äsēlänoxwaxa k'a-
ts'ēnaqē hēmenālaem lēx'älälaq. Wä, g'il'mēsē ts'elgū'nakū-
laxs lä L'äl'lasölēlas läxa legwile. Wä, lä hēmenālaem q'laq'älälaq
qa k'lesēs k'lūmelx'ida. Wä, g'il'mēsē la k'ōtaq laem ts'elxsä läx
10 weyōq'lūga'yasēxs laē dāx'ida xewēqwē qa's gūnx'idē p'elx'idex
habetsēma'yas. Wä, g'il'mēsē k'lenx'idexs laē q'lälēlaqēxs
lē'maē k'liuemg'aalelē wīwül'axs. Wä, hēx'ida'mēsē dāx'itsēs
hēlk'lotts'āna'yē läxa wül'laxē, wä lä dālasēs gemxōlts'āna'yē läxa
x'f'ndzasa xewēqwas laē hälselaem selx'widxa wül'laxaxs laē
15 nēxōdeq. Wä, la'mē tek'ōyōsa k'lälēla lax āwāga'yas. Wä, lä
hēemxat! gwēx'idxa āpsōdatā'yas. Wä, g'il'mēsē lawāxs laē
äx'ēdxēs k'limlayuwē lē'wa temg'ikwē leqwa qa's k'limdemaq.
Wä, lä k'limlōdex ok'waēdza'yasa wül'laxasa 'melxläxs laē l'en-
qalē lēx'uba'yas läxa temg'ikwē leqwa; g'a gwälēg'a (*fig.*). Wä,
20 g'il'mēsē lawāxs laē k'liml'idex āwāxsta'yas qa k'ilx'ixstax'idēs
g'a gwälēg'a (*fig.*). Wä, g'il'mēsē gwālexs laē 'mens'idxa yūdūx'denē
lāxens q'wāq'wax'ts'āna'yēx yix 'wāsgēmasas g'äg'ilela läxa

is | notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his straight knife. | 25
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish. | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40
is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



māx-ba^éyas ōxtā^éyasa wūl^éāxax laē k'īm^él^éīdeq qa^és k'īm^ék'īm- 23
denōdzendēq. Wā, lag'a g'wālēgraxs laē g'wāl k'īm^élaq (*fig.*).

Wā, lā g'ēxaxēs k'īm^élayāxs laē āx^éēdxēs nexx'āla k'āwāyā yīxs 25
k'ōl^élaalal dasgemak^u de^éna t'ēsemē g'īxelāsa g'ūlē begwūnemxs
k'āsēlaaxa ts'ōlōlaqē k'āts'ēnaqa q'ōts'āse^éwaēda lōq'wāsa 'wāpē.
Wā, la hā^énēl lāx g'emxagawalilasa g'ēxāxa wūl^éaxē. Wā, lā
āx^éstentsa lēx^uba^éyas lāxa 'wāpē. Wā, lā dā^élax wiletā^éyas yīsēs
g'emxōlts'āna^éyaxs laē dā^élasēs hēlk'ōlts'āna^éyē lāxa k'ōl^éla dās- 30
gemak^u de^éna t'ēsema. Wā, lā g'ēx'īdxa wūl^éaxē. Wā, lā^élā^é
k'īm^élasōsa ālēx begwānema. Wā, la^émē k'āx^éwīdeq qa^és qāqē-
ts'ēq qa qēs^éēdēs lāxēs hāēnē^émē ālēx k'ōxūg'alē. Wā, g'īl-
'mēsē g'wālēxs laē hānx^élentsa ba^énemē negōyoxsdālaxa 'wāpē.
Wā, lā āx^éēdxa malts'laqē k'waxlāwa 'na^énemp'lenk'ē āwāse- 35
masas laxens q'wāq'waxts'āna^éyēx. Wā, lā k'ōdeu lāxens q'wā-
q'waxts'āna^éyēx yīx āwāgwidasas. Wā, lā āx^éēdxa dzexekwē
denasa qa^és yālōdēx ōba^éyasa k'waxlāwasa denasē. Wā, lā
g'walilasa 'nemts'laqē denas qa^és yālōdayōlxa āpsba^éyē qō lāl
āx^éālelala k'ats'ēnaqē lāxa l'ēbāsaq. Wā, laem g'a g'wālēg'a.¹ 40
Wā, g'īl^émēsē medel^éwidēda hānx'lala lāxa legwīlaxs laē āx^éēdxa
k'ats'ēnaqē qa^és āxstendēs lāq. Wā, lā k'ēs ālaem g'ēstalaxs
laē āxwūstendeq. Wā, lā āxōtsa āwanā^éyas k'īlx'ixsta^éyasa

¹ That is, two straight sticks tied loosely together at one end.

45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is

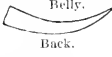

1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

k'ats!Enaqē lāx āwagawa⁵yasa L!Ebāsak' g'a gwālēg'a (*fig.*). Wā, lā
45 āx⁵ēdxa denasē qa's yil⁵alēlōdēs lāxa āpsba⁵yasa L!Ebasē lāx
laēna⁵yas LEBEKWA k'ats!Enaqē, wā, lā L!ōt!EXōDEX ōxawa⁵yas
qa L!ōt!EXālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda⁵sta
⁵wāpa qa L!EMX⁵widēs. Wā, la⁵mē xak'!ālaem lā LEPālē ōgū-
g'a⁵yasēxs laē wūDEX⁵ida. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx⁵ēdxa lemōkwē xūlgwēg'a⁵ya qa's xūlxsemdēq qa ālak'!ālēs lā
qēsa yix ōgūg'a⁵yas L⁵ewis ōsgema⁵yē. Wā, g'il⁵mēsē la ālak'!āla
la qēsaxs laē gwāla. Wā, laem gwāla ts!ōlolaqē k'ats!Enaqē laxēq.

1 **The Making of Horn Spoons (2).**—Wēg'a⁵ma⁵LEN gwāgwēx⁵sex⁵id lāxa
ts!ōlolaqē k'ats!Enaqēxs laē k'asēlase⁵wa. Wā, hē⁵maaxs g'ālaē lāla-
ēda tew⁵nēnoxwaxa ⁵me⁵xlōwē. Wā, la axk'!ālasō⁵sa k'asēlaēnoxwē
begwānema qa's tepālēx wūl⁵axasēs yānemē ⁵me⁵xlōwa, qaxs
5 lēx'a⁵maē āxsō⁵sa tēte⁵wē⁵nēnoxwaxa ⁵me⁵xlōwēs yēx⁵sema⁵yē L⁵ē⁵wa
met!ōsē L⁵ē⁵wa eldzās. Wā, la k'leās āx⁵ētsōs lāx xāqas L⁵ē⁵wa
wūl⁵axas. Wā, hē⁵mis lāg'ilasa k'asēlaēnoxwē hāwāxelaq qa's
āx⁵ēdēsēq. Wā, g'il⁵mēsē ⁵nāx⁵idxa gaūlāxs laē qās'idēda tewē-
⁵nēnoxwaxa ⁵me⁵xlōwē. Wā, lā tewē⁵ida. Wā, g'il⁵mēsē tewē⁵nā-
10 nemaxa ⁵me⁵xlāxs laē hēx⁵idaem āxālaxa yēx⁵sema⁵yē L⁵ē⁵wa
met!ōsē L⁵ē⁵wa eldzās. Wā, lā alē⁵xsdalaxs laē t!ōtsē⁵stalax ōxla-
⁵yasa wīwūl⁵axas. Wā, g'il⁵mēsē lā⁵stē t!ōsa⁵yas lāx k'lūts!asēxs laē

the skin. He takes a hammer and pounds off the horns. Now they break off from the bone core. He continues doing this with all the mountain-goats that he has killed. And when he has killed enough, he carries them down from the mountain where he was hunting; and when he arrives at home, he immediately goes and gives the horns to the spoon-maker, who at once takes a basket and goes down to the beach in front of his house, carrying (the basket) in his hand. He puts stones into it, enough so that he can carry them up and he takes them into his house. He puts them down near his fire, and he builds up the fire and puts the stones on. When this is done, he takes a steaming-box and places it next to the fire, and he also takes his large water-bucket and goes to draw some water, and he pours the water into the steaming-box so that it is half full. After this is done, he takes the tongs and puts them down, and also his adz and his straight knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, which he places next to the fire. When all these have been put down, he places the stones on the fire until they get red-hot. Then he takes his tongs, picks up the red-hot stones, and throws them into the steaming-box which contains water, and he continues putting in red-hot stones. As soon as the water begins to boil, he

dāx'idxa t'ēsemē qa's leg'ēLElōdēxa wīwūl'axē. Wā, lā'mē tep'ldē 13
 k'wāLElasasxa xāqē. Wā, ā'misē la hē gwē'nākūlaxēs tewē'nā-
 nemē 'melxLOWa. Wā, g'il'mēsē hē'OLEXS grāxāē ōXLaxelaxēs te- 15
 wē'nanemē lāxa neg'ā. Wā, g'il'mēsē lāgrāa lāxēs g'ōkwaxs laē
 hēx'idaem la ts'lāsa wūl'axē lāxa k'asēlaēnoxwē begwānema. Wā,
 hēx'ida'mēsē āx'ēdxa lēxā'yē qa's lā k'loqūlaqēxs laē hēlts'ēsela
 lāx L'EMA'isasēs g'ōkwē, qa's lā xē'x'utslāksa t'ēsemē lāq. Wā,
 ā'misē gwanāla qa's lōkwēsēxs laē ōXLEX'ideq qa's lā ōXLōsdē- 20
 laq, qa's lā ōXLAēLElaq lāxēs g'ōkwē, qa's lā ōXLEG'alilas lāx mā-
 g'īnwalisasēs legwīlē. Wā, lā leqwēlax'ida, qa's xē'x'ulālēsā t'ēse-
 mē lāxēs legwīlē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa q'lōlats'ē, qa
 grāxēs hānālīsEX legwīlas. Wā, lāxāē āx'ēdxēs 'wālasē nagats'lā,
 qa's lā tsēx'idx 'wāpa. Wā, lā gūxts'lōtsa 'wāpē lāxa q'lōlats'ē, 25
 qa negōyoxsdālēs. Wā, g'il'mēsē gwālēxs laē āx'ēdxa ts'lēslāla
 qa grāxēs k'adēla. Wā, hē'misēs k'īmlayowē lē'wis nēxx'ila
 k'lāwayowa, qa grāxēs gwālēl grēx'grāēla. Wā, hē'misa leqwa,
 qa grāxēs k'adēl lāx onālisasēs legwīlē. Wā, g'il'mēsē grāx 'wīla
 grēx'grāēlēxs laē mēmēntSEMx'idēda xē'x'ulālālīsē t'ēsem lāxa 30
 legwīlē. Wā, lā dāx'idxēs ts'lēslāla, qa's k'lip'ldēs lāxa x'ixse-
 māla t'ēsema, qa's lā k'lipstents lāx 'wabets'lāwasa q'lōlats'ē. Wā,
 lā hānal k'lipstālasa x'ix'EXSEMāla t'ēsem lāq. Wā, g'il'mēsē me-
 delx'widēda 'wāpaxs laē gwāl k'lipstālaq. Wā, lā dāx'idxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
- 40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
- 45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, begin-
- 50 ning at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:  Then he takes | red-pine wood that splits
- 55 well and splits it in pieces of the size of our || middle

- 35 L!axē, qas̄ lā āxstents lāq. Wā, k'!ēst!ē ālaem gēstaliēxs laē āxēdxa ts!ēslāla, qas̄ k'!ap!elēs lāq. Wā, g'il'mēsē lā!xa 'nemē q'!ōlk' wū!laxēxs laē āxēdxa q'!ōyaakwē k'ādzekwa, qas̄ sāx'ts!ā-nalēqēxs laē dāx'!ts lāx wī!ba'yasa wū!laxē. Wā, lā xūsentsa lēx'ba'yē lāxa lēqwa k'adēla. Wā, hē'mis la dēx'wū!ts!ēwats gō-
- 40 gū!g'ra'yas. Wa, la'mē kwākwūx'!dēda wū!laxē. Wā, āx'sā'mēsē lē gwēg'ilaxa waōkwē. Wā, g'il'mēsē wī!laxs laē mens'!dxa mal-dēnē lāxēns q'!wāq'!wax'ts!āna'yē g'ūg'!lēla lāx wī!etā'yas lāx ōk'!waēdza'yasxa g'a gwālēg'a (fig.). Wā, lā dāx'!dxēs nexx'āla k'!āwayowa qas̄ k'!im!betendēxa lānēxala gwāgwaaqāla lāxa
- 45 lēx'ba'yas. Wā, lā g'ig'alilaxēs k'!āwayowē, qas̄ ēt!ēdē mens'!dxa yūdux'denē lāxēns q'!wāq'!wax'ts!āna'yēx g'ūg'!lēla lāx k'!im!ta'yas gwāgwaaqa lāxa lēx'ba'yē. Wā, lāxāē xāl!ēx'!d k'!im!betendēq. Wā, lā g'ig'alilaxēs k'!āwayowē, qas̄ dax'!dēxs k'!im!ayowē, qas̄ k'!im!f!dēxa g'ūg'!lēla lāx g'ū!ē k'!im!tēs. Wā, lā negoyōdē k'!im-
- 50 la'yas lālaa lāx ā!ē k'!im!tēs. Wā, lā xwē!dxa wū!laxē, qas̄ dālēx lēx'ba'yasēxs laē k'!im!f!dēq, qā k'!āk!ē!x!ālēs, qā xū!boyōlēs. Wā, g'il'mēsē gwālēxs laē k'!im!f!dex lēk'lū!x!a'yas, qā k'!āk!ē!x!ālēs. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (fig.). Wā, lā āxēdxa ēg'raqwa lax xāse'wē wūnāgūla. Wā, lā xoxox'sēndēq, qā yuwēs āwāgwīteus
- 55 'nōlax'ts!āna'yaxsens q'!wāq'!wax'ts!āna'yēx. Wā, lā bāl'!tsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds, - the pieces
 of pine-wood tied at one end,— and puts the | spoon between its legs.

p!enk'ē lāxens q!hwāq!wax'tsāna'yēx yix āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'limts!endēq. Wā, g'il'mēsē 'wīlaxs
 jāxēs hēcēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts!ōlolaqē
 k'āts!enaqxsōs. Wā, lā āx'ēdxa L!ōp!Ek'asa ālēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'ēstālās lāxa 'wūpē q!ōts!āxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wūwūnagūlē, qa yuwēs gwēx'sa ts!ēsLālux. Wā, g'il'mēsē 'wīla
 xōbaakwa laē āx'ēdxa paakwē L!ōp!Ek'a, qa's yīl'idēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā nāxwaem hē gwēx'ideq. Wā, g'il'mēsē
 'wīla la yaēlbāluxa L!ōp!Ek'axs laē leqwēlax'ēdxēs legwīlē. Wā, lā 65
 āx'wūstālaxa t!ēsemē lāxa q!ōlats!ē, qa's lā xex'LEndālas lāxēs legwī-
 le. Wā, g'il'mēsē 'wīlx'lāluxs laē āem la ēselaq, qa mēmēntsem-
 x'ēdēs. Wā, g'il'mēsē mēmēntsemx'ēdēda t!ēsemāxs laē dāx'ēd-
 xēs ts!ēsLāla, qa's k'lipidēs lāxa x'ix'EXSEMāla t!ēsema, qa's lāxat!
 k'lipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē mēdelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'limlEk' wūlaxa qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wīlastaxs laē āx'ēdxa L!ōp!Ek'ē, qa g'āxēs
 g'āel lāx k!waēlasas lē'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē
 gwānala, qa ts!elx'widēsa wūlāxaxs laē dāx'ēdxēs ts!ēsLāla, qa's
 k'lip'idēs lāxa 'nemē wūlāxa. Wā, lā dāx'ēdxa 'nemts!aqē 75
 L!Ebega'yēxa xōkwē yīlbāla wūnāgūla, qa's L!Ebega'indēs lāxēs
 ts!ōlolaqē k'āts!enaqaxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 ^éwādzegēg'aatsēxs laē āx^éēdxā L'ōp!ēk^ē, qā^s yīl'īdēs lāxa āpsba-
^yasa L'ēbēg'a^yē. Wā, lā g'a g'wāhāxs laē g'wālēg'a.¹ Wā, g'il-
 80 ^mēsē g'wālēxs laē āem hē g'wēg'ilāxa wāōkwē. Wā, g'il^mēsē g'wā-
 lēxs laē xwēlaqa k'lipstālasa x'ix'ēxsemāla tlēsem lāxa q'lōlāts!ē.
 Wā, g'il^mēsē medelx^éwīdēda ^éwāpāxs laē āx^éēdxā yāsekwasā
^melxlowē, qā g'āxōs g'āēla lāx ēaxelasā. Wā, lā āx^éēdxā lo-
 q'wē, qā^s g'āxē k'ūg'alīlas lāxaaxēs k'wāēlasē. Wā, lā āx^éēdxā
 85 nagats!ē ^wābets!āhila, qā^s gūxts!ōdēsā ^wāpē lāxa lōq'wē. Wā,
 g'il^mēsē g'wālēxs laē āx^éēdxā L'ēbēg'aakwē ts!ēts!ōlolaqa, qā^s lā
 āx^éstālas lāxa maemdelqūla ^wāpa. Wā, g'il^mēsē k'ōtaq laem
 ālak!āla la ts!ēlx^éwīda, laē ⁿālⁿēmēmkrāxs laē k'lip^éwūstālaq,
 qā^s hamelxsemde dex'semtsa yāsekwē lāq. Wā, g'il^mēsē g'wālēxs
 90 laē ts!ēxstēts lāxa wūda'sta ^wābets!āhila lōq'wē. Wā, lā ⁿā-
 xwaem hē g'wēx^éīdxā wāōkwē. Wā, laem ⁿēx' qā L'ēm^x^éwīdēs
 lāg'ilas hē g'wēg'ilāq. Wā, g'il^mēsē ^wīlā'sta lāxa wūda'sta ^wābe-
 ts!āhila lōq'wāxs laē āx^éwūstālaq, qā^s qwēlālēxa L'ōp!ēk^ē yaēl-
 bēsa L'ēbēg'a^yē. Wā, lā āx^éēdxā xūlg'wēg'a^yasa xūlgūmē, qā^s
 95 xūlx^éwīdēx ōsgēma^yas L'ēwēs ōgūg'a^yē. Wā, g'il^mēsē la qētsema.
 Wā, hē^misēxs laē qēdzeg'a laē g'wāla. Wā, āx^sā^mēsē hē g'wēg'i-
 laxa wāōkwē. Wā, hēem g'wēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē
 k'āts!ēnaqa. Wā, laem g'wāl lāxēq.

¹ See figure on p. 104

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'édēda begwānemaxa xaqē g'a'yōl | 1
lāx xagēlba'yasa gwe'yimē. Wä, lä äx'édxa pelenxē k'ōl'a de'na
t'lesema. Wä, hē'misa lālogūm qa's gūxts'ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a'lilas lāxēs ēaxelaxlaxa k'ādzayōlaxa k'ādze-
kwē. Wä, lä äx'édxa xāqē qa's mens'idēq qa 'wāsgemats. Wä, lä 5
ha'mōdēngāla lāx malp'enk'ē 'wāsgemasas laxens q'wāq'wax'ts'lā-
na'yaxs laē äx'stentsa k'ōl'a de'na t'lesem lāxa 'wābets'lāwasa
lālogūmē. Wä, lä x'ilt's'ents lāxa xāqē qa 'nemābēs. Wä, lä hēem-
xat! g'wēx'idxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ēx'i-
dex ōxwā'yas qa 'nemexelēs. Wä, g'il'mēsē la 'nemexelaxs laē 10
bāl'itsēs ts'lex'its'lāna'yē q'wāq'wax'ts'lāna'yēx lāq qa wādzewats.
Wä, lāxaē mensi'lālasa k'waxlā'wē lāx negōyā'yas g'a g'wālōg'a (*jig.*)
Wä, g'il'mēsē q'lāxa negōyā'yaxs laē xūltaxōdex. Wä, lä g'ēx'idex,
wāx'sanā'yasa daasēxa la sax'stō kwāx'sā. Wä, g'il'mēsē gwālexs
laē g'ēxsōdxa sax'stowē kwāx'sāxa daas. Wä, g'il'mēsē gwālexs 15
laē g'ēxx'ālābendeq qa ōpēsx'a'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.



Bag of Sea-Lion Hide.—Wä, g'il'mēsē gwālexs laē äx'édxa pese-
na'yasa l'ēxenaxs laē lemōkwa. Wä, la lep'lāliq. Wä, lä bāl'-
idxa malp'enk'ē lāxens q'wāq'wax'ts'lāna'yēx. Wä, lä k'ādedzōtsa 20
negenōsē k'waxlō lāqēxs laē xūlt'idēq, qa neqelēsēxs laē hexe-
lendxēs xūlt'a'yē. Wä, lāxaē ōgwaqa k'adedzōtsa negenōsē k'waxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


23 lāx āpsenxa^ʔyasēxs laē xūt[!]lēdeq. Wā, lāxaē bexelendxēs xūta^ʔyē;
 laem malp[!]eng^ʔadzowē ^ʔwādzewasas lāxen q[!]l^ʔwāq[!]wax^ʔts[!]lāna^ʔyēx.
 25 Wā, lāxaē bā^ʔfidxa q[!]l^ʔlāpenk^ʔē lāxens q[!]l^ʔwāq[!]wax^ʔts[!]lāna^ʔyēx qa
^ʔwāsgematsēxs laē k^ʔādedzōdaxaasēs negenōsē k^ʔl^ʔwaxlō lāx ^ʔwālaasa-
 sa q[!]l^ʔlāp[!]enk^ʔaxs laē xūt[!]lēdeq. Wā, lāxaē bexelendxēs xūta^ʔyē.
 La^ʔmē gwānax^ʔl^ʔdeq lāxēs g^ʔildolasē qa negxlālēs. Wā, lā t[!]lep[!]lēdeq
 qa q[!]l^ʔsox^ʔwidēsēxs laē l[!]lenqemsālasēs k^ʔl^ʔawayowē lāx ēwūnxa^ʔyas
 30 lā hemaldengālē lāxens q[!]l^ʔwāq[!]wax^ʔts[!]lāna^ʔyāqē l[!]lenqa^ʔya. Wā,
 hēem grayimx^ʔsālasltsa q[!]l^ʔenāla qō q[!]l^ʔenq[!]eg^ʔox^ʔwid[!]leq. Wā, g^ʔil-
^ʔmēsē gwālexs laē ēt[!]lēd k^ʔādedzōtsa negenōsē k^ʔl^ʔwaxlō lāxa māldenē
 lāxens q[!]l^ʔwāq[!]wax^ʔts[!]lāna^ʔyaxs laē xūt[!]lēdeq. Wā, lā bexl[!]deq.
 Wā, lā ālēbop[!]enk^ʔē ^ʔwāsgemasas lāxens q[!]l^ʔwāq[!]wax^ʔts[!]lāna^ʔyēx.
 35 Hēem aōxlaaslesa q[!]l^ʔwaats[!]lēlasa lem[!]g^ʔayowē. Wā, lā ēt[!]lēd k^ʔāde-
 dzōtsa negenōsē k^ʔl^ʔwaxlō lāxa k^ʔlōdenas ^ʔwādzewasē lāxens q[!]l^ʔwā-
 q[!]wax^ʔts[!]lāna^ʔyaxs laē xūt[!]lēdeq. Wā, lā bexl[!]deq. Wā, laem
 g^ʔilt[!]leq. Wā, hēem q[!]l^ʔenq[!]leq[!]loyōltsēxa ēwūnxa^ʔyasa q[!]l^ʔwaats[!]lēlasa
 lem[!]lem[!]g^ʔayowē. Wā, g^ʔil^ʔmēsē gwālexs laē yāwas^ʔid āx^ʔstents lāxa
 40 ^ʔwāpē ^ʔwīla l[!]ē^ʔwa q[!]l^ʔwaats[!]lēlē. Wā, lēx^ʔamēsē k^ʔlēs lā āx^ʔstanōsēda
 aōxlaaslē. Wā, k^ʔlēs^ʔlā gē^ʔstāla lāxa ^ʔwāpaxs laē āx^ʔwūstend[!]eq.
 Wā, lā āx^ʔēdxa q[!]l^ʔenyowē bexek^ʔ pesenēsa l[!]lēxenē qa^ʔs ^ʔnēx^ʔsālēs
 laxēs l[!]lenqa^ʔyē. Wā, laem āx^ʔālelōts ōba^ʔyasa aōxlaasē lāx onō-
 dzexsta^ʔyas. Wā, lā q[!]l^ʔaq[!]lenk^ʔinaq. Wā, la^ʔmē hāxelamē q[!]l^ʔena^ʔyas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |

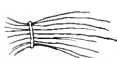


Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way :  | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of
the house. || Then she takes a mat and  spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^ēidaasas ōxsda^ēyasa q^hwaats^{lē}. Wā, lā hēemxat! gwēx- 45
^ēidxa āpsanā^ēyē. Wā, la^{mē} gwāla q^hwaats^{lē}lāsa LEMLEMG^{ayū} laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē^maa^s laē elāq gwāt^ēenxa 1
laē g^ēg^ēaēx^ēdēda ts^ēlēdāqē, qa^s lexilē, qa^s k^lelats^{lē}lā gwādemē, qō
NEGEXLōDLō. Wā, lā āx^ēēdxēs k^lelakwē L^ēewis sāyōbema^s laē
lāxa alēwādzem^ēekūla lāxēs q^lālē telq^lūts t^lek^a. Wā, g^lil^mēsē
lāg^aaa lāqēxs, laē ts^lēx^ēbetelsas ōba^ēyasēs k^lelakwē, qa^s k^lwet^{lē}qōl- 5
selēxa L^lēl^lōp^{lē}ek^asa alēwādzemē. Wā, g^lil^mēsē lāqōlsa L^lēl^lōp^{lē}
k^axs laē alēqaxa neqela wīla, laē dāyōdeq, qa^s nex^ēūqōl^{lē}selēq.
Wā, lā ^ēnāl^ēnemp^{lē}ēna ēseg^ēfyō lāxens bālāqē āwāsgemasas. Wā,
g^lil^mēsē lāg^aaa lāxa ābāsemāsēxs laē dāx^ēīdxēs sāyōbemē, qa^s
tsex^ēsendēq. Wā, āx^ēsā^mēsē hē gwēg^lilaxs L^lāl^lōp^{lē}ek^aēda 10
ts^ēlēdāqē. Wā, g^lil^mēsē hēlōlexs laē q^lēlō^ēnākūlaq, qa^s yaē^{lē}alēlō-
dalēsa wīsweltowē L^lōp^{lē}ek^a lāxa mōx^ēwīdalalēla lāq xa g^a gwālēga
(fig.). Wā, g^lil^mēsē gwālexs laē q^lēl^ēūlasēs hēlk^lōts^{lē}ānā^ēyē lāqēxs
laē nā^ēnakwa. Wā, lā q^lēl^ēwalīlas lāxa wūdanēgwīlasēs g^ōk^{wē}
qa^s āx^ēēdēxa lē^ēwa^ēyē, qa^s nax^ēsemilīlēs lāq. Wā, g^lil^mēsē gwālexs 15
laē ētlēd dāx^ēīdxēs sāyōbemē, qa^s lāxat! lāxa dzādze^ēexekūla.
Wā, g^lil^mēsē lāg^aaa lāqēxs laē alēx^ēīdxa g^lilg^līt^{lē}lās texemē, yīna
^ēnemāg^ēitēxa k^llēse selplēna. Wā, g^lil^mēsē q^lāxa ^ēnemts^{lē}laqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeseq^u āx^ēenālaqēxs laē hēx^ēida^ēem sōp[!]exōdeq. Wā, g'il^ēmēsē
20 t'lāx^ēidēxs laē dzadzatūqewaxa ēk^ētēla texema. Wā, g'il^ēmēsē.
lēlōlēxs laē q'lōp[!]lēxlēndeq, qā^s āx^ēēdēxa wīlē g'iltā dewēxa,
qā^s sehp[!]lēdēq. Wā, g'il^ēmēsē gwālēxs laē yīl^ēalelōts lāx ōxlā^ēyas.
Wā, lā mōx^ēwīdalē yīlā^ēyas lāq. Wā, lā g'a gwālāxs laē gwāla (jīq.).
Wā, g'il^ēmēsē gwāla laē wēx^ēseyap[!]lālaqēxs g'āxāē nā^ēnakwa. Wā,
25 g'il^ēmēsē laēl lāxēs g'ōkwāxs laē āx^ēālilāxs lāxēs hēmenēlasē k'lwāēlasa.
Wā, lā qwēlālx yīlēmasēs tayaxamanēmē. Wā, g'il^ēmēsē ^ēwī^ēlāwa
laē x'ik^ēālax q'lwāk[!]ēna^ēyasēs g'ālē dāx^ēit^ēse^ēwa. Wā, g'il^ēmēsē ^ēwī^ēlā-
g'ilēnx laē g'ābēndēx wīlētāyasa texemāxs laē pāx^ēsendeq gūyo-
lēla lāx ōxlā^ēyas naq[!]lēgēndālax dōmaqas. Wā, g'il^ēmēsē pāx^ēsaa-
30 kūxs laē g'īg'alilāxa āpsōdilasēxs laē ētts[!]ēnd pāx^ēsendxa āpsōdila-
la g'aēla. Wā, g'il^ēemxaāwīse la pāx^ēsaakūxs laē g'īg'alilāsēxs laē
ēt[!]lēd dāg'ililāxa āpsōdēlēxa g'il^ēx^ēdē k'at[!]alēlēms, qā^s pāx^ēsendēq.
Wā, laēm mōx^ēsēda ^ēnēmts[!]laqē texema, qā^s g'il^ēmēsē gwāla laē
ēt[!]lēd dāg'ililāxa ^ēnēmts[!]laqē texema, qā^s x'ik^ēālēx q'lwāk[!]ēna^ēyas.
35 Wā, g'il^ēmēsē gwālēxs lāaxat[!] pāx^ēsendeq lāxēs gwēg'ilāxsaxa g'il^ēx^ēdē
pāpēx^ēsalasō^ēs. Wā, āx^ēsā^ēmēsē hē gwēg'ilāxa wāōkwē texema.
Wā, g'il^ēmēsē ^ēwī^ēla la pāākūxs laē māmenōqewaxa ts[!]lēts[!]lēxēg'a-
^ēyasēs pā^ēyē qā q'lāp[!]ālēs. Wā, lā āx^ēēdēxa pāā^ēyē qā^s yīlēmdēs lāq

what she split and ties it together | in this way:  She does the same to the inner part. As soon || as every- 40 thing has been tied together, she lays the withes over her fire | to get dry; for when she splits them, the bark also comes off. | After this has been done, she takes the roots and unties them. | and she straightens them out. Then she takes good | straight-splitting red-pine wood and splits it like a || pair of tongs. 45 She takes a thin root and ties it at a place || four finger-widths from the unsplit end; | and after doing so, she takes her straight knife and | cuts off the end of the tongs which serve for stripping off the bark of the roots, and | thus the end is sharp. She cuts it again at the end where she tied the tongs with roots. As soon as this has been finished, || she puts it into the floor close to the fire, | with the split 50 end upward, and the sharp end in the ground, leaning (outwards) | towards the fire, in this way:  As soon as this has been done, | she takes one of the long pieces of root and coils it up again. Then | she puts it on the middle of the fire  takes her tongs, and || holds the root with them. Then she turns it until all the bark has 55 been burnt black. | As soon as the bark has been burnt black, | she takes it off with the tongs and puts it down next to the implement for stripping off the bark | of the root. Then she takes the end of it and puts it between the | legs of the tongs for stripping off the bark from

g'a gwālēg'a (*fig.*). Wā, lāxaē hēm gwēx'īdxa nāq'ega'yē. Wā, g'il'mēsē wīla la yaēlemālx laē lēsālēlōts lax nexstā'yasēs legwīlē, 40 qa lem'x'wīdēs qaxs hē'maē lawālatx xēxē'ūnā'yasēxs laē pāpēx'sālaq. Wā, g'il'mēsē gwālēxs laē āx'ēdxa l'ōp'lek'ē qa's qwēlālēx yīlemas. Wā, la dāl'īdeq qa's dāl'alilēq. Wā, lā dāx'īdxa ēgrauwa lāx xāse'wē wūnāgūla. Wā, lā xōx'wīdeq qa yuwēs gwēx'sa ts'lēslālx. Wā, lā āx'ēdxa wīlē l'ōp'lek'a, qa's yīlēlōdēs lāxa 45 mōdenē lāxēxs q'hwāq'wax'ts'ānā'yēx g'āg'īlela lāxa k'lēse xōkwa. Wā, g'il'mēsē gwālēxs laē dāx'īdxēs nexx'ada k'lāwayowē qa's k'lāx'wīdēx ōbā'yasa x'ik'āla'yāx xēx'ūnā'yasa l'ōp'lek'ē qa ēx'bēs g'āg'īlela lāxa la yīlēnē l'ōp'lek'a. Wā, g'il'mēsē gwālēxs laē ts'ēx'ūbētalīlas ōbā'yas lāxa ōnālīsasēs legwīlē. Wā, laem 50 ēk'leba'ya xōkwax laālal g'ēbelalīlēlēs ēx'ba'yē laxēs l'astālaē-na'yē lāxa legwīlē, g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālēxs laē dāx'īdxa 'nēmts'laqē g'ilt'la l'ōp'lek'a, qa's xwēlaqē qes'īdqēxs laē l'ex'lēnts lāx nexlākāsēs legwīlē. Wā, lā dāx'īdxēs ts'lēslāla qa's k'līp'īdēs lāqēxs laē lālēx'īlālās qa 'nāxwēs k'wēk'ūmelk'eyē xēx'ū- 55 nā'yas. Wā, g'il'mēsē 'nāxwa la k'wēk'ūmelk'eyax'īdē xēx'ūnā'yasēxs laē k'līp'īdqēs k'līp'alīlēs lāx māx'tēx'ā'yasa lālēl x'ik'āla-yax xēx'ūnā'yasa l'ōp'lek'ē. Wā, lā dābēndēx ōbā'yas qa's k'ā'ē-tōdēsa l'āl'lax'ēlalakwē l'ōp'lek' lāx āwāgawa'yasa x'ik'ā'yāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 *xex^uünā^εyaša L'öp!ek'axs laē dāx^εitsēs g'emxōlts!āna^εyē lāx ōxtā^εyaš wāx'sanōdzexta^εyašēxs laē q'wēq'wasālaqēxs laē nēx^εitsēs hēlk'lotts!āna^εyē lāxa L'öp!ek'ē. Wā, hē^εmis lā qūsālatš xex^uünā^εyaš. Wā, lāxaē saaqlāē sāaqaš. Wā, g'il^εmēsē ^εwilg'ilēnxēs xex^uünā^εyaš laē xwēl'ideq qa^εs ōgwaqē x'ik'ōdex xex^uünā^εyašēs*
- 65 *dālas-ōx^εdē. Wā, lā gēg'ilil aēdaaqāna^εxwa k'āk'etōts lāxēs x'ik'ālayāx xex^uünā^εyaša L'öp!ek'ē qa^εs xwēlaqē nēxsōdeq. Wā, āl^εmēsē g'wāl hē g'wēg'ilāqēxs laē ālak'lāla la ^εmelk'lēna qaxs laē lem^εx'ün-x^εida. Wā, g'il^εmēsē g'wālexs laē ēt'lēd dāx^εidxa ^εnemts!aqē L'öp!ek'a. Wā, lāxaē āēm nāqemg'iltāxēs g'ilx^εdē g'wēg'ilasa. Wā,*
- 70 *āl^εmēsē g'wālexs laē ^εwīla la x'ik'ewakwē xex^uünā^εyaš. Wā, lā nāq'eqax dōmaqašēxs laē pāx^εideq hēbendālaš āwāšgēniasas. Wā, g'il^εmēsē mālts!exs laē ētts!ēnd pāx'sēndxa wāx'sōdilas. Wā, la^εmē mōx^εsēndxa ^εnāl^εnemts!aqē L'öp!ek'a. Wā, āx^εsā^εmēsē hē g'wēg'ilax ^εwāxaasasa L'öp!ek'ē. Wā, g'il^εmēsē ^εwīla la pāpex'saakūxs laē*
- 75 *k'ēxet'lēdeq. Wā, laēm āx^εēdex nēxx'āla k'lāwayōsēs lā^εwūnemē, qa^εs dzēx'walilēsēs g'emxōlts'idza^εyē g'ōgūyowa. Wā, lā dāx^εitsēs g'emxōlts!āna^εyē a^εyašō lāxa paakwē L'öp!ek'a, qa^εs pax^εaLElōdēs lāx hēlk'lotsema^εyaš mek'lūx!ax'sidza^εyašēs g'emxōlts'idza^εyē g'ōgūyowa. Wā, lā dāx^εitsēs hēlk'lotš!āna^εyē lāxa nēxx'āla k'lāwayowa*
- 80 *qa^εs k'at'lēndēs āwīg'a^εyaš lāxa L'öp!ek'ē. Wā, lā tesālak'ats laqēxs laē nēx^εēdxa L'öp!ek'asēs hēlk'lotts!āna^εyē. Wā, lā xwēl'lāla*

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | "cedar-branches." As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L'ōp'ek'axs laē nēxsawī'lālaq lāxēs 'mek'ūxlax'sīdza'ya-sēs g'ōgūyowē 82
Lō's āwīg'a'fya sa nēxx'ala k'lāwayowa. Wā, āl'mēsē g'wāl hē g'wōg'i-
laqēxs laē k'leās la k'lūngeg'ēsa k'lāwayowē. Wā, laēm ālak'lāla la
'mēl'mēl'k'ēnēda k'ēxek' L'ōp'ek'axs laē lēndēm'x'tūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēat'lēma qaxs ālak'lālaē
aēk'laakwa lēxa'fya xs k'lēlats'lēlaxa g'wādemē. Wā, g'il'mēsē
g'wālēxs laē hēēm'xat' g'wēx'īdxa tēxēmē. Wā, laēnixaē hē g'wōg'ila-
qēxs laē k'exāla x'wāpaga'fya s. 89

Cedar-Withes. Wā, hē'mēxs laē ēaxelēda begwānēmāxa ts'ōyayāxa 1
lēx'sēmē, wā la gēnemas la lāxa āl'lē tāyaxamāx tēxema lāxa
g'ilsg'il'ta neqela tēxēma wīlkwēxa yū āwāgwītēxs q'wāq'wax'-
ts'lāna'fye. Wā, lē'mēsēxs k'leāsaē l'ēnak'a, yīxs ā'maē qwagi-
lēna'fya ts'ap'laxmēnēxwē lāx wāx'sanōdza'fya s. Wā, hēēm lēga- 5
des tēxēmē. Wā, g'il'mēsē q'lada tāyaxamāxa tēxēmaxs laē hēx'ī-
da'ēm dzetaxelax'īdeq, yīxs 'na'f'nēmip'ēnaē q'lēxlālēda 'nēmi-
ts'laqē wīl'x'xa tēxēmē. Wā, la k'lēs q'lēxlālēda wāōkwē wīlkwa.
Wā, g'il'mēsē hēlōla tāyaxamāxa tēxēmaxs laē yīlēm dxēs tēxē-
maxs laē q'lap'lōgemakwa yīsa sēlbekwē dēwēxa. Wā, g'il'mēsē g'wāl 10
yīlēm d'qēxs laē nā'nakwa lāxēs g'ōkwē wīk'ilaxēs tāyaxamanēmē
tēxema. Wā, lā āx'ālilaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'īda'mēsē k'wāg'alila qa's dzet'lēdēq naq'lēqax dōmaqas. Wā,
g'il'mēsē la dzets'laakūxs laē pāx'sēndxa āpsōdēlē. Wā, lāxaē
ētt's'ēnd pāx'sēndeq. Wā, lāxaē hēlōx'ēndaxat' pāx'sēndeq. 15

- 16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots (1).**—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length; | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wā, la ʔnaʔnemp!ena maltseingʊstōyʷsēda ʔnemts!aqē ēkʷetela
texema lāxa ts!edāqaxs ēgʷlʷataē lāx pāpexʷsālāxa texemē yixs
pelpspadzāʔē. Wā, gʷilʷmēsē ʔwīʔla la paakūxs laē gʷēxaq.
- 1 **Spruce-Roots (1).**—Wā, lāxaē xwānaʔ!dexs laē ālōʔsta lāxa ālō
qaʔs lā L!ōp!ekʷax L!ōp!ekʷasa ālōwasē lāxēs q!ālō telq!ūs t!ekʷa,
yix q!waxasasa ālōwadzemē, qaxs hēmaē ālak!āla gʷilsgʷilt!ā
ekʷetelē wīswūlē L!ōp!ekʷasa telq!ūsas t!ekʷa q!wāxatsa ālōwadze-
5 mē. Wā, gʷilʷmēsē q!āqēxs laē hēxʷidaem gēlḡūqolsaxa L!ōp!e-
kʷaxs nēlōyiwe!saē lāxa t!ekʷa. Wā, lā nēxaq lāxēs āwāsgemasaxs
gʷilsgʷiltāʔē. Wā, gʷilʷmēsē lāgʷaa lāx qexbaxʷidaasasēxs laē q!ex-
sendeq qa ELELSēs. Wā, āʔmīsē la hē gʷēgʷilaxa waōkwē. Wā,
gʷilʷmēsē kʷotaq laem hēlālēs L!ōp!egʷanemāxs laē āxʷēdxa L!ōp!ekʷē
10 qaʔs qesʷēdēq qa q!elḡwalēsēxs laē āxʷēdxa wīltowē L!ōp!ekʷa qaʔs
yīʔlōdēs lāxa āpsānēqwasā la welxʷts!ewakʷ L!ōp!ekʷa. Wā, gʷilʷmēsē
gʷālēxs laē q!elḡūlaxēs L!ōp!egʷānemāxs laē nāʔnakwa lāxēs gʷōkwē
qaʔs lāxat! q!elḡwalilas lāx wūdānegwēlasēs gʷōkwē. Wā, lā hēxʷi-
daem k!wāgʷalila qaʔs qwēlodēx yīlōwaʷyasēs q!elḡwāla L!ōp!ekʷa.
15 Wā, gʷilʷmēsē ʔwīʔlāwē yīlōwaʷyasēxs laē dālaxa lā dzakwala L!ōp!ekʷa
qaʔs lā gʷēnolisas lāxa lēgʷwīlasēs gʷōkwē. Wā, lā āxʷēdxa ts!ēslāla
qaʔs yīl!exōdēsā wīltowē L!ōp!ekʷ lāq, qa k!ʔēsēs xōxʷwidel qō lāl
x!ikʷāla xexʷūnaʷyasa L!ōp!ekʷē. Wā, gʷilʷmēsē gʷālēxs laē āxʷēd-
xa ʔnemts!aqē lāxa gʷilʷstowē L!ōp!ekʷa qaʔs kʷatlendēs lāxa lēgʷwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her | right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

grägrilela läxa mak'ala läx dälase^ewasëxs laë aōyaa nēx^enakūlaq qa 20
ēk'ēs ts'elgū^enakūlaēna^eyas. Wä, gril^emēsē ts'elx^ewid 'nāxwē ōgwī-
da^eyas xek'lūma^exs laë k'āk'etōtsa mak'ala läx dälase^ewasëxs
laë q'hwēs^eitsēs gemxōlts^elāna^eyē läx wāx^esanōdzexsta^eyas ts'lēsLā-
läxs benxtolila. Wä, hē^emis la nexsālatsēxa L'ōp^e!Ek^e yīsēs
hēk'lōlts^elāna^eyē. Wä, hē^emis la qūsālatsa xex^eūna^eyas. Wä, 25
gril^emēsē 'wīlāwēda xex^eūna^eyasēxs laë k'at'lālilas läxēs gemx-
gawalilē. Wä, laxaē ēt'lēd dāx^eidxa 'nemts^e!aqē L'ōp^e!Ek^e qas
k'atlendēs läxa legwīlē. Wä, laem āemxat! neqemgiltewēxs
gwēg'ilasaxēs gril^ex'dē āxse^ewaxs läx'dē L'ex^elents läxēs legwīla
L'ōp^e!Ek^e. Wä, gril^emēsē 'wīla la saq'wag'idēkwa L'ōp^e!Ek^eaxs laë 30
ha^eyālo^emālaa pāpex^esendqēxs k'lēs^emaē ālaem lem^ex^ewīda. Wä,
laem lū gril^epāx^eitsō^esē wība^eya yīxs nāq^e!Equax dōmaqas gwā-
yōlela läx L'ekumā^eyas. Wä, gril^emēsē la pāx^esaakūxs laë āx'ēdxa
āpsōdile qas ēt'lēdē pāx^esendeq. Wä, gril^emēsē pax^esaakwa laë
ētts^e!endaxat! pāx^esendaxaaq. Wä, la hēemxat! gwēx^eidxa āpsēx- 35
sās yīxs 'nēkaēda ts'elāqē qa pelspelēsa paakwē L'ōp^e!Ek^e qā
k'ilg^eems lexēlas, yīxs 'nāl^enemp^e!enaē māleg^eyōx^esēda 'nemts^e!aqē
ēk'ētela L'ōp^e!Ek^eaxs laë paakwa. Wä, gril^emēsē 'wīla la paakūxs
laë āx'ēdxa q'wētana^e seg^einōdza^eyas g'alema^egiwa^eyē g'ōgūyōsa
gēwasē, yīxs laë aēk^e'laak^e grēxekwa qā ēx^ebēs. Wä, hē^emis qa 40
pēldzowēs. Wä, hēem q'wētana^e ts'elēdāqaxs k'litaaxa lē^ewa^eyē
yīxs laë pāpex^esālaxa denasē lōxs laë dzedzēxs^eālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the roots have been scraped, she coils them up and | puts them away for a while. |

- 1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark || belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē^{em} äx^{etsō}sa L^{äl}löp!ex^{silä}xa L^{öp}!ek^ē. Wä, lä dzēx-
 45 wälilāsēs gēm^{xolts}sīdza^{yē} g^{ögū}yowa. Wä, lä dābēndxa paakwē
 L^{öp}!ek^a yīsēs gēm^{xolts}lāna^{yē}. Wä, lä k^{at}lālelōtsa L^{öp}!ek^ē
 lāx hēlk^{lōden}wa^{iyas} mēk^{lūx}lax^{sīdza}yasēs gēm^{xolts}sīdza^{yē}. Wä,
 lä dāx^{itsēs} hēlk^{lōts}lāna^{yē} lāxa q^lwētānāxs laē k^{at}lents lāxa
 L^{öp}!ek^ē. Wä, lä tesālaksātēs q^lwētāna lāxa L^{öp}!ek^{axs} laē
 nēx^{ēd}qēxs laē tets^lex^{lax}sīdzēx mēk^{lūx}lax^{sīdza}yas g^{ögū}yowas.
 50 Wä, hē^{mis} la x^{ik}ālats wāpaga^{yasa} L^{öp}!ek^ē. Wä, g^{il}mēsē
 q^lēq^{laq}elaxēs wāpaga^{yaxs} laē mōp^{ena} nēxsōdxa L^{öp}!ek^ē lāxēs
 wāsgemasē lāxēs mēk^{lūx}lax^{sīdza}yasēs g^{ögū}yowē. Wä, g^{il}mēsē
 w^{il}lāwē wāpaga^{yasēxs} laē ālak^{lāla} lä mēlnadzowa paakwē
 L^{öp}!ek^a. Wä, lä hē^{staem} gwēx^{id}xa waōkwē. Wä, g^{il}mēsē
 55 w^{il}lā la x^{ig}ikwa L^{öp}!ek^{axs} laē aēk^{la} q^lēly^{wideq} qa^s yawās^{idē}
 g^ēxāq.

- 1 **Spruce-Roots (2).**—Wä, lä äx^{ēdēda} ts^lēdāqaxēs sāyobemē L^ēwis
 k^lilakwē: wä, hē^{mēlēs} dēndzedzowē wūsēganowa. Wä, lä dālaqēxs
 laē ālaaqa lāxa āl^ē lāx q^lāyasasa āl^ēwadzēmē L^ēwis q^lālē tel-
 q^lūts t^lek^a. Wä, g^{il}mēsē lāg^{aa} lāqēxs laē g^{ig}raelsaxēs sāyobemē
 5 L^ēwis k^lilakwē. Wä, lä äx^{ēdēxs} dēndzedzowē wūsēganowa qa^s
 t^lēlex^{idēxs} nēx^{ūna}yaxs laē qek^{ūyūtsa} dēndzedzowē wūsēga-
 nowē laqēxs laē q^{enoyālaq} laqēxs laē t^lēm^{gex}sa k^lax^{baakwē}
 L^lēm^qlōda la t^lēm^llaqā^{lax} nēx^{ūna}yas lāx gēm^{xolts}eyāp^layas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long. | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, grîlmēsē gwālelsexs laē dāx'idxēs k'ilalakwē, qa's ts!ex^ube-
telsēs ōba'yas qa's k!wēt!eqālselēxa L'ōp!ek'ē. Wä, grîlmēsē 10
nēenlengraelsēda L'ōp!ek'axs laē dōqlūx'idxa hāyālagritē nāqelaxa
k'leisē q!wāk'!ena'ya. Wä, hē'mis lā dāk'!entsōs qa's nēx'ūqālselēq.
Wä, grîlmēsē lā'na lāxa lēkwē L'ōp!ek'a, yīx q!wāxe-
wasasēxs laē dāx'idxēs sāyōbemē, qa's tsex'sendēq. Wä, lā
gwāsta lāxa g'āg'ildzasas, qa's ēt!ēdē dāyodqēs nēx'ūqālselēq 15
gwāgwaaqela lāx wilba'yas. Wä, grîlmēsē lā'na lāx q!ēts!axbax'-
ēdaasasēxs laē dāx'idxēs sāyōbemē, qa's tsex'sendēq. Wä, lā
q!elx'wīdēq. Wä, lā nēk'ēda waōkwē L'āl'lop!ek'!aēnox^u ts!ēdaqa
qes'ida, yīxs laē q!elx'wīdēq. Wä, lā āx'ēdxa wiswūtōwē L'ō-
p!ek'a, qa's qex'ālelōdēs lāxa mōx'wīdalaxa g'a gwālō'ga.¹ Wä, 20
āx'sū'mēsē hē gwēgilaxs L'āl'lop!ek'!aē.

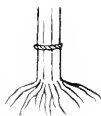
Wä, grîlmēsē hēlōlexs laē ēt!ēd qās'ida, qa's lā lāxa densmā-
dzexekūlāxa dzeseqwē. Wä, lā'nē alēqaxa ōx'emē texemaxa grîls-
g'ilt!a. Wä, hē'mis-ōx k'leyāsaē q!wāk'!ena'ya. Wä, hē'mis lā
tsek'axelasōsēxs dōgūlē k'!ēs k'ilpela. Wä, grîl'emxaāwisē k'ōtaq 25
laem hē'ēs tayaxāmanemāxs lāaxat! qēqenōyōtsa selbekwē wis-
wūtō dewēx lāxa mōx'wīdālelela lāq xa g'a gwālō'ga.² Wä, grîl-
mēsē gwālexs g'āxaē wik'elaxēs tayaxamānemē. Wä, ā'mēsē lā
dādabalaxēs L'āl'lop!ek'!anemāxs g'āxaē nā'nakwa lāxēs grōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.** —After this is done, the man looks for long thin | cedar-
withes in the woods. When he finds them, he takes them and |
carries them home to his house. He puts one of them over | his fire;
and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls
at it while he squeezes together the legs of the | tongs with his right
hand. Then he strips the bark off with the tongs. | When it is all off,
he twists it; and after | twisting the whole length of it, he puts it into
urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this
way, he puts all of them into urine | and leaves them there over night.
Then he takes them out, and the cedar-withes turn red | like blood.
That is why they are put into | urine, that they may not get rotten
quickly. ||
- 15 **Cedar-Bark**(1).—In the morning, when day comes, he goes, carrying |
his bark-lifter; and when he comes to a place with many young cedar-
trees, | he searches for one that has no twist in the bark, and that is
a good tree | without branches. Immediately he pulls off cedar-
withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the
butt of the young cedar-tree | about half way up to our chest, (half a
fathom) | above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.** Wā, g'il'mēsē gwālexs laē ālāx g'il'sgrīl'ta wīs-
wūlen dewēx lāxa āl'ē. Wā, g'il'mēsē q'lāqēxs laē āx'ēdeq. Wā,
lā dālaqēxs laē na'nak' laxēs grōkwē. Wā, lā āxleutsa 'nēnts'laqē
laxēs legwīlē. Wā, g'il'mēsē ts'lelxsāwē ts'laxena'yasēxs laē āx'ēdxēs
5 ts'lēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q'l'ex'ēdex lēkūma-
'yas qa's nōx'ēdēqēxs laē q'wēq'wasāla wāx'sanōdzexsta'yasa
ts'lēslāla yīsēs hēlk'lōtt'slāna'yē. Wā, hē'mis lā x'ik'ālax ts'laxena-
'yas. Wā, g'il'mēsē 'wī'lāxs laē selp'lēdeq. Wā, g'il'mēsē lābendē
selpa'yasēxs laē āxstents lāxa kwats'lāxs laē 'nemp'lenk' lāxēxs
10 q'lwāq'wax'tslāna'yēx, yīx 'wāsgemasasēxs laē mēlkwa yō gwēx'sa
denēmēx. Wā, g'il'mēsē 'wī'la lā gwālexs laē 'wī'la'sta lāxa kwāts'lē.
Wā, lā xamāslāxa ganolaxs laē āx'wūstendqēxs laē l'el'lex'wūna
dewēxē hē gwēxs el'elx'ūnālē. Wā, hēm lāgilas āxstānō lāxa
kwāts'lē qa k'lēsēs geyōl q'lūs'ida.
- 15 **Cedar-Bark** (1).—Wā, g'il'mēsē 'nāx'ēdxa gaālaxs laē qās'ida dāla-
xēs l'ōk'wayowē. Wā, g'il'mēsē lāgrāa lāx q'la'yāsa dzes'eqwē,
wā, lā alēx'ēdxa k'lēsē k'il'plenēs ts'laxena'yē lōxs ēk'ētelaē yīx
k'lēāsaē l'el'lex'ēna'yā. Wā, hēx'ēdā'mēsē dzetāxōd lāx dewēxasa
ōg'ū'lamē dzes'eqwa. Wā, lā selp'lēdeq. Wā, g'il'mēsē lābendē
20 selpa'yasēxs laē qex'plēgents lāx ōxlā'yasa dzes'eqwē. Wā,
laanawisē lō' neq'lēbōd lāxēxs bālāqē wūlgrosto'wasas grāx'ēd

ends together. | Now it is in this manner:
takes the | bark-lifter and pushes its end
twisted withes || which are tied around
Then he lifts the bark off the tree,
almost around the tree, all the ends of



After this he 23
in beneath the
the cedar-tree. 25
When | he is
the bark are

torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awīnak'ūsē. Wā, lā lek'ūt'ēdexs laē mōx'wīdex ōba'yas. 22
Wā, laem ga gwalēga (fig.). Wā, g'il'mēsē gwādexs laē āx'ēdxēs
L'ōk'wayowē qa's L'EXBETENDēs lāx bānāLELāsa dewēxē, la qEX-
p'lēg'ēxa dzES'EQWAXS laē L'ōk'ūx'wīdxa ts'lāqEMSē. Wā, g'il'mēsē 25
Elāq lā'stē L'ōk'wa'yasēxs laē 'nāxwaEM qūLEMē'stālē ōba'yas
lāg'aa lāxa dewēxē qEX'p'lēg'āxa dzES'EQWē. Wā, hēEM lāg'ilas
qEX'p'lēg'īntsa dewēxē lāxa dzES'EQWē qa k'lēSēs hāyāqēda dzEXū-
xa lā qūLEMē'stāla lāx ōba'yasa ts'lāqEMSē lāxa dewēxē yīxs
āx'ēxsdaēda ts'lēdāqē qa āwādzowēsa denasaxs laē pawālaX ts'lā- 30
gega'yas. Wā, g'il'Emlax'wīsē k'lēslax qEX'p'lēk'ilālaxa dzES'E-
qWaxa dewēxē, lālaxē ts'lēts'leq'astōlaxa denasē. Wā, hē'mis sēna-
talāsa dewēxē. Wā, lā kwēLELElōdxa dewēxē. Wā g'il'mēsē lā-
wāxs laē ts'EX'ēdeq qa's dāx'ēdēxa ts'lāqEMSē. Wā, laem
q'lap'lēx'ēdxa ōba'yaxs wāx'ēmaē lā qūLEMē'stāla. Wā, lā aē- 35
k'laxs laē qūSōstōdeq. Wā, la'mē sENx'ēdEXS laē mENēkwē 'wa-
dzewasas qa 'nEMP'ENk'ēs lāXENS q'wāq'wax'tslāna'yēx. Wā, g'il-
mēsē 'nEMP'ENk'ē 'wāSGEMASAS qūsa'yas lāXENS bālāxs laē 'nem-
p'ENk' lāXENS bālāqē 'wālalaasas L'īdzasasa sENq'ēnoxwē lāx ōXlā-
'yasa dzES'EQWē. Wā, lā L'ōt'ēdexs laē qūSōstōdxa ts'lāqEMSē. 40
Wā, lā banal hē gwēg'ilaq. Wā, g'il'mēsē lāg'aa lāxa 'wālala-
sas L'ENāk'axs laē wīlbax'ēdē sENGANEMASēxs laē k'ūllBELEla.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida¹ma senq'lēnoxwē hāx'wūlsa¹
qa hāqūlēlsēs senganemaxa denasē. Wä, lä ēt'lēd qūsōdxa hē-
45 ¹maxat! ¹wādzowē yīx ¹wādzowasasa g'ālē qūsōyōs. Wä, lāxaē hē-
emxat! g'wēx'ideq. Wä, g'il'mēsē ¹wīlāwē ēx'k'ōdena¹yasēxs laē
g'wāla. . . .

Wä, hē¹mēsa ¹wāg'idasasa dzes¹eqwē. Wä, hēm ēk'ē dena-
sasa dzes¹eqwaxs malp'ēnx'sāēs ¹wāg'idasē lāxēns q'lwāq'lwax'ts'lā-
50 na¹yēx. Wä, hē¹misēxs qūxēg'aēs ts'lāqēmsē. Wä, hē¹mis ēk' k'asa-
lāsa ts'lōlēgrās ts'lāqēmsē, yīxs ts'lēxaēs denasē lē¹wa k'asalasasa
dzes¹eq¹. Wä, hēm gēgāla lē¹wa¹ya lē¹wa lōgwaanā¹yaxa p'lā¹yēxa
g'āyōlē lāx denasasa dzes¹eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l'ēla. Wä, hē¹mis lāg'ilas k'lēs āxse¹wē.

55 Wä, g'il'mēsē hēlōla senq'lēnoxwaxēs senganemaxs laē ts'lā-
qōdex ts'lāgēg'a¹yasēs senganēmē yīxs ā¹maē āx'ēdxa g'ilsg'ilt'lā-
dzowē senganems. Wä, lä bāl'idxa yūdux¹p'lēnk'ē lāxēns q'lwā-
q'lwax'ts'lāna¹yēx, yīx āwāsgemasasa senganemasēxs laē dzōx¹wīdeq
qa k'ōx¹wīdēts ts'lāgēg'a¹yas g'wāgwaaqa lāx ōk'lwāēdza¹yas. Wä, lä
60 q'lāsōx¹wīdama ōk'lwāēdza¹yas g'a g'wālēg'a.¹ Wä, hē¹mis x'it'lēda-
masēn ōba¹yas ts'lāgēg'a¹yaxs laē k'ōqwa. Wä, ā¹mēsa senq'lē-
noxwē gēlx'ēdex wax'sōtstā¹yas la k'ōgēk¹ ts'lāgēg'ēxs laē pawē-
yōdeq. Wä, g'il'mēsē lawāxs laē ēt'lēd mens¹ēdxa hē¹maxat! ¹wās-

¹ That is, he folds it over inward, so that the outer bark breaks.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

- 83 k'les nāx^εwitsōxs k'les^εmaē pāpex^εsaakwa. Wä, lä lem^εx^εwida. Wä, laxaē l'āx^εēda. Wä, lä lāxumalēda ts'edāqaxs laē pāpex^εs-
85 endeq.

- Wä, gr'ilmēsē gwāl l'lexwēlēda ts'edāqaxēs lā^εwinemaxs laē āx^εēdxēs q'wētana, yīxa grāyolē lāx grālemalg'īwa^εyasa l'a^εyē lē^εwa gēwāsē. Wä, lä pelbaxs laē grēxek^u lāxa de^εna t'ēseima. Wä, lä k'wāgralil lax āxēlasasa mats'abekwē. Wä, la qwēltsemdex qē-
90 qex^εba^εyas. Wä, lä āx^εēdxa ^εnem^εxa lāx senganemases lā^εwinemē qa^εs dzōx^usemdeq. Wä, hēx^εida^εmēsē na^εx^usemitsa lē^εwa^εyē lāxa waōkwē. Wä, la āx^εēdxēs q'wētana qa^εs q'wēt'lēdēs lāxa lēlegwēg^εa^εyē grāg'ilela lāxa ^εwādzōba^εyas. Wä, lä paweyōdeq lābendeq lāxēs wilba^εyē. Wä, gr'ilmēsē lawāxs laē q'wēt'lēd
95 ēt'lēdex ts'lēts'lexēg^εa^εyē. Wä, laxaē paweyōdeq lābendeq lāxēs wilba^εyē. Wä, laxaē q'wēt'lēd ēt'lēdex naq'lega^εyē. Wä, laem pax.-sendeq lō^ε ts'lēts'lexēdza^εyē. Wä, gr'ilmēsē ^εwīla la paakūxs laē gōxūlsaq lāxa l'asanā^εyasēs grōkwē qa yālase^εwēsēsa yāla lē^εwa l'ēsela qa halabalēs lem^εx^εwida. Wä, gr'ilmēsē gwālaxs laē laēl
100 lāxēs grōkwē qa^εs ēt'lēdē āx^εēdxa ^εnem^εxa qa^εs ēt'lēdēxat! ne-qemg'iltāxēs laē^εna^εyē maēmox^usālaxs paakwa ^εnālnemxs. Wä, laem lä lēgades denasaxs laē gwāl maēmox^usāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, grîlmēsē mōxsē 'nālās x'ilalaxs lāxa l'asanā'yasēs grō- 3
kwaxs laē ālak'lala lā lem̄xwa lāc la l'asl'endzā. Wä, lā k'lox-
'wīdeq laem āem nāqemg'iltāx k'loxwayasēxs g'ālaē k'lox'witsō's 5
lā'wūnemas lāxa āl'lē. Wä, hē'emixat! grîl k'lox'witsō'sē 'wādzoba-
'yas. Wä, lā yîlōyots wīlba'yas. Wä, lā grîts'lōts lāxa l'lābatē
qa's lā hāng'aalelōtsa denyats'lē l'lābat lāxa q'ehilē lāxa ēk'lē qa
helālēs lāg'aalelāēna'yasa l'lē-elāsa legwīlāsa g'ōkwē lāq. Wä,
laem hēwāxa x'īdzex'īdexs ālak'lalaē lem̄xwīda. Wä, hē'maa 10
qō k'lēsłax ālak'lalalax lem̄xwalaxa denasē, wä, lāłaxē hēx'īda-
emlax x'īdzex'īd'lax qaxs k'lēsaē 'nemāx'īswūta denasaxs
delx'aē yīxs hēx'īda'maē x'īdzex'īda. Wä, hē'mis lāg'ilas mōxsē
'nālās x'ilāsō' lāxa yūla lē'wa l'lē'sela. Wä, laem g'ēxaq qa's
ēaxelēleqēxa ts'lā'wūnxē. 15

Cedar-Mats.—Wä, hēem āwādzeledekwe k'lita'yasa lēlegwēgra- 1
'yēxa maēmaldenas āwādze'wasaxs laē dzedzēxsak' lāxēxs q'lwā-
q'!wax'ts lāna'yēx, yīxs laē lēxwīlase'wa lē'wa yībelōsgēmē t'legwats'lē
l'lābata lē'wa t'lāyōlemasa alōlaqē xwāk'lūna. Wä, la māk'ilēda
ts'lēts!exōg'a'yē. Wä, hēem māk'ilāxa aēk'aakwas k'lita'yē ts'lēts!e- 5
qālēdekwas k'līt!emak' lē'wa'ya lē'wa k'līt!emakwē l'lāl'ebata.
Wä, hē'misa lōgwaanāyaxa p'lā'yē yīxs hē'maē ēk' denema
ts'lēts!exōg'a'yē lē'wa denwayāsa lōelq!wēnoxwaxa p'lā'yē. Wä,
hē'misa nāq'lega'yē, wä hēem ālak'lala ts'lēts!eq'lāōlīdekwe k'lita-
'yas sewelkwē lē'wa'ya lē'wa aēk'laakwas k'lita'yā k'ek'ayat 10

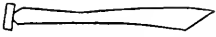
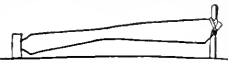
12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

11 *l̥e^hwa sewel̥x^usemē l̥l̥l̥ebata. Wā, hē^hmisa k̥^hleāsa lāxa qeqa-*
pālōla sešel̥x^usem l̥l̥l̥ebata, yīx g̥īyīmts̥^hewasas xegemasā
k̥^hl̥sk̥^h!ed̥l̥asa g̥īg̥ama^hyasa l̥l̥q̥wālala^hyē. Wā, hēm ts̥l̥ēts̥^he-
x̥dza^hyē, hēm̥xaa gwēx̥sa nāq̥!ega^hyē yīxs k̥^hleāsāē k̥^hl̥ēs ēg̥ats
 15 *q̥axs̥^h hēm̥āx̥!saē ā^hma. Wā, laēm̥las q̥!ālelaēm̥x gwēg̥ilasasa*
ts̥!ed̥āq̥axs̥ laē men̥mens̥l̥ālaq̥xs̥ l̥ēx̥wil̥il̥axa denasē l̥e^hwa l̥l̥ābatē.
Wā, la^hmēsēn g̥wāl g̥wāgwēx̥s̥āla l̥āq.

Shredding Cedar-Bark.—Wā, la^hmēsēn g̥wāgwēx̥s̥āla l̥āxa k̥^hasi-
 l̥āxa k̥āsala^hsē denasa. Wā, hēl̥ēda sāyōbemē āx̥ālas q̥axg̥īn
 20 la^hmēg̥a^hl̥al g̥wāl g̥wāgwēx̥s̥āla l̥āxa l̥l̥ōk̥!wayāsa senq̥!ēnoxwaxa
dzes̥^heqwē. Wā, laēm̥ tsex̥s̥ēst̥āla^hx̥ ōx̥l̥a^hyasa dzes̥^heqwēxa
ts̥l̥ōlēg̥ās ts̥āx̥ēna^hyē. Wā, lā hēm̥ l̥l̥ōk̥!l̥lēda sāyōbem̥axs̥ laē
l̥l̥ōk̥!wax̥^hīd̥xa ts̥l̥āq̥ems̥ē. Wā, lā āēm̥xat̥! nāq̥em̥g̥īlt̥āx̥ēs gwē-
g̥īlasaxs̥ laē senq̥axa denasē. Wā, g̥īl̥mēsē g̥wāl pawālax
 25 *ts̥l̥āg̥ēg̥a^hyas̥xs̥ laē hēm̥xat̥! gwēx̥^hīdq̥xs̥ laē mats̥!ap̥lēdeq.*
Wā, lā ōx̥l̥aēlaq̥ lax̥ēs g̥ōkwē q̥a^hs̥ ōx̥lēg̥!al̥l̥ēs l̥āxa mag̥īnwal̥i-
sas l̥ēgwīlasēs g̥ōkwē. Wā, hēx̥īd̥mēsē g̥enemas̥ g̥ūdes̥g̥em̥dex
q̥ēq̥īx̥!ba^hyas. Wā, lā āx̥ēd̥xa ēnem̥xsa l̥āxa k̥āsala^hsē q̥a^hs̥ dzōx̥^u-
sem̥dēq. Wā, lā g̥ēx̥^hwīts̥ l̥āx̥ aōg̥wiwal̥īlasa l̥ēgwīlasēs g̥ōkwē.
 30 *Wā, la^hmēs̥ ēwīlaēm̥ hē gwēx̥^hīd̥xa waōkwē. Wā, la^hmē l̥ēse-*
l̥alela q̥a^hs̥ halax̥!ts̥l̥ē lem̥x̥^hwīda q̥axs̥ ālak̥!l̥āē wākwa. Wā, lā
ēnāl̥ēnem̥p̥!ēda q̥!el̥!ex̥s̥ē ēnāl̥ās k̥^hl̥ēs lem̥x̥wūm̥x̥^hīda. Wā, g̥īl̥-

the husband of the woman takes bone from the nasal bones of the whale, and he takes a thin-edged rough sandstone. (Here follows a description of the manufacture of the cedar-bark breaker, p. 109.)

She takes an old yew-wood paddle and places it edgewise on the fire of her house. When the edge is burned off on one side, she sprinkles water on it, so that the fire goes out. She takes a rough sandstone, puts it into water in a small dish, and rubs off the charcoal and gives it a sharp edge on one side of the cedar-bark holder. When this is done, it is in this way:  She also takes a punting-pole and measures off two spans. Then she burns it off; and when it is burned through, she drives it into the floor near the fire of her house. She stops driving it into the ground when the length that is standing out is one span and two finger-widths. Then she takes cedar-bark rope and the paddle, and she places the flat end of the paddle next to the top of the stake, and she ties it on with cedar rope; and when it is finished, it is this way: 

When the cedar-bark holder is ready, and when the cedar-bark is dry and brittle, the woman takes one of the pieces of cedar-bark

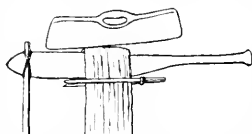
‘mēsē lēselalelaxs laē la’wunemasa ts’edāqē āx’ēdxa xaqē g’a’yōl 33
lāx xāgēlba’yasa gwe’yimē, wā, lā āx’ēdxa pelēnxē k’ōl’la de’na
t’ēsēma. (Here follows a description of the manufacture of the cedar-bark breaker, p. 109).

Wā, lā āx’ēdxa sēwayomōte l’emq’ēsgēma qa’s k’ōxlēndēs
āpsēnxa’yas lāxa legwīlasēs g’ōkwē. Wā, g’il’mēsē k’wag’ila
k’ūmēlx’idē āpsēnxa’yasēxs lāē xōs’itsa ‘wāpē lāq qa k’īlx’idēsa
x’iqēla lāq. Wā, lāxaē āx’ēdxa k’ōl’la de’na t’ēsēma qa’s 40
ma’x’stēndēs lāxa ‘wābets’lāsa lālōgume. Wā, lā g’ēxālas lāxa
ts’ōl’na. Wā, hē’mīs qa ēx’benxēs āpsēnxa’yasa k’āsde’emēlē. Wā,
g’il’mēsē gwālēxs laē g’a gwālēg’a (*fig.*).

Wā, lāxaē āx’ēdxa dzōmēg’alē qa’s bāl’idēxa malp’ēnk’ē lāxēns
q’l’wāq’l’wax’ts’lāna’yēx, yīx ‘wāsgēmasasēxs laē lē’x’ūsendeq. Wā, 45
g’il’mēsē lē’x’ūxs laē dēx’wālilaq lāq māg’īnwalīsasa legwīlasēs
g’ōkwē. Wā, āl’mēsē gwāl dēqwaqēxs laē la maldēnē ēseg’iwa’yas
lāxēns bālāx’sēns q’l’wāq’l’wax’ts’lāna’yēx, yīx ‘wāsgēmasasasa laēla.
Wā, lā āx’ēdxa dēnsēnē denēma lē’wa sēwayowē. Wā, lā k’āde-
nōdzēnts pēnba’yas lāxa mag’itā’yasa lālē. Wā, la yīl’ālelōtsa 50
denēmē lāq. Wā, g’il’mēsē gwālēxs laē g’a gwālēg’a (*fig.*).

Wā, laem gwālilā k’āsde’emēlē. Wā, g’il’mēsē ālak’lāla lā
lēm’xwa tsōsēda k’āsasalaxs laē āx’ēdēda ts’edāqaxa ‘nem’xsa
lāxa k’āsasalē. Wā, lā lep’lālelōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick
two spans in length | and of the thickness of our | first finger. She
takes the narrow split cedar-bark and | ties it around one end of the
stick. When this is done, she splits | one end like a pair of tongs,
60 and this is called || "cedar-bark holder." When the cedar-bark is |
thoroughly heated, she puts it between these tongs, | the broad end
first. The holder is four | finger-widths | Then the wom-
an takes | the shredding- | implement.
She puts her right leg | over the grip
65 of the || paddle and sits | on it, so that
the tip of the paddle is | between her
legs. She takes her shredding-implement in her right hand and | holds
the cedar-bark holding-tongs (in the left), and squeezes | them
together so that the stick fits close to the cedar-bark. The | tied end
is turned towards the woman who is going to soften it with the
70 shredding-implement. || The end of the cedar-bark just shows over the
edge of the paddle when | she begins to shred it. Every time she
strikes, she pushes the bark ahead a little, and she | keeps on doing
so until she reaches the narrow end. As soon as | she reaches the
end, she coils it up, and she does the same with the other pieces. |
75 When all have been finished, she opens them out and plucks off the ||
rough strips that are made in shredding; and when these are all off, |



- 55 Wā, lāxāē āxēdxā k'waxlāwē malp!enkē wāsgemasas lāxens
q'wāq'waxtslānā'yēx. Wā, lā yūem wagritōx wāg'idasaxsens
slēmālx'waxtslānā'yēx. Wā, lā āxēdxā ts!ēq'la dzexek^u denasa qā's
yil'ālēlōdēs lāx āpsba'yas. Wā, g'il'mēsē gwālexs lāē xōx'wīdex
āpsba'yas qā yuwēs lā gwēx'sa ts!ēslāx. Wā, hēem lēgades
60 l'ēbedzewēsa k'āsāxā k'āsalsē. Wā, lā āxaxōdxā k'āsalsaxs lāē
ālak'lāla lā ts!ēlx'wīda. Wā, lā l'ēbedzōtsa l'ēbedzā'yē lāx
wādzoba'yasa k'āsalsē lāx mōdenē lāxens q'wāq'waxtslānā'yēx
g'ag'ilēla lāx ōba'yas g'a gwālēg'a (*fig.*). Wā, lā, dāx'ēdēda ts!ēdā-
qaxa k'ādzayo. Wā, lā gaxseq!asēs hēlk'!ōtsīdza'yē lāx q'wēdzasasa
65 sēwayowaxs lāē k'wak'lēndeq. Wā, laem l'ēnx'sāle ōxtā'yas lāx
āwaga'yasēx lāē dāx'ēdxēs k'ādzayowē yīsēs hēlk'!ōtslānā'yē. Wā,
lā dādegōxā l'ēbedzā'yasa k'āsalsē lāx eqātaba'yas qā's q'wēq'wa-
sālēq qā bendzā'yēsa l'ēbedzā'yē lāxā k'āsalsē. Wā, lā gwāsax-
lālēda yil'ēlx'wīda lāx ts!ēdāqaxs lāē k'āk'a'yaxes k'āsā'sōlē. Wā,
70 hālsēlā'mēsē nēbala lāx ēk'lēnx'a'yasa sēwayowēda k'āsalsaxs lāē
k'āsīda. Wā, q'wālx'ōmēsē wīx'wīdexs lāē k'āsīda. Wā, lā
hēx'sāem gwēg'ilaxs lāē lābēndex wīlba'yas. Wā, g'il'mēsē
lābēndeqēxs lāē q'ēlō'nakūlaq. Wā, lā ēt'lēdxā wāōkwē. Wā,
g'il'mēsē wīl'gāwā k'ādzekūxs lāē dzāx'sēmdēq qā's k'ūl'wālēx
75 k'āk'ismōtasa k'ādzayowēxā lā mōla. Wā, g'il'mēsē wīl'āxs lāē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'exaxēs k'līlānemē lāxēs xāxadzamē. Wā, hēm la q'loyasōs 76
qa's dēdegemyōxs laē gwāl ts!ōts!exūdxēs gōgūma'yē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'rēts!ōts lāxēs xetsemē.
Wā, laem gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēm'xaa gwēg'ilase'wēda dēxwax laē 1
senqase'wa lāx gwēg'ilāsaxa denasē. Wā, la'xae x'ilasē lāxa
L'ēsela lē'wa yāla lāx L'āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp'ēna
q'ēl'p'ēnxwa'sē 'nālīs lōxs ma'lgunālp'ēnxwa'saē x'īlsa, qa
ālak'ālēs lem'wūmx'īda, qaxs ālak'lālaē wākwaxs halsela'maē 5
paweyakwēs ts!āgaga'yē. Wā, g'il'mēsē lem'wūmx'īdexs laē āxā-
xōdēda ts!edāqāq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q'lāq!ōxlālīsē lāxa hēmēnālaem q'ōxstalīsa, yīna k'lēsē kwēlētīs!ē-
noxwa. Wā, lē hēmēnālaem ts!ēkstēda demsx'ē. Wā, lē hāng'a 10
lītēs 'yā'yats!ē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laem
dālālisax āwāgemasasa g'il-g'ilt'la dēxwa qa's t!ēt!āxbālīsēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'īwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wīlāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat! ēaxēla, yīxs laē ālāx gēle- 15
masa gwē'yīmē. Wā, la'men k'lēs q'lālelax gwēg'ilasasēxs laē
ēax'īdxa t!ēlwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs gēnemē. Wā, g'il'mēsē
g'āg'īwālāxsē 'nālāsa dēxwē la 'ya'stālīsēxs laēda ts!edāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālaxēs xāx^ēenē t!elwayā l^ēwa pexsemē ts!eq!ūls t!ēsema.

Wā, g'il^ēmēsē lāg'aa lāxēs 'yaasaxs laē t!āx^ēūltōdxa pexsemē ts!eq!ūls t!ēsema qa's pax^ēalisēs lāx max^ēstalisē lāxa demsx^ē. Wā, lā dāx^ēīdxa xax^ēenē t!elwayā yīsēs hēlk'!ōlts!āna^ēyē. Wā, lā dāx^ēīdex ōba^ēyasa dēxwē yīsēs gēm^ēxōlts!āna^ēyē, yixs hāē k!waēsa ts!edāqa hēlk'!ōtagāwalisasa dēxwaxs l!āsgēmālaē lāxa l!āsakwē. Wā, lā k!ēs āl^ēnakūlaxs laē nēx^ēūstalaq. Wā, hē^ēmis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsema. Wā, hē^ēmē la t!elwatsēq. Wā, laem hēem g'il t!elxwasōsēda 'wādzoba^ēyasa dēxwē. Wā, g'il^ēmēsē lābendqēxs laē qesālexsaq lāxēs xwāxwagūmē. Wā, g'il^ēmēsē 'wīla gwālexs laē nā^ēnakwa lāxēs g'ōkwē. Wā, g'il^ēmēsē lāg'aaxs laē dāsdēselaxa t!elōkwē dēxwa lāx l!āsanā^ēyasēs g'ōkwē; laē gēx^ēwid lāxa lem^ēwasaxa k!āwasē. Wā, g'ilna^ēxwa^ēmēsē dzāqwxaxs laē q!ap!ēx^ēīdxa t!elōkwē dēxwa qa's lēbegrīndēsa eldzowē lē^ēwē lāq 35 qa k!ēsēs ēt!ēd dēlx^ēīda. Wā, g'il^ēmēsē mōp!en^ēxwa^ēsē 'nālā x'ilālaxs laē lem^ēwumx^ēīda. Wā, laē k!ōx^ēwīdeq qa's g'ēxēqēxs laē āxts!ālaxa l!ābatē. Wā, laem gwāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hēem g'il āx^ēētsō'sa ts!edāqaxs laē lāxa āl!ē ālāx dze^ēsēxēkūlās lāx l!ōsē. Wā, g'il^ēmēsē q!aqēxs laē alēqax k!ēsa k!ilp!enēs ts!agēg'ē. Wā, hē^ēmis qa k!ēsēs wāx^ēwūna^ēyē ts!agēg'a-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back.

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

ʔyas. Wä, lä äxʔdxēs kʔimlayowē qaʔs . . . tsekʔlexlən-
 dēxa dzesʔeqwē läx äwigaʔyas. Wä, lä hämōdengāla läxens 5
 qʔwāqʔwaxʔtslänaʔyēx yīx wānemas tsexʔsēstendaʔyas. Wä, lä
 Lʔōkʔlūxʔidxa maldenē läxens qʔwāqʔwaxʔtslänaʔyaxs laē saqʔwōdeq.
 Wä, hēm gweʔyōsa sēsaqʔwāēnoxwē tʔēxʔila qa sexʔtslēsa lāla
 ētʔlēd saqʔwoyōles lägraal läxa ēkʔlē. Wä, grilʔmēsē lawāyēda tsʔe-
 qʔlastowē tʔēxʔilayoxs laē Lʔōkʔlūxʔitsēs kʔimlayowē läxa gʔägrilela 10
 läxēs tsexʔsēstendaʔyaxa ʔwādzowē, yīxs ʔnālʔnempʔenaē ʔnempʔen-
 gidzō läxens qʔwāqʔwaxʔtslänaʔyaqē ʔwādzewasasēxs laē saqʔwōdeq.
 Wä, grilʔnaʔwāʔmēsē aēkʔlēgrilalē saqʔwāʔyasēxs laē kʔlaxʔels läxēs
 lādzasē. Wä, grilʔmēsē lōmaxʔid ēkʔētelēda dzesʔeqwaxs laē kʔwā-
 gila qwēsgrilē kʔlʔnakūlaēnaʔyas kʔeskʔesaxēs saqʔwanēmē de- 15
 nasa qa läs kʔitʔlēndxēs äxāsdē. Wä, hēmēs länaʔwa nēxʔedaatsa
 sāqʔwāēnoxwaq Lʔälʔlodaacaq. Wä, la tsʔēqʔēbaʔnakūlaxs laē ēkʔlō-
 lelēda saqʔwānēmē. Wä, āʔmēsē la eltsʔexs laē lägraal läxa ēkʔlē.
 Wä, hēxʔidaʔmēsē tsʔedāqē häxʔwelsaq qa ēkʔladzaʔyēsa tsʔāqemsē.
 Wä, lä ētʔlēdxatʔ saqʔwaxʔidxa wāōkwē. Wä, āʔmisē nāqemgril- 20
 tewēxēs grilʔxlē gwēgrilasa. Wä, āʔmisē hēxʔidaem gwāl saqʔwaxs
 laē mōdenmē ʔwādzewasasa lä äxʔenēxa dzesʔeqwē. Wä, hēm
 gweʔyōsa grālē begwānēm äxʔālagʔiltsēqa tsʔelgūmsa dzesʔeqwē qa
 kʔlēsēs xexanaema, wä, hēmīs qa qʔlūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she
30 reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the
35 others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands
40 through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il'mēsē hēlōLEXS laēda ts!Edāqē āx'ēdxēs sūq!wanemē qa's
g'ābendē lāxa 'wādzoba'yē qa's k'ōx'wīdēxa ts!āgēg'a'yasxa mōp-
p!enk'ē lāxENS q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē
g'wēyōlēla lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē g'wēg'ilāqēxs
lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wī'lāwa ts!a-
30 q!ēg'a'yaxs laē k'!ōx'wīdēq. Wä, laemxāē bāl'īdēq qa mōp!enk'ēs
'wāsgēmasas k'!ōxwa'yas. Wä, laem hē l'āsadza'ya māk'alaxa
ts!āgēg'a'yē. Wä, laemxāē hē g'il k'!ōx'wītsō'sē 'wādzoba'yas. Wä,
g'il'mēsē lābendEX 'wāsgēmasasēxs laē qenōyōts wīlba'yas. Wä,
āx'sā'mēsē hē g'wēg'ilaxa waōkwē sēngānēms. Wä, g'il'mēsē 'wī'la
35 qēqenōyālē sēngānēmasēxs laē āx'ēdxa ts!ēq!adzowē denas qa's
qēqEX'bendēs lāq; g'a g'wālēg'a.¹ Wä, g'il'mēsē g'wāLEXS laē āx'ēdxa
ōg'ū'la'maxat! denasa qa's aōxlaas'ēdēq. Wä, lā'mē gēgalōpāla lāda
malts!aqē eaōxlaasē lāxa mālē qēqEX'ba'ya. Wä, ā'mēsē mēnsāla
qa hē'asgēmēs qō lāl p!ēmX'sāsēs e'eyasowē qō lāl p!ēmX'sāl lāq qō
40 lāl ōXLEX'īdeLEq. Wä, g'il'mēsē g'wāLEXS laē p!ēmX'sōtsēs e'eya-
sowē lāxa ōXLōlēmē qa's ōXLEX'īdēq. Wä, ā'misē la dāk'!ōtēlaxēs
k'!imlayowaxs laē qās'ida. Wä, laem nā'nak^u lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē g'wāla laē āx'ēdxēs denasē
qa's gēx^ustōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

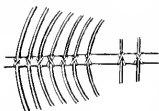
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denas-ē ɽe^ʔwa sēwayowē. Wā, lā dēx^ʔwalilasa g^ʷilt^ʔaga^ʔyasēs LEM- 3
grayowē. Wā, lā āx^ʔēdxā denasē qa^ʔs dzexaxodē lāq. Wā, lā
āx^ʔēdxā sēwayowē qa^ʔs k^ʷādenōdzendēs lāxa dēg^ʷilē. Wā, lā yil^ʔ- 5
ētsa dzexekwē denas lāq. Wā, g^ʷil^ʔmēsē g^ʷwālexs laē g^ʷa g^ʷwālēg^ʷa.¹
Wā, g^ʷil^ʔmēsē g^ʷwāla k^ʷasdemēlaxs laē āx^ʔēdxēs k^ʷadzayowē qa^ʔs lā
g^ʷig^ʷalilās lāxēs k^ʷadzaslaxa denasē. Wā, g^ʷil^ʔmēsē la q^ʷl^ʷwāq^ʷlū-
qūyax^ʔidēda denasaxs laē gēxwaxōdeq qa^ʔs lā g^ʷig^ʷalilās lāxēs
k^ʷadzaslaq. Wā, lā āx^ʔēdxā k^ʷwaxlāwē ^ʔnemp^ʔenk^ʷ lāxens q^ʷl^ʷwā- 10
q^ʷwax^ʔtslāna^ʔyēx yix ^ʔwāsgemasas. Wā, lā dzexōd lāx āwūnxa-
^ʔyasā denasē qa^ʔs yil^ʔEXlENDēs lāx ōxla^ʔyasxa maldenk^ʷē lāxens
q^ʷl^ʷwāq^ʷwax^ʔtslāna^ʔyēx g^ʷāg^ʷilēla lāxa ōba^ʔyas. Wā, g^ʷil^ʔmēsē
g^ʷwālexs laē āx^ʔēdxēs nexx^ʔāla k^ʷlāwayowa qa^ʔs nōx^ʔwidēxa āpsba-
^ʔyas qa yuwēs g^ʷwēx^ʔsa ts^ʔlēs^ʔlāx. Wā, g^ʷil^ʔmēsē g^ʷwāla k^ʷlibe- 15
dzāyayāsa k^ʷasāxa k^ʷalzekwaxs laē g^ʷa g^ʷwālēg^ʷa.¹ Wā, g^ʷil^ʔmēsē
g^ʷwālexs laē āx^ʔēdxā denasē qa^ʔs q^ʷl^ʷEXwalilēs ts^ʔlēq^ʷlēba^ʔyas gem-
xagawalilasa k^ʷasdemilē sēwayowa. Wā, lā k^ʷlibedzōtsa k^ʷlibe-
dzā^ʔyē lāx ^ʔwādzoba^ʔyasā denasē. Wā, lā g^ʷa g^ʷwālēg^ʷa.² Wā, laem
q^ʷl^ʷwtēsema^ʔya k^ʷats^ʔlēnoxwax yil^ʔEXlā^ʔyasā k^ʷlibedzāyasēs gem- 20
xōlts^ʔlāna. Wā, la dāste^ʔwēsēs hēlk^ʷlōlts^ʔlāna^ʔyē lāx dāasasēs k^ʷa-
dzā^ʔyāxs laē gāx^ʔENēsēs gemxōlts^ʔidza^ʔyē lāxa sēwayowāxs laē
k^ʷl^ʷwāk^ʷlENēq. Wā, lax^ʔEX^ʔsālē gēxtā^ʔyasā sēwayowē lāx meng^ʔasa.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the corners
 of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon






Wä, lä hälselaem nēlbālēda denasē lāx hēlk'ōdēdzā'yasa sēwayo-
 25 waxs laē k'ās'ideq. Wä, lä q'walxōem wix'wīdeq yīsēs gēmχōl-
 ts'lāna'yaxs lāna'xwāē k'ās'ideq. Wä, āx'sā'mēsē hē gwēg'ilāqēxs
 laē lābēndālx 'wāsgemasasa denasē. Wä, g'il'mēsē lābēndēx
 'wāsgemasas laē g'il'alilāxēs k'ādzayowē. Wä, lä dāx'īdxa 'wādzō-
 ba'yasa k'ādzek' qas' paxk'āx'īndēs lāxēs ōkwā'a'yē. Wä, laem
 30 hēx'sāem bānādzā'yēda āxālx'dē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k'ādzēla'yaxs laē lēnoqwala. Wä, g'il'mēsē 'wīl'ēldzōxs laē
 nēx'ēdeq qas' hanāle qūseldzē'wēxēs k'as'ēla'yē. Wä, g'il'mēsē
 'wīl'ēldzō lāxēs 'wāsgemasaxs laē dzexālxaxa 'nāl'nēmdenē lāxēns
 q'lwāq'wax'ts'lāna'yēx yīx āwādzewasas.

1 **Open-Work Basket.**—Wä, lä āx'ēdxa paakwē texema qas' men-
 maqēxa mōts'laqē ēwōg'ēsa paakwē texema. Wä, hēem l'lāl'E-
 xenōts'lexsdēsa LEq'lexsdē lex'a'ya, yīxa mōts'laqē. Wä, lä āx'-
 ēdxa 'nemts'laqē ōgū'la lāxa mōts'laqē. Wä, hēem l'lāxexsdēsa
 5 LEq'lexsdē lex'a'ya. Wä, lä āx'ēdxa pēlspēlē paak' texema qas'
 kartlēndēs lāxa l'lāxexsda'yē. Wä, lä āx'ēdxa paakwē l'ōp'ēk'a
 qas' k'ilx'īdēs lāq. Wä, laem gālōpalē k'ilk'a'yas ga gwālēga
 (fig.) lāxēs memk'ewak'wēna'yēs k'ilk'a'ye lāx hāmōdēngālaēna-
 'yas 'wāsgemasasa l'lāxexsda'yē lāx malp'ēnk'ē lāxēns q'lwāq'wa-
 10 x'ts'lāna'yēx. Wä, hē'mis lä wāx'ba'yaatsa l'lāl'EXENōts'EXS-


¹ See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |

da'yē. Wā, g'il'mēsē g'wāl k'ilx'ALElōdalasa q!waabā'yasa 11
 ōxsda'yē laē āx'ēdxā xwēmāsa LEq!EXsdē lEXa'ya qa's k'at!Endē
 lāxa q!waabā'yaxs laē ēk'tebāla. Wā, laem paak^u L'ōp!Ek'a
 xwēmē. Wā, lā paāk^u tEXema q!waabā'yasa LEq!EXsdē lEXa'ya.
 Wā, hē'mis la k'ilk'ilasa lEXēlaēnoxwā aēk'!aakwē paak^u wis- 15
 wūltowē L'ōp!Ek'a. Wā, laem melg'aALElōdālasa k'ilg'imē
 L'ōp!Ek' lāxa xwēmē LE'wa la ēk'tebal'ida q!waabā'yē. Wā,
 laem lēgades q!hwāsgema'yasa LEq!EXsdē lEXa'ya. Wā, lāda
 waōkwē lEXēlaēnox^u lēqelas q!waēlē lāxa q!wasgema'yē. Wā, lā
 hēx'sāem gwēg'ilaq lālaa qa 'nemp!enk'ōstāwisē 'wālasgemasas 20
 lāxENS q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē lāLEX 'nemp!en-
 k'ōstāwē 'wālasgemasas lāxENS q!wāq!wax'ts!āna'yaxs laē āx'ēdxā
 lāLEkwāla paak^u L'ōp!Ek'a qa's gwāgwanagetōdēxa q!waēlē. Wā,
 g'il'mēsē la 'wēla la gwānagēkwa ōxtā'yasa q!waēlē ēk'lōt!Endā-
 laxa xwēmāxs laē k'ilg'ilendEX āwāxsta'yasēs LEq!EXsdē lEXa'ya. 25
 Wā, hēem lēgades k'ilg'ixstendēsa LEq!EXsdē lEXa'ya yīx la
 k'ilk'asō's. Wā, g'il'mēsē gwāLEX laē āx'ēdxā dzEXEkwē denasa
 qa's melg'aALElōdēs lāx wāx'sanā'yasa LEq!EXsdē lEXa'ya lāx
 nēgōyā'yas g'ildolāsas. Wā, hēem lēgades k'lāk'logwasē yīsa
 LEq!EXsdē lEXa'ya. Wā, lāda waōkwē lEXēlaēnox^u lēqelas 30
 mānadāsē lāq. Wā, laem g'wāla ts!ōyats!ēlaxa lEX'sēmē
 LEq!EXsd lEXa'ya.

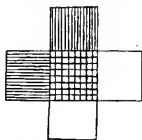
- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand || and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the bottom of the cinquefoil-basket. As soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes another one of the cedar-sticks that have been measured and puts it | on the other end of those that have been tied together, and she  ties it on with narrow || split cedar-bark, in this manner: After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

- 1 **Cedar-Bark Basket (1).**—Wā, laemla gwāla leq!exsdē hexa⁵ya; wā, laxaēda ts!edāqē āx⁵ēdxa denasē qa⁵ āx⁵ālilēs lāxēs k!wačlasē lāxa k!lēšē ālaem qwēsala lāx legwilasēs g⁵ōkwē qa ā⁵mēsē hēlālē l!ē⁵ala-ēna⁵ya legwīlē lāqēxs laē menments!ālaxa denasē. Wā, laem bāl⁵itsēs q!wāq!wax⁵ts!āna⁵yē lāq. Wā, sek!ap!enkē bāla⁵yasēxs laē t!ōts!entsēs xwālayowē lāq. Wā, g!l⁵mēsē ⁵wīla la t!ōt!ets!aa-kwa denasaxs laē dzedzexsendeq qa ⁵nāl⁵nemndenēs lāxens q!wā-q!wax⁵ts!āna⁵yēx yīx āwādzewasas yīxa negedzā⁵yas g⁵a gwālēg⁵a (fig.) yīxa ōxsdēlasa leg⁵ats!ēlē l!ābatēlasō⁵s. Wā, g!l⁵mēsē ⁵wīla la dzexoyewakūxs laēda l!ābātēlaēnoxwē ts!edāq āx⁵ēdxa k!wax-lāwē qa⁵ xōx⁵wīdēq qa k!lēk!ewel⁵x⁵nnēs. Wā, lā k!lōden lāxens selt!ax⁵ts!āna⁵yēx yīx āwāgwidasas. Wā, lā bāl⁵ideq qa maēmāp!enkēs āwāsgeniasasa mōts!aqē lāxens q!wāq!wax⁵ts!āna⁵yaxs laē k⁵ōx⁵sendeq. Wā, g!l⁵mēsē gwālexs laē āx⁵ēdxa ts!ēlts!eq!astowē dzexek^u denasa. Wā, laxaē āx⁵ēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k⁵ak⁵etōdēs ōba⁵yas g⁵a gwālēg⁵a (fig.). Wā, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wā, g!l⁵mēsē gwālexs laē ēt!ēd āx⁵ēdxa ⁵nemts!aqē menēk^u k!waxlāwa. Wā, laxaē k⁵atbents lāx āpsba⁵ya lā yālewakwa qa⁵ yīl⁵alelōdēs yīsa ts!eq!ādzowē dzexek^u denas lāq; g⁵a gwālēg⁵a (fig.). Wā, g!l⁵mēsē gwālexs laē ēt!ēd āx⁵ēdxa ⁵nemts!aqē menēk^u k!waxlāwa qa⁵ k⁵ak⁵etbendēs lāx ōba⁵ya malts!aqē. Wā, lāxas yālem⁵g⁵alelōts wax⁵sba⁵yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
Now | it is this way,  and it is the stiff bottom of the clover-
basket, for || that is what the cedar-sticks tied together 25
are called. Therefore all the | clover-baskets are of the
same size when they are made by the basket-makers. One

is neither | bigger nor smaller than another, for the bottoms
are measured. | When this is done, the woman takes the cedar-
bark that has been split | and measured
splits it again down to one end, || in this manner:

takes the stiff bottom and places
middle of the cedar-bark, in this way:
weaves it like a mat in | coarse
so that
bottom.



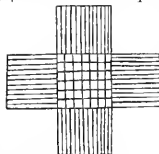
way,
woven
in || split
been

it is of the
Now it
and it is
in broad strips;
cedar-bark.





same size as | the stiff
is woven in this
called | "the bottom
When the stiff bottom has 35
covered, | the woman splits the cedar-bark

into narrow strips, starting from
stiff bottom, in this way:
split it, she takes a long strip of
cedar-bark, puts the end
ners of the stiff bottom into the
of the basket, and she ties the



the | edge of the
After | she has
narrow split |
through the cor-
|| woven bottom 40
| two ends to the

ālem k'at!aleloyá yisa ts'eq!adzowē dzexekwa denas laq. Wā, lā 23
g'a g'wālxas laē g'wālēda L'āxaxsdēlāsa l'egats'lēl' L'ābata (fig.)
qaxs hēmaē l'egēmsa yālewakwē k'waxlāwa lāgilas 'nemālasa 25
l'egats'lē L'ābatāxas laē k'litase'wa yisa L'abatēlaēnoxwē k'leās
'wālots. Wā, lāxāē k'leās āmās qaēda menyayowēxa L'axexsda'yē.
Wā, g'il'mēsē g'wālexs laēda ts'edāqē āx'ēdxa menments!aakwē
dzexōyewak^u denas qa's dzex'ēdē ēt'lēdxa denasē lābend lāx āpsba-
'yas, g'a g'wālēg'a (fig.). Wā, lā āx'ēdxa L'āxexsda'yē qa's āxdzō- 30
dēs lāxa negedzā'yas g'a g'wālēg'a (fig.). Wā, lā k'lit'lēdeq qa
āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k'litā'yē l'ē'wa
L'axexsda'yē. Wā, laem g'a g'wālē k'litā'yasēg'a (fig.). Wā, hēm
lēgades k'lit'lexsda'yē āwādzolidek^u, yīxa ōxsdeyē, yīxs laē gadze-
qalēda dzexekwē denasa. Wā, g'il'mēsē hamelg'ūdzōwa L'āxexs- 35
da'yaxs laēda ts'edāqē hēlox^usend dzedzexsendxa g'āgilēla lāx
ēwūnxā'yasa L'axexsda'yē qa ts'ēlts'eq!astowēs (fig.). Wā, g'il-
'mēsē g'wāl dzedzexs'ālaq laē āx'ēdxa g'ilstowē ts'eq!adzō dzexek^u
denasa qa's nēx'sōdēs lax k'lēk'!ōsāsa L'āxexsda'yē lēx'sāla lāx
āwādzolidekwē k'lit'lexsdendēsa L'ābatē. Wā, la mōkūmg'aalelōts 40
wāx'sba'yas lāxa k'lēk'!ōsāsa L'āxexsda'yē g'a g'wālēg'a (fig.). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to
they cross, in this manner:
done, | she hangs the strings
45 pole in the corner of the  that she has tied to it to a
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split,
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lā mōx⁵witsa grilstowē dzexek^u ts^lēq^lastowē denas lāxa nexdzāwas
gādzexēdaasus grā gwālēgrā (*fig.*). Wā, gr^lēmēsē gwālexs laē
gēx⁵seq^lentsa ālē mōx⁵walēlōdayōs lāxa q^leldemēlaxa ōnēgwilas
45 grōkwa. Wā, ā⁵misē gwanāla qa^s k^lwanāilēqēxs lālē k^llitaq laē
mōx⁵witsa tēgwēlemē denas lāxa q^leldemēlē. Wā, laem grā
gwālēgrā.¹ Wā, gr^lēmēsē gwālexs laē āx⁵ēdxā gr^lsg^lilstowē dzexek^u
ts^lēlts^lēq^lastowē denasa. Hēem lēgades k^llīdema graem āwādze-
watsē grāda.² Wā, lā k^llitalēlōts lāxa k^llōsāsēs l^lābatēlase⁵wē
50 qa^s mēlē⁵stalēxs laē k^llitaq. Wā, gr^lēmēsē lā⁵stēda ⁵nemts^laqxs
laē gr^luwasa ⁵nemts^laqē k^llīdema lāq. Wā, lā malts^laqā k^llīdema.
Wā, gr^lēm⁵xaāwisē lā⁵staxs laē gr^luwasa ⁵nemts^laqē qa^s k^llitalē-
lēlōdēs. Wā, gr^lēm⁵xaāwisē lā⁵staxs laē gr^luwasa ⁵nemts^laqē
k^llīdema. Wā, la⁵mē mōts^laxsē⁵stālaxs laē k^llittsē⁵stālaq. Wā,
55 gr^lēmēsē lāgrāa lāx gwe⁵yās qa ⁵wālasgematsa lēgratslēlē l^lāba-
texs laē malagextendēq. Wā, gr^lēmēsē gwālexs laē hanal
l^lābatēla qa^s nāl⁵nemp⁵ēnaē neqasgemē l^lābatila⁵yasa lēxedzās
lēg⁵edzōwē.

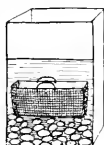
1 **Basket for Viburnum-Berries.**—Wā, laem⁵las q^llālela ⁵nāxwa gwēgr^l-
latsēxa l^lōp^lēk⁵ē lē⁵wa texemaxs laē ēaxelaq. Wā, hēt⁵en lāgila
⁵nēx⁵ qen gwāgwēx⁵sālē lāxa ts^lēdāqxs laē lēxēlaxa k^llōxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

side. It is |
one long
short side.
two fingers |
loosely into
four || spans



| There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t'elsē lexā'ya, yīx ōgū'qālaē lāxwa laelxa'yēx yīxs yō'maē
gwālē k'ilk'a'ya. Wā, la lēx'aem ōgū'qalayosēx hēyanāē leq'- 5
exsdaē, yīx; laē menēk', qa's ā'mē hēldzēxbeta lāx laxalts'lā lāxa
q'ōlats'lēlaxa t'elsē. Wā, lā k'lek'lōgek'wē ōxsde'fya's gra gwālē'gra
(fig.). Wā, lā mālē k'lek'lōgwasas lāx wāx'sanā'fya's. Wā, la māl'p'en-
k'ostāwē 'wālasgemasa lāxens q'wāq'wax'ts'lāna'yēx. Wā, lāxaē
māl'p'enk'ē g'ildōlās lāxen q'wāq'wax'ts'lāna'yēx, yīxs ts'lex'ut'slanē- 10
bālaēda 'nemp'enk'ē lāxens q'wāq'wax'ts'lāna'yēx, yīx ts'leg'ōlis.
Wā, lālē māl'denē lālēxalagawa'fya's q'ōlats'lēlaxa t'elsē lāxens
q'wāq'wax'ts'lāna'yēx qa dzebeqelēsēxs laē hānāxalts'lāwa k'lōxsta-
nowē lexāxa t'elsē. Wā, lā mōp'enk'ustāwē 'wālasgemasas lāxens
q'wāq'wax'ts'lāna'yēx, yīxa q'ōlats'laxa t'elsē. Wā, g'il'mēsē 15
gwāla k'lōxstanowē lexāxs laē hānēgwēlem lāxa delnēlē qa k'lēsē
s'lē'nakidē k'ilk'a'fya's, qaxs k'lēsāē aēk'laakwē k'ilk'a'fya's.

Basket for Wild Carrots.—Wā, lāla genemas l'ābatilāxa den-
tsemē l'ābata, qax le'maaqōs q'lālelax gwēgilasasa l'ābatilāxa
l'ābatē qaxs hō'maē gwālēda t'legwats'lē l'ābata. Wā, lēx'a'mēs 20
ōgū'x'idayosēxs ā'maē kwākwatsēmālagawēsa t'legwats'lē l'ābata.
Wā, laxaē āwādzōlīdek'wēda k'lidēla'fya'sa xetxet'laats'lē l'ābata.

Cedar-Bark Basket (2).—Wā, laemlāsnaxwa q'lālelax gwayilālasasa 1
l'ābatila. Wā, lēx'a'mēs ōgū'qālayōsa l'ābatila qa's x'ōgwats'lēxa

flat and low, for its length | and breadth are two spans each and it is
5 one ||span high. It has | no holes along the rim for lashing, as the
other baskets have, | for lashing them when they are being tied up.
The baskets for lily-bulbs have the tops of the sides bent backward. |
That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
10 basket || for shaking the huckleberries into; but I will not | talk about
the making of the basket, for the only thing that is different about
the huckleberry-basket | is that it has a wide mouth and low sides
and narrow bottom, | and that it is very finely made
in this way: When | this is finished, she makes another
15 smaller bas- ket of medium size. || It is made in the
same way as the large | swallowing-basket. |



Box for picking Salmon-Berries.—Let me for a while talk about
what the hooked box for picking salmon-berries is, | and what its
sizes are. It is just this. The box is made of the best kind of cedar-
20 wood, and || the hooked box is well made. It is | made as light as
possible, and it is made in the same way | as they make the oil-box;
and these are its sizes. It is | one span and a short span high, and
25 is | one span and four fingers long, || and one span wide. | It has the


3 x'ōkūmaxs peqelaē, yixs kūtelaē, yixs malp!enk'ilā^ēlaēs grīdōlasē
LE'wis ts!eg'ōla lāxens q!wāq!wax'ts!āna^ēyēx. Wā, ā'mēs!a^ēnemp!en-
5 k'ustāwē 'wālasgēmasas lāxens q!wāq!wax'ts!āna^ēyēx. Wā, laxaē
k'leās t!emagats!exstēs hē gwāleda L!āl!ebataxs malagēxstalaē
qa neyemx'silatsa t!emagrīmas yixs ā'māē gwāgū'nāgetē^ēwakwē
ōxtā^ēyasa āwaxsta^ēyasa x'ōgwats!ē L!ābata. Wā, laem gwāl lāxēq.

Huckleberry-Basket.—Wā, grī^ēmēsē 'wī!a gwālexs laē k'īlats!egri-
10 laxēs k'īlats!ēlaxa gwādemē lexa^ēya. Wā, lā!alen k'īlēs gwāgwēx-
s'ālal laqēxs laē lexēlaq. Wā, la lēxa'em ōgū^ēqalayōsa k'īlats!āxa
gwādemaxs lēxenstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
hē'misēxs ālak!lāaē t!ōlt!ōxsema g'a gwālēg'a (fig.). Wā, grī^ēmēsē
... gwālexs laē ēt!ēd k'īlats!ēg'ilaxa āmāyē hēlomagem k'īlats!ē
15 lexa^ēya. Wā, laemxaē hēm gwālēda 'wālasē nūg'ē k'īlats!ē
lexa^ēya.

Box for picking Salmon-Berries.—Wā g'a^ēmās!en gwāgwēx's^ēe-
x'ē!d lāx gwēx'sdemasa ga!ēkwē hāmyats!ēxa q!amdzekwē, yix
'wālayasas yixs lēxa'māē wūlx'it^ēse^ēwa ālā la ēk' k'!wax!āwa, qaxs
20 ālāē la aēk'!akwa ga!ēkwaxs laē wūlasē^ēwa. Wā, hē'misēxs ālāē
k'wāk!wayaak', qaxs k'lūt'emē. Wā, la yūem gwālē wūla^ēyasē
wūlā^ēyasa dengwats!ē. Wā, g'a^ēmēs 'wālayatsēg'a, yixs 'nemp-
p!enk'āē hē'mēsa ts!ex'ts!āna^ēyē 'wālagostawasas; wā la mōdenba-
lēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna^ēyēx yix grīdōlās;
25 wā, lā 'nemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna^ēyēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is  As soon as
twists a small cedar-bark rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to  (1) and (2). After |
she has done so, she cuts off the cedar- bark rope | at (3).
Then she takes the part that she has cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||


Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wā, lā k'ōden lāxens selt!ax'ts!āna'yē lāxa māk'lemēx'ts!a'yaxs 26
yix wāx^usemasas. Wā, lā aēk'laakwa, yixs k'wēdekwaēg'a gwāle'g'a.¹
Wā, g'il'mēsē gwālexs laē genemasa wū'lēno'xwē āx'ēdxa ālāxat! ēk'
denasa, qa's q'ālēyōgwilēq. Wā, laem ts'ēlts!eq!astōwē dzexa-
'yase denasē, yixs laē melkwēs wāx'sba'yē. Wā, lā k'idōyewa- 30
kwa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwāla q'ālēyōwaxs
laē melx'īdxa 'wīl'ēnē densen denema. Wā, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwa'x laē gwāl
melaq. Wā, lā āx'ēdxa gālek'wē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'lūtsemde qenōyōts. Wā, lā mōp'lenē'sta 35
lāqēxs laē yil'alelōdex ōba'yas lāx (1) lō^s (2). Wā, g'il'mēsē
gwālexs laē t'lōts!endeq. Wā, lā galōp'lēts ōba'yasēs t'lōsoyowē
lāx (3), qa's lā x'īmaabōdālax pāq'lexsda'yas, qa's g'āxē galōp'līs
lāx (4). Wā, laemxaē mōp'lenē'stax laē yil'alelōts ōba'yas lāx
(4). Wā, g'il'mēsē gwālexs laē āx'ēdxa q'ālēyowē qa's lā māx- 40
'wālelōts āpsba'yas lāx (1); wā, laxaēs āpsba'yas lāx (2). Wā,
laem aōxlaēkwa gālek'wē lāxēq. Wā, laem gwāla.

Tump-Line.—Wā, g'il'mēsē gwāle k'ilāts!eg'ilā'yas lexa'yā, laē 1
āx'ēdxa denasē qa's bāl'īdēq qa 'nemp'lenk'ēs lāxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē'misa malp!enk'ēs ēsegiwa'ēyas lāxens q!wāq!wax'ts!āna'yēx,
yix wāsgemasasēxs laē dāx'ēdxēs nexx'āla k'lāwayowa qa'ēs
5 t!ōts!endēq. Wā, lā hāpstendēq lāxa 'wāpē qa pēx'widēs. Wā,
k'lēst!a gēstāfēlexs laē āx'wūstendēq lāxa 'wapē, qa's ts!ēlts!ē-
q!astōgwīlēxs laē dzedzēxsālaq. Wā, g'il'mēsē 'wī'la la dzexekūxs
laē aek'!a melx'ēideq qa yūdux'p!enk'ēsa melkwē lāxens q!wā-
q!wax'ts!āna'yēx. Wā, lā k'lit!ēd g'āg'ilela lāx melā'yas. Wā,
10 lā yūdux'p!enk'ēmxāē 'wāsgemasasa k'lidēdzewakwē q!āfeyōwa.
Wā, g'il'mēsē lābendēq laē ēt!ēd melx'ēid g'āg'ilela lāx ōba'yasa
k'lidēdzewakwē. Wā, laemixāē yūdux'p!enk'ē 'wāsgemasas mela-
'yas lāxens q!wāqwax'ts!āna'yēx. Wā, g'il'mēsē gwālēxs laē
g'a gwālēg'a.¹ Wā, laem lēgades q!āfeyowē. Wā, lā t!ēmx'ālelōts
15 lāx āwāxsta'yasēs k'litats!ēg'ilaē lexā'yas.

Back-Protector.—Wā, g'il'mēsē gwāl 'wī'lē L!ābatēla'yasēxs laē
hanāx'ēwīd dzedzēxsēndxa denasēxa sek'!āp!enk'as āwāsgemasē
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē k'ōtaq laem hēf'ā-
lāxs laē āx'ēdxa ts!lēq!adzowē dzexek'ū denasa qa's yībōyōdēs
20 lāxēs dzexēx'dē g'a gwālēg'a (*fig.*) qa q!asālēs lāx malp!enk'!ēna'yas
'wādzewasas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālēxs
lāē g'ēx'seq!ēnts lāxa k'litdemēlaxa lē'wa'yē. Wā, lā k'wāg'alila lāx
g'ewēla'sas qa's k'lit!ēdēq g'āg'ilela lāx yībōyoda'yas. Wā,
g'il'mēsē lābendqēxs laē mālagēstendēq. Wā, g'il'mēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |





Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqāqēxs laē xwēl^ēELōdxēs k'litāse^ēwē qa^{ēs} g'āgrīlēlēxat! lāxa 25
yībōyoda^{ēs}yas qa^{ēs} banōlēlē k'litāq. Wā, g'il^ēemxaāwisē lābendex
ōba^{ēs}yasēxs laē mālagEXstendeq. Wā, g'il^ēmēsē gwālexs laē
gēxwaxōdeq qa^{ēs} āx^ēdēdxēs xwālayowē qa^{ēs} t'ōsālēx ōba^{ēs}yasa
q'lwadzāyaq. Wā, g'il^ēmēsē ^ēwilā t'ōsōdxa wāx^ēsaba^ēla lāxa mala-
qa^{ēs}yas laē gwāla LEBēg'ēlē lē^ēwēxs ts'ōsēlaxa LEX^ēSEMē. 30


Belt.—Wā, lāxaē dzedZEXSENDxa denasē hēEMxaē āwādzewē 1.
dzEXa^{ēs}yasē dzEXa^{ēs}yas qaēs LEBēg'ēlē lē^ēwēxs ts'ōsēlaxa LEX^ēSE-
mēxag'a āwōdzewēg'a.¹ Wā, lā k'lit^ēlēdeq qa yūdux^ēdenēs wādze-
wasas lāxENS q'lwāq!wax^ēts'lāna^{ēs}yēx. Wā, la ^ēnemp!enk^ē ^ēwāsgema-
sas lāxENS bālax. Wā, g'il^ēmēsē elāq lābendqēxs laē ts'lēq!ā^{ēs}na- 5
kūlē ōba^{ēs}yas. Wā, g'il^ēmēsē lābendxa ^ēnemp!enk^ē lāxENS bālāxs
laē wīlba. Wā, lā melx^ēīdxa ^ēwilē densen denema g'āyōlem lāxa
k'litase^ēwa qaxs hē^{ēs}maē ōbēsē. Wā, g'il^ēemxaāwisē ^ēnemp!enk^ē
lāxENS bālāk^ē melā^{ēs}yas densen denemaxs laē mōx^ēubendeq qa
k'lē^{ēs}s qwēlaxbax^ēīda. Wā, laem malp!enk^ē ^ēwāsgemasas denē- 10
dzowē wūsēganōs qō lāl ts'ōsalxa LEX^ēSEMē.

Implement for peeling Cedar-Bark.—Wā, hē^{ēs}maaxs laē xwānale-
lēda lālē senqalxa denasē lāxa āl^ē. Wā, hē^{ēs}mis āx^ēētsōsēs
sāyōbemē. Wā, lāla pEXbaakwa Llenak^ēasa mōmōx^ēdē mōp!enk^ē
^ēwāsgemasas lāxENS q'lwāq!wax^ēts'lāna^{ēs}yēx. Wā, lā mālDENx^ēsā^{ēs}wē 15
^ēwāgrīdasas lāxENS q'lwāq!wax^ēts'lāna^{ēs}yēx. Wā, lā āx^ēdxa pEXSEMē


¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  When this is done, he
does the same to the | other side. Then the end is flat; and he rubs
the corners off, | so that the point is rounded, like this:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
- 1 **Spade.**—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de^{na} t'lēsema qa^s g'āxē pax'ālīdas lāxa māg'īnwalīsas
legwīlasēs g'ōkwē. Wā, lā L'ENXLEnts wilba^yasa L'ōxūlp!enk'asa
mōmox^udē lāxēs legwīlē. Wā, g'il'mēsē x'ix'ēdexs laē dāx'īdex
20 LEX^uba^yas qa^s āx'ālōdēsa kl'melba^yē lāxa k'ōl'la de^{na} t'lēsema
qa^s yīl-elālēs lāq. yīxa āpsōtba^yē qa pexbēs, yīx wak'alāēna^yas-
ga gwālēga (*fig.*). Wā, g'il'mēsē gwālexs laē ōgwaqaxa āpsō-
t'lenā^yēs. Wā, la^mmē pexba. Wā, lāxāē yīl-elalax wax'sōtba^yas qa
kelx'bēs ga gwālēga (*fig.*). Wā, g'il'mēsē la ālak'lāla la cēx-baxs
25 laē āx'ēdxa yāsekwasa ^emelnlowē qa^s mālex'wīdēq. Wā, lā
āx'ēdxa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'ENXLEnts
pexba^yas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla la
ts'elx'wīdexs laē āxbentsa malēg'ikwē yāsek^u lāx wāx'sadza^yasa
pexba^yas. Wā, ā^misē lēx'īlālaxa L'ōk'wayāxs laē yāx'īdēda
30 yāsekwē qa lās hamelālela lāx wāx'sadza^yas. Wā, lā ēt'lēd
pex'īdeq lāxa legwīlē qa lā'laqēsa yāsekwē lāq. Wā, g'il'mēsē
lā elāq x'ix'ēdexs laē gwāl pex'ēq. Wā, ā^misē lā k'adenē-
gwilaq lāxa onēgwīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,
g'il'mēsē k'ōx'wīdexs laē L'EMX'wīda. Wā, la^mmē gwālala laxēq.
35 Wā, hēem L'ōk'wayāsa g'ālē begwānemixs senqaaxa denasē
LE^ewa dēxwē qa^s k'ōlbawasilaxs k'lē^smaōlēx g'āxa mamal'ax
lāxa qwēsālā ^enāla.
- 1 **Spade.**—Wā, lāla hā^wūnemas ēaxelaxa ts'oyayāxa x'ōkūmē.
Wā, hēemxāēda L'EMq'lē sōp'lētsōs yīxs laē ālāq lāxa āl'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for hly-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'íl'mēsē q'lāqēxs laē hēx'fidaem sōp'lexōdxa mōdenx'sá lāxēns 3
q'lwāq'wax'ts'lāna'fēx. Wā, g'íl'mēsē t'lāx'fidexs laē bāl'fidxa
mal'p'enk'ē lāxēns q'lwāq'wax'ts'lāna'fāxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, g'íl'mēsē lāx'sēxs laē nāq'eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk'waēdza'fē.
Wā, lā aēk'la sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
'nemādzowēs. Wā, g'íl'mēsē gwāla laē sōp'lēdex āpsādze'fāys qa
māldenēs lāxēns q'lwāq'wax'ts'lāna'fāqē wāgwasas. Wā, laxaē 10
aēk'la sōpaq qa 'nemādzowēs wāgwasas. Wā, g'íl'mēsē gwālēxs
laē bāl'fidxa ts'ēx'ts'lāna'fē lāxēns q'lwāq'wax'ts'lāna'fāxs laē
sōp'lēdeq qag'ēs gwālē gra (*jig.*). Wā, laxaē sōbetendxa ōxtā'fāys
qa gēxtewēlas. Wā, g'íl'mēsē gwāla āpsōtēdxa'fāxs laē hēmexat!
gwēx'fidxa āpsēnxa'fāys Wā, ā'misē la k'liwēlx'ūna ōxlā'fāys 15
g'āg'ilela lāx ōxlā'fāys (1) xa tsēgwayoba'fē hēgustāla lāxa (2)
daadzoewē lāg'aalela lāxa (3) gēxtā'fē. Wā, g'íl'mēsē gwālēxs
laē dāk'tōtelāqēxs laē nā'nak' lāxēs grōkwē. Wā, lā āx'alilaq qa's
āx'ēdēxa lēqwa qa's k'limldēmaq. Wā, laxaē āx'ēdxēs k'limlā-
yowē qa's dāx'ēdēxa ts'ōyayōlāxa x'ōkūmē qa's dālēsēs gēmχōl- 20
ts'lāna'fē lāx (1) tsēgwayoba'fāys. Wā, lā lāk'lēnts (3) gēxtā'fē
lāxa lēqwa. Wā, lā dālasēs hēlk'tōlts'lāna'fē lāxa k'limlāyowaxs
laē hē g'íl k'liml'itsō'sē (2) daadzoewē qa lēx'ēnx'fīdēs. Wā,
g'íl'mēsē lēx'ēnx'fīdēxs laē xwēl'fīdeq qa hēs lā lēnqālas (1)
tsēgwayoba'fāys lāxa lēqwa. Wā, lā k'liml'fīdeq qa pelbēs yō gwā- 25

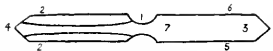
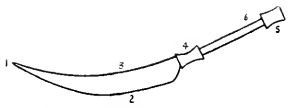
25 fire-wood, and he adzes it so that the point becomes thin | like an adz, in this manner:¹  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

1 Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans


26 lōxda sōbayōx: g'a gwaleg'a (*ŋiŋ*). Wā, g'il'mēsē gwālexs laē āx^ē-ēdxēs xelxwāla k' lāwayowa qa'saōk' lē k' lāxwaq qa qēs. Wā, laem ēx'bēs tsēgwayōba'yas. Wā, laxaē qaqēts'lax gēxtā'yas lāxēs k' lā-
ēwēna'yaq. Wā, g'il'mēsē gwālexs laē p'lāp'lets'laxa yā-ēkwēlāq, —xēs
30 laēmōs q'lāla lax gwēg'ilasas ts'ōyayāxa lēx'semāxs laē pēx'asō lāxa lēgwilē qa's yil'sētā-s'wēsa yāsekwē qa l'ēm'x'widēs ōba'yas. Wā, hē'mis neqemg'ilt'wēsōsa ēaxelaxa ts'ōyayāxa x'ōkūmaxs laē p'lāp'lets'lax tsēgwayōba'yasēs ts'ōyayōgwila'yas.

1 Digging-Stick for Clover (Ts'ōyayōxa lēx'semē).—Wā, hēm g'il' la alāsō'sa begwānemē: āx^ēēdxēs sōbayowē qa's lā lāxa āl'lē ālāx ēk'ētēlā l'ēmq'a. Wā, g'il'mēsē q'lāqēxs laē hēx'idaem sōp'lexōdeq yīna lēkwē l'ēmq'a lōxs k' lēāsāē l'ēnx'ēna'ya.
5 Wā, g'il'mēsē tlāx'idēxs laē mēns'idēq yisēs q'lwāx'ts'lāna'yē. Wā, lā bā'idxa sek'lāp'lenk'ē lāxēxs q'lwāq'lwax'ts'lāna'yēx hē'misa mōdenē lāxēxs q'lwāq'lwax'ts'lāna'yēx yix q'lāq'al'lep'lēlayāsēxs laē sōpsēndeq. Wā, g'il'mēsē la temg'ikūxs laē kūxsēndeq qa's naq'lē-qēx dōmaqas. Wā, g'il'mēsē kūxsāak'lū-sēxs laē ēts'lēndxa āpsōdēlē
10 kūxsēndeq nāq'lēqax dōmaqas. Wā, g'il'mēsē kūxsāak'lū-sēxs laē k' lōk'lūnōsa. Wā, lā mēns'idxa malp'lenk'ē lāxēxs q'lwāq'lwax'ts'lāna'yēx, hē'misa mōdenē bābēlawēs lāxēxs q'lwāq'lwax'ts'lāna-yāxs laē sōbēlēndeq qa 'wilōyiwēs qa yūdūx'denēs lāxēxs q'lwā-


¹ Seen sideways.

in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he chops (6) and (5) so that they are this way:  at (1). When || at (2) so that it (1) to the end at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he his adz. the grip | hand- with his  puts it down and || takes First he measures | at (5). Its length is one width. He | cuts around it adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a

q!wax'ts!āna'yēx yix 'wāg'idasas gra gwālēgra (*fig.*) yix (1). Wā, gril'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q!wā- 15 q!wax'ts!āna'yaqē 'wāg'idasa grāg'ilela lāx (1) lāxlend lax (4). Wā, gril'mēsē la k'!ewel'x' grāg'ilela lāx (1) laē sōpalax dōmaqas qa 'wīlāwē lāwā. Wā, gril'mēsē 'wīlāxs laē sōp'eldzōdxa āpsōd-dzā'yē qa pex'ēdēs (3). Wā, lā gwālexs laē hāx'welsaqēxs laē sōp'ēdex (6) lōs (5) qa gras gwālēgra (*fig.*). Wā, gril'mēsē la 20 k'!ōk'!ūnōsexs laē sōp'ēd (3) qa wīlax'īdēs. Wā, hē'mis qa t'ēqalēs. Wā, laem emxlē 'wādzok'lūmasas (7), la mō'denē lāxens q!wāq!wax'ts!āna'yaqē benadza'yas (7). Wā, gril'mēsē gwālexs laē wīk'ilaqēxs laē nā'nakwa lāxēs grōkwē. Wā, lā wēx'alilaqēxs laē āx'ēdxēs k'!imlayuwē. Wā, hē'mis gril' mens'itsō'sēda (*fig.*) (5) 25 q!wēdzadzētā'yē yixs emxlāē 'wasgēmasas lāxens a'yasāxs laē tsex'sētālasēs k'!imlayuwē lāq qa māl'denēs 'wāg'idasas (6) k'!ilxp'lēqē. Wā, lāxāē hēem gwēx'īdex (4) yixs emxlā'maaxat! laxens a'yasowē yix 'wasgēmasasa daadzoyā'yē. Wā, gril'mēsē gwā- 30 lexs laē aēk'!a k'!iml'īdex (6) qa lēx'ēnx'īdēs. Wā, gril'mēsē gwā- 30 lexs laē aēk'!a k'!iml'īdex (3) āwēg'a'yas lāgraa lāx (1) p'lēsbā'yasa ts!ōyayowē. Wā, gril'mēsē gwālexs laē k'!iml'īdex (2) ōk'!wāēdza'yē lāgraa lāx (1) p'lēsbā'yasa ts!ōyayowē. Wā, gril'mēsē gwālexs laē āx'ēdxēs xēlxwāla lē'wēs nexx'āla k'!āwayowa. Wā, lā qemdō-

- 35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been  done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt-
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-
55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

- 35 yōdex (7) yīsa nexx'āla k'lāwayowa qa's k'lax'widē qa x'ilboyā-lēsgra gwālēgra (fig.) yix (7). Wā, lāxaē hēm gwēx'ēdex (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'lē k'lax'wid
ōgwida'yasa ts'ōyayowē. Wā, g'il'mēsē wīla k'lōkwē ōgwida'yas
laē lēs'elēlōts lāx neqōstāwasēs legwīlō qa lem'x'widēs. Wā, lā
40 mōxsē hūlās x'ilelalelā. Wā, g'il'mēsē lem'x'widexs laē āx'ēdxa
dzēkwēsē qa's k'lūxst'slōdēs lāxa wālasē xōxūlk'limōtsa met lā-
na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alilas lāx
māg'īnwalisasa legwīlasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa
ts'ōyayowē qa nōx'widē ōba'yas lāxa legwīlasēs g'ōkwē. Wā, g'il-
45 mēsē la k'lūmlānakūlaxs laē āx'ēdxa yāsekwē qa's megūlbe'yēs
lāxa ōba'yasa ts'ōyayowē. Wā, g'il'mēsē gwālexs laē ēt'lēd pex'īd
lāxa legwīlō. Wā, āl'mēsē gwāl pex'aqēxs laē k'lwēk'lūmelk'iyax-
īdē ōba'yas lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxaē
āx'ēdxa dzēkwēsē q'lōts'lāxa xōxūlk'limōtsa wālasē met lāna'yaxs
50 laē āx'ēdxa q'lōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēkwē-
saxs laē dzeg'ilents lāxa ts'ōyayowē. Wā, g'il'mēsē hāmelx'en la
q'elēx'sa dzēkwēsaxs laē pāpax'ilālasa ts'ōyayowē lāxa legwīlasēs
g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts'elqwaxs laē ēt'lēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēkwēsaxs laē ēt'lēd dzeg'ilents
55 lāxa ts'elqwa ts'ōyayowa. Wā, g'il'mēsē hāmelx'enxs laē dālaq
qa's lā tənēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts'ōyaywaxa lex'semē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When || he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk: and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off: and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth: and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a ² little bent.
There is a knob at the other end, in this way:  | When the

Digging-Stick for Roots.—Wā, hēm grīl āx'ētsō'sa begwānema 1
ts'ōyayāxa xetēmē, yīxa l'ēmqlē. Wā, hē'maaxs laē elāq q'hwā-
xenna yīxs grālaē temx'ēlōda q'wāq'wexēmasē, lāda begwānemē
āx'ēdxēs -ōbayowē qa's lā lāxa āllē ālāx l'ēmqla. Wā, lā grīl'mēsē
qlāqēxs laē dōqlūqa lāx ōka l'ēuk'ēdemsxa ōk'ētela lōxs ōkaēs 5
wāwak'alānā'yē lō' qa māldenēs 'wāgrīdasas lāxens q'wāq'wax-
ts'lānā'yēx. Wā, lā sōpl'ēxledeq. Wā, grīl'mēsē lāx'sexs laē
bāl'idxa yūdux'p'lenk'ē lāxens q'wāq'wax'ts'lānā'yaxs laē temx'-
sendeq. Wā, lā sōpl'ēdex ōba'yas qa pexbēs ōba'yas. Wā, laem
yō gwālōxda l'ōk'wayāxwa lūqē. Wā, grīl'mēsē gwāl sōpaqēxs laē 10
nā'nakwa lāxēs grōwē. Wā, laem dālaq. Wā, grīl'mēsē lāgrāa
lāxēs grōkwaxs laē āx'ālilasa ts'ōyayolaxa xetemaxs laē āx'ēdxēs
xelywāla lē'wis nexx'āla k'lāwayowa. Wā, lā dāx'ēdxēs ts'ōya-
yōlaxa xetēmē qa's k'hwāgrāhīlēxs laē hē grīl k'laxālayoxa xex'ū-
nā'yasa l'ēmql'ek'lenē ts'ōyayowēs nexx'āla k'lāwayowa. Wā, 15
grīl'mēsē 'wīlāwōla xex'ūnā'yasēxs laē k'laxālax xodzēgrā'yas qa
'wīl'wēs ōgwaqa. Wā, grīl'mēsē 'wīl'xs laē grēgrāhīlaxa nexx'āla
k'lāwayowa qa's dāx'ēdēxs xelywāla k'lāwayowa qa's k'lax'wīdēs
lāx ōgwīdā'yas-ēs ts'ōyayogwīlase'wē. Wā, la'mē a'k'laxs laē k'lā-
xwaq qa qēs'ēnēs. Wā, grīl'mēsē qāqēts'laakūxs laē a'k'la k'lax'wī- 20
dex ōba'yas qa pexbēs. Wā, laemxāē qaqēts'laq qa qēsēs lāxēs
kak'elx'bālānā'yē. Wā, la megūtālaxa lōxsemē grā gwālēgrā (*fig.*)
yīxs laē gwāla ts'ōyayāxa xetēmē. Wā, la lēqelēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |

1 **Digging-Stick for Cryptochiton.** First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk'luns xetxet'la lāq. Wā, lā k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa l'ēs'alasē'wēs āwīg'a'yas yīx (1). Wā, g'il'mēsē kwāx'ēdexs laē
 lēx'elēsaq qa l'ask'laēsalēs ōk'waēdza'yas yīx (2). Wā, g'il'emxaā-
 wisē kwāx'ēdexs laē āx'ēdxa yāsekwasa gēwasē qa's dze'ēt'lēdēs
 laq qa hamelx'endēsēq lo'mē megūtā'ya yīx (3). Hēm lēgades
 q'hwēdzadzetā'yē. Wā, lāxāē ēt'lēd k'adnōlisas lāxēs legwīlē. Wā,
 30 la'mē lēx'elālaq qa lābetēsa yāxa yāsek' lāx ōgwida'yasa ts'ōyayo-
 waxa xetxet'la. Wā, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts'elqwxas
 laē sax'ts'lānālaxa q'ōyaakwē k'ādzekwaxs laē dāx'ēdex q'hwēdzadze-
 tā'yasa ts'ōyayowaxa xetxet'la qa's l'enxbetalisēsa ts'ōyayōba-
 'yas yīx (4) lāxa ts'elqwa gū'na'ya. Wā, lā dōqwalaq. Wā, g'il-
 35 'mēsē hē gwēxs la maemdelqūlēda ts'elqwa gū'nāxs laē q'lāle-
 laqēxs le'maē k'lūmla'nākūlēda ts'ōyayoba'yasa ts'ōyayowē. Wā,
 lā hēx'ida'mēsē dāx'ēdxa q'hwēdzadzetā'yasa ts'ōyayāxa xetxet'la
 qa's l'enx'ēdēs lāxa yāsekwē. Wā, g'il'mēsē gagālaxs laē ēt'lēd
 pex'itsa ts'ōyayoba'yē lāxa legwīlē. Wā, g'il'mēsē maemdelqū-
 40 lēda yāxa yāsek' lāx ōba'yasēxs laē l'enxstents lāxa wūda'sta
 'wāpa. Wā, lā xwēlax'ūstendeq. Wā, la'mē l'emx'wida lāxēq.
 Wā, la'mē gwāla ts'ōyoyāxa xetxet'la laxēq.

1 **Digging-Stick for Cryptochiton.**—Wā, hēm g'il la āxsōsa begwā-
 nemē lāxa āl'lē l'enāk'lasa l'emq'lē. Wā, g'il'mēsē q'lāxa
 wāwak'alāxs laē sōpōdxa l'enak'ē. Wā, g'il'mēsē lāwāxs laē

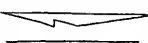


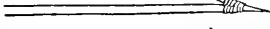
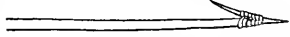
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap: and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bā'fidxa malp!enkē lāxens q!wāq!waxts!ānā'yēxs laē tsex'sendeq.
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, mal!enx'sāwē 5
'wāg'idasas lāxens q!wāq!waxts!ānā'yēx. Wā, g'il'mēsē g'wāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laēm dāk!ōtēlaxēs q!enyayāxa
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx'ēdxēs k'lawayuwē
qa's k'laxā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
'wī'lāxs laē aēk'la k'lax'bandex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a g'wālēg'a'xs' laē g'wāla q!enya-
yōlaxa q!enasē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's
l'engēsēs pexba'yas lāxa gūna'yē lāxa hōlālās ts!elqwalaēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k'lūmēlx'fīdēxs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā gagālexs laē xwēlaqa l'enxalisasa
pexba'yas lāxa ts!elqwa gūna'ya. Wā, k'lēst!a ālaēm gaēsēxs
laē dāx'fīdeq qa's ēt'ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
elāq x'ix'ēdēxs laē āx'ālīlas lāx ōnēg'wīlasēs g'ōkwē qa hālabalēs 20
wūdex'fīda. Wā, g'il'mēsē wūdex'fīdēxs laē l'emx'wīdē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwānal'fīdēda nēts'lēno-
xwaxa teq!wa. Wā, hē'mis g'il la āx'ētsōsēda g'ilt'a wīlen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek!ēxlēndeq qa
t!ax'fīdēs. Wā, ēgūlēndex l'enāk'as. Wā, lā bā'fīd qa malp!enkēs 25
lāxens bāla x'ix' 'wāsgēmasas. Wā, lā k'laxāla xex'ūna'yas. Wā,

¹ See figure on p. 144.

27 the bark; | and when it is all off, he sharpens the thick end. | He
measures four finger-widths from the | thick end and cuts in
30 a notch in this manner:  Then he || cuts a piece
of hemlock-wood four | fingers long, | in this
shape:  After | this is done, | he takes
spruce- | root and splits it, and he takes | the hook of the
devil-fish spear and fits into the notch of the devil-fish spear, | and
beties  it on with the split root.
When  he has finished, || it is like
35 this:  Then he sharpens the thin
end to | feel for the devil-fish. |

1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
makes the kelp fishing-line. Now I shall talk about him who goes
to get | devil-fish to put on his line. First he has to take his |
straight-edged knife, which he takes when he goes into the woods to
5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
it down, so that it falls | on the ground. He cuts off the branches.
After he has cut off the | branches, he cuts the top off. Sometimes | it is
two fathoms, sometimes three fathoms long. Finally he cuts off the |
10 bark, until it is white, and he cuts off || the top until it is sharp.
He does not sharpen the butt-end of the | pole for fishing devil-fish.
As soon as he has finished the long pole for fishing devil-fish, | he looks

27 gril'mēsē 'wīlāxs laē k'lāx'wīdex lē'x'ba'ayas qa ēx'bēs. Wā, lā
mens'īdxa mōdenē lāxens q'lwāqlwax'tslāna'yēx g'āg'ilela lāxa
ōba'ayasa lē'x'ba'ayasēxs laē qem'tēdeq g'a g'wālēg'a (*fig.*). Wā,
30 lā mōdenas 'wāsgēmasē lāxens q'lwāqlwax'tslāna'yēx g'ayōl lāxa
q'lwāxasē. Wā, lā g'a g'wālēg'a (*fig.*). Wā, gril'mēsē g'wālexs laē
āx'ēdxa l'ōp'lek'asa ālēwasē qa's dzexsēndēq. Wā, la āx'ēdex
g'albelasa nēdzayowē qa's k'it'lalēlōdēs lāxa qem'tba'ayasa nēdza-
yowē. Wā, lā yil'alēlōtsa dzexekwē l'ōp'lek' lāq. Wā, gril'mēsē
35 g'wālexs laē g'a g'wālēg'a (*fig.*). Wā, lā k'lāx'wīdxa wīlba'yē qa
ēxbesa p'lēwayoba'yaxa teq'lwa.


1 **Hook for Devil-Fish (2).** Wā, la'men g'wāl g'wagwex's'āla lāxa pena-
yogwēlāxa penayowē. Wā, la'mēsēd g'wāgwēx's'ātal lāxa tatēlāxa
teq'lwa qa tēlelasēxs penayowē. Wā, hēem gril'āx'ētsōsēs nex-
x'āla k'lāwayā qa's daakūxs laē alē'sta ālax g'il'tla wīl q'lwaxasa
5 lāxa āl'ē. Wā, gril'mēsē q'lāqēxs laē k'l'it'tEXlēndēq qa t'lāg'a-
elsē. Wā, lā k'l'it'tālax l'ēnak'as. Wā, gril'mēsē 'wīlāwēda
l'ēnak'axs laē k'l'it'tōdex wīletā'ya. Wā, la 'nal'nemp'lēna
malp'lēnk' laxens bālax lōxs yūdūx'p'lēnk'aē. Wā, lāwīslā
k'lāxwālax xex'ūnayas qa 'mēl'k'lēnēs. Wā, laxaa k'lāx'wēdex
10 wīletāyas qa ēx'bēs. Wā, lāla k'lēs ēx'bēda lē'x'ba'ayasa nēdza-
yolaxa teq'lwa. Wā, gril'mēsē g'wāla g'il'tla nēdzayāxa teq'lwāxs
laē ēt'lēd alēx'īdex wīlagawā'yasa g'ilx'dē āxānēms yāxs hēlts'lē-

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one: |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way:² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

staens ts!ex^uts!āna^uyēxs bāla lāx q!wēsendayo lāx lēgūtā^uyasa 13
 gīlt!a nēdzayāxa teq!wa.¹ Wā, lāla^ulē wāwīlalālē la ālāsō^us. Wā,
 gīl^umēsē q!āqēxs laē k!īm^ut!exlēndentsēs nexx!āla k!āwayowē 15
 lāq. Wā, la hēemxat! gwēx^uidqēxs gwēgīlasaxa gālē āxās. Wā,
 lēx^ua^umēs ōgū^uqalayosēxs īnāxwā^umaē eēx^ubēs wax^usba^uyē. Wā,
 hē^umisēxs ts!ek!wagāwayaasa gīlē āxās qaxs ā^umaē īneq!ēbōdē
 ēsegiwā^uyaslāxens bāla. Wā, hē^umēsēxs galbalaaxa l!ēm^uwēg^ua^uyasa
 q!waxase lāsa. Wā, hē^umaaxs laē gwāl k!āxwasa nexx!āla k!āwayo 20
 lāx lēx^uba^uyasa nēdzayāxa teq!wa. Wā, lē qem^ut!ēdxa yūdu^ux^u-
 denē lāxens q!wāq!wax^uts!āna^uyēxa g^ua gwālēg^ua.² Wā, gīl^umēsē
 hē^ul^uabetē qem^uta^uyasēxs laē āx^uēdxa l!ēm^uwēg^ua^uyasa q!waxasē
 lāsa. Wā, la k!āx^uwīdeq qa eēx^ubēs āpsba^uyās yīx lēx^uba^uyas.
 Wā, gīl^umēsē eēx^ubaxs laē mens^uīdeq qa mōdenēs lāxens q!wā- 25
 q!wax^uts!āna^uyēx. Wā, lē k!īm^utsendeq. Wā, lē k!āx^uwīdeq qa
 pēxk!ōtlenēs. Wā, gīl^umēsē gwāl k!āxwāqēxs laē āx^uēdxa l!ōp-
 lēk^uasa ālēwasē qā^us dzet!ēdēq. Wā, lē k^uēxōdex nex^uūna^uyas
 lō^u wāpaga^uyas. Wā, gīl^umēsē gwālēxs laē āx^uēdxa nēdzayāxa
 teq!wa lē^uwa ts!ex^ustō. Wā, lē āx^uālelōts lāx qem^uba^uyasa 30
 nēdzayowaxa teq!wa. Wā, lē yīl^uētsa dzedekwē l!ōp!ēk^u lāq.
 Wā, la^umēsē g^ua gwālēg^ua.³ Wā, laem galbalēda nēdzayāxa teq!wa.
 Wā, hēem nēselāxa teq!wāxs lemwaēs gōkwasēda t!ēsēmē lāxa
 wūlx^uīwa^uyasa x^uats!ā^uyē. Wā, hēem lēgades nēdzayāxa teq!wa.



¹ That is, one short span circumference at the butt-end.² See figure 1 on p. 152.³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "im-
 plement for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

- 1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on |  with the split spruce-root, so that it is in
 this way:

35 Wā, hē^hmis tēgades nānesamendzayowa gīltagawā^{yē} nēdzayā
 lāxa tēgwatslē tlēsemxs tlepelaē; yixs k'lesāē wālasa x'atslā^{yē}.
 Wā, laem k'leās galbala, yixēda gīltagawā^{yē} nēdzayāxa teq'wa.

- 1 **Spear for Sea-Eggs.**—Wā, hēem gīl la āxsō'sa begwānema wilē
 q'lwāq'waxadzem lāxa āl'lē. Wā, gīl'mēsē q'lāxa ēk'ētela gīltaxs
 laē hēx'idaem k'līmt'lexōdeq qa t'ax'īdēs. Wā, gīl'mēsē
 t'ax'īdexs laē bal'ideq qa mamōp!enk'īlīsēsa neq'lebōdē lāxens
 5 bālax. Wā, lā k'līmtōdex ōxtā^{yas}. Wā, lā k'la^xā^{lax} xex'ūūā^{yas}
 lē^{wēs} xodzēgā^{yē}. Laem lalōlla qa māmalDENX'sālēs lāxens
 q'lwāq'wax'tslānā^{yēx} yix wāg'idasas. Wā, gīl'mēsē gwālexs laē
 āx'ēdxā wīswūlē l'lemq'la qa ts'lē^xbēs. Wā, lā mēns'ideq qa
 hāmōdēngālēs lāxens q'lwāq'wax'tslānā^{yēx} lāx malp!enk'ē āwās-
 10 gemasasa mōtslaqē ts'lets'ē^xba^{yas} māmasēq'wayop!ēqēlaxa
 mēsēqwē. Wā, lā k'lāk'la^xbaq qa eēx'bēs. Wā, laxaē k'la^xwīdex
 ēoxlā^{yas} qa pēpeq!EXLēs. Wā, gīl'mēsē gwālexs laē lāp'īdex
 l'lōp!Ek'asa ālēwasē. Wā la pax'sendeq qa malts'ēsēxs laē sa-
 q'wōdex xex'ūnā^{yas}. Wā, gīl'mēsē gwālexs laē k'la^xwīdex ōba-
 15 ^{yas} māmasēq'wayop!ēqē yix lē^xba^{yas} qa k'lewūlx'ūnēs. Wā,
 lā, āx'ēdxā ts'lēts'lex^{ba}^{yē} qā's pax'āLElōdalēs pēpeq!EXLā^{yas} lāx
 k'lēk'lewūlx'ba^{yas} māmasēq'wayolē. Wā, lā yil'āLElōtsa pāx-
 saakwē l'lōp!Ek' lāq. Wā, la g'a gwālōg'a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: |

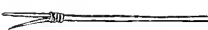
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, höm gril la äx^ētsō^sa 1
ts^lēx'alaxa ts^lēx'inēs galayōlaq yīxa wile q!waxasaxa yō wāg'i-
tens ts^lēmālxax'ts!āna'yēx. Wä, lä ēsgreyowē wāsgemasā lāxens
bālxax. Wä, lä aēk'laxs laē k'laxālx xex'ūnā'yas qa qēs^ēēdēs.
Wä, gril^mēsē gwālexs laē äx^ēdxā grāyōl'maxat! lāxa q!waxasē. 5
Wä, lāla wāwilagawēsa galplēqlē. Wä, laxaē aēk'laxs laē
k'laxālx xex'ūnā'yas. Wä, lä nemp'enk^ē lāxens q!wāq!wax-
ts!āna'yēx yīx wāsgemasasēxs laē k'lmttslendeq. Wä, lä
mens'idxā māldeñē lāxens q!wāq!waxts!āna'yēx grāgrilela lāxa
ōba'yasēxs laē qemtbetendeq qa negoyōdēsēx wāgidasas yīx 10
wālabedasas qemta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, gril^mēsē
gwālexs laē ōgwaqa hē gwēx'idxā galplēqlē. Wä, gril^mēxaāwisē
negōyōdē wālabedasas qemta'yas lāx wāgidasasa galplēqlē, laē
äx^ēdxā paākwē l'ōp!ek'sa ālēwasē qa's lapstendēs lāxa wāpē
qa pēx^ēwidēs. Wä, gril^mēsē pēx^ēwidēxs laē äx^ēdxā galbēlē 15
qa's k'āk'etōdēsēs qēqemta'yē l'ō' qemta'yasa galplēqlē. Wä, lä
äx^ēdxēs pēqwase'wē paak^u l'ōp!ek'a qa's yalōdēs lāq. Wä,
gril^mēsē gwāla laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis gril la ālāsō'sa
begwānemē lāxa āl'lē wāk'alā q!wāq!waxadzema. Wä, gril^mēsē 20
qlāqēxs laē tsek'texōdeq yīsēs k'lmlayowē. Wä, gril^mēsē
tlāx'ēdēxs laē bāl'ideq yīsa neqlēbōdās bābēlawayē lāxens
bālxax laē tsek'ōdex ōxtā'yas. Wä, lä māldeñx'sāwē wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā^ʔyas lāxens q!wāq!wax'ts!āna^ʔyēx. Wā, lā āx^ʔēdxes nēxx'āla
25 k!lāwayowa qā^ʔs k!laxālēx xēx'ūnā^ʔyas lō^ʔ xōdzēg'a^ʔyas. Wā, g'il^ʔmēsē wī^ʔlāxs laē māmal^ʔdenx'āla wāg'idasas lāxens q!wā-q!wax'ts!āna^ʔyēx yīxa wiletā^ʔyē. Wā, lā hāl^ʔēlaem lālakwalēda āpsba^ʔyas. Wā, lā xēnlela wūk'alagawēsa wilba^ʔyē, yīxa lē^ʔx'ba^ʔyē. Wā, lā mēmo^ʔx'balaxa lōelx^ʔsēmēda wāx'sba^ʔyas. Wā,
30 g'il^ʔmēsē gwālexs laē nā^ʔnakwa dālaq. Wā, g'il^ʔmēsē la laēl lāxēs g'ōkwaxs laē k'adenōlīsasa k'ilbayowē lāxēs legwīlē. Wā, lā āx^ʔēdxā yāsekwasa gēwasē qā^ʔs g'āxē g'ēgalilas lāxēs ēaxelasaxa k'ilbayowē. Wā, lā āx^ʔēdxā k'ilbayowē qā^ʔs k'ak'adelalēs lāxēs legwīlē. Wā, laem wīq'wīlālaq qā nēma^ʔnakūlēs ts!ēlgū^ʔnakūlē
35 ōgwīda^ʔyas. Wā, g'il^ʔmēsē ālak'lāla la ts!ēlx^ʔwīdexs laē āx^ʔēdxā yāsekwē qā^ʔs yīlsetlīdēs lāxa k'ilbayowē. Wā, g'il^ʔmēsē megū-g'itxa yāsekwaxs laē xwēlaqāem la k'āk'adelālas lāxēs legwīlē. Wā, g'il^ʔmēsē elāq x'īx^ʔēdēda yāse^ʔx'ūna^ʔyasēxs laē xwēlaqa yīlsetlītsa yāsekwē lāq. Wā, g'il^ʔmēsē la megū-g'itxa yāsekwaxs laē
40 k'at'lālilas lāxa ōnēgwīlasēs g'ōkwē qā hālabalēs wūdex^ʔīda. Wā, laem nēx' qā l'ēm^ʔx'wīdēs qā l'axēs, lāgilās hē gwēgilasa yāsekwē lāq. Wā, g'il^ʔmēsē wūdex^ʔīdexs laē āx^ʔēdxā k'ādze^ʔkwē lē^ʔwa k'ilbayowē. Wā, lā dēg'it'lētsa q!ōyaukwē k'ādze^ʔkwē lāq qā lāwāyēs yāse^ʔx'ūna^ʔyas. Wā, g'il^ʔmēsē wī^ʔlāxs laē gwāla. Wā,
45 laem gwāl laxēq.


Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa'yaxa paēsē, yīxs hē'maē g'il la āxsō'sa 1
papayaēnoxwaxa paēsēda saents'lo qa's pāpayayowa. Wā, hē'mē-
lāl āx'ētso'sēda ts'ax īnsē qa dzēx'bēsxa xōkwē qa's malts'ē gra
g'wālē'ra.¹ Wā, laem nāq'leqax dōmaqas. Wā, lā k'lāk'!ax'bendeq
qa ēx'bēs. Wā, g'il'mēsē g'wālexs laē āx'ēdxa len'wumē lē'wa 5
saents'lo. Wā, lā k'lāk'!ewenōdzendeq qa pēpegenō's. Wā,
lāxaē k'lāx'wīdxa ēpsanōdza'yasa dzēdzēgūmē qa beng'aalelē's
lāxa ōba'yasa saents'lowē. Wā, g'il'mēsē g'wālexs laē āx'ēdxa
len'wumē qa's k'lilx'alelōdēs lāxa dzēdzēgūmē lē'wa saents'lowē.
Wā, laem aelaxs laē k'lil'!ak'ō'leq. Wā, g'il'mēsē g'wālexs lāc 10
gra g'wālē'ra (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē'maaxs q'lāq'eyōl'aēda be-
gwānemaxa paēsē, lā āx'ēdex xūqas g'ōg'ēyūyāsa gēwasaxs laē
lemlemx'ūnx'ēda yīxs laē mōmx'ūna qa's tētepsendēq lāxēs g'il-
dolasē qa wiswulēlēs. Wā, g'il'mēsē 'wīwelx'sexs laē mens'ēdeq 15
yīsēs q'lwāq'lwaxts'lāna'yē qa māldenēs āwāsgemasas laē tēpā-
lax ēpsba'yas qa 'nemēs āwāsgemasas. Wā, g'il'mēsē g'wālexs
laē āx'ēdxa de'nasgemē t'lēsemāxa pegedzowē k'lōltsema. Wā,
lāxaē āx'ēdxa lōq'wē qa's gūxts'lōdēsa 'wāpe lāq qa negoyoxsda-
līsēxs laē mox'stentsa de'nasgemē t'lēsem lāq. Wā, lā āx'ēdx- 20
'nenitslaqē lāxa xāxmenēxwē qa's hāpstendēs lāxa 'wāpaxs laē
tesālōts āpsba'yas lāxa de'nasgemē t'lēsema qa's yīlsetalax'īdēs

¹ It is cut through the center lengthwise.

- 23 rubs it | until it is sharp-pointed, and he does the same with the
other end. As | soon as it is sharp-pointed, he rubs the middle part
25 so that it is round; and when || it is round, it is done. He does this
with all of them. | When he has finished fifty, he puts them away, for
that | is the number of bones for the flounder fishing-line. Then he
takes | hair and twists a length of two | spans; that is, hair of women.
30 And when he has || enough of these, the same number as the polished
bones, then he puts them away. He takes | cedar-bark and gives it to
his wife, and she goes at once | and puts it into the water to soak.
After it has been there for one night, | the woman takes out the cedar-
bark and splits it into | long, narrow strips, and she twists it until
35 it is moderately thick. || When it is forty fathoms long, it is finished. |
Then (the man) stretches it outside of the house | tightly, so that it is
stretched (taut). It remains there for four days. | Then he takes
down the twisted cedar-bark fishing-line | and coils it up and puts it
40 down in his house, and then || he takes dried back-sinew of the deer
and shreds it, and | twists it until it is like thread. As soon as he
has | twisted much of it, he takes the round bones and the twisted-|
hair thread and ties one end of the twisted hair to the
45 round bone. | He ties the hair || to the crosspiece a little
beyond the middle, in this way:  He does this with all of

- 23 qa ʔxʔbaxʔidēs. Wā, lāxāē hēm gwēxʔidxa ʔpsbaʔyē. Wā, gʔl-
mēsē ʔxʔbaxs laē yʔlselalaxʔideq qa lēxʔenxʔidēs. Wā, gʔlʔmēsē
25 la lēxʔenxʔidexs laē gwāla. Wā, lā hēʔstaem gwēxʔidxa waōkwē.
Wā gʔlʔmēsē ʔwʔla gwāla sekʔlas-gemgrustāxs laē gʔexaq qaxs hē-
maē āwāxwēda xāxēʔenasa lʔāgēdzayāwaxa paēsē. Wā, lā āxʔēd-
xa seʔya qaʔs mēʔlēdēq qa maēmāʔʔenkʔēs āwāsgemasas lāxen
qʔwāqʔwaxʔtsʔānaʔyēx, yʔxōx seʔyāxsa tsʔlēdāqēx. Wā, gʔlʔmēsē
30 hēlāla lāx ʔwāxasasa gʔixekwē xāqēxs laē gʔexaq. Wā, lā āxʔēd-
xa denasē qaʔs lā tsʔlās lāxēs genēmē. Wā, hēxʔidaʔmēsē la
hāpstalisas lāxa wā qa pēxʔwidēs. Wā, gʔlʔmēsē xamaʔstalisexs
laē āxʔwūʔstendeq yʔxa tsʔlēdāqē lāxa denasē qaʔs dzedzensexendēq
qa tsʔlētʔsʔeqʔastowēs gʔlsgʔlʔdedzowa. Wā lā melxʔēdeq qa hēla-
35 gʔitēs. Wā, lā mōsgemgʔostāʔʔenkʔē ʔwāsgemasas lāxens bālax.
Wā, gʔlʔmēsē gwālexs laē dōxʔwūʔsaq lāx lʔāsanāʔyasēs gʔōkwē
qaʔs lekʔūtʔelsēq qa tsʔlāsʔidēs. Wā, lā mōpʔenxʔwaʔsē ʔnālās
hē gwēxʔsexs laē āxʔēdxa lʔāgēdzaanāʔyē yʔxa melkwē densen
denema qaʔs qesʔēdēq qaʔs lā qesʔālilaq lāxēs gʔōkwē. Wā, lā
40 āxʔēdxa lemōkwē ādēgresa gēwasē qaʔs dzēʔdzensexendēq qaʔs mel-
xʔidēq qa mēdekwēs hē gwēxʔsa qʔenyō. Wā, gʔlʔmēsē qʔē-
nemē mētaʔyas laē āxʔēdxa lēelxʔenē xāq lēʔwa mēdekwē
sēsēʔyakʔena. Wā, lā yʔlʔālelōdālasa lēelxʔenē xāq lāx ʔpsba-
ʔyasa mēdekwē seʔya. Wā, lā gʔēkʔōʔʔtsʔaʔyē yʔlalaasasa seʔya
45 lāxa galōdayowē lēxʔen xāqa gʔa gwālēga (*fig.*). Wā, lā ʔnāxwāem

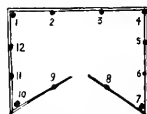
them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length: | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

h^h gwēx^hidxa waōkwē. Wā, g^hil^hmēsē ^hwīla gwālexs laē q^hlap^hlēx^hī- 46
dex ēpsba^hyasa sēsē^hyak^h!en qa^hs yil^hidēsa mēdek^hwē at^h!ema qa
q^hlap^hlēxlālēsēxs laē tēx^hwalilas lāx onēgwilasēs g^hōkwē. Wā, laem
hēbenba^hyēda lēlx^hēnē galōdayu xāqa.

Fish-Trap for Perch.—Wā, hēem g^hil āx^hētsō^hsa begwānema 1
denasē qa^hs lā t^hlētālēsāq lāxa wā. Wā, lā lāxa āl^hlē qa^hs dā-
lēxēs k^himlayuwē. Wā, g^hil^hmēsē lāgraa lāxa k^hil^hq^hwēkūlāxa
q^hlēmēmē q^hl^hwāq^h!waxmedzemxs, wā, la tsek^h!exlendxa g^hilt^hla
^hwilaxa hālsela^hmē lēkwagawēsēxs q^hl^hwāq^h!waxts^hlāna^hyēx. Wā, 5
g^hil^hmēsē t^hlāx^hidēxs laē bāl^hidxa mōp^h!enk^hē lāxēxs q^hl^hwāq^h!waxts^hlā-
na^hyēx yix ^hwāsgemasasēxs laē tsex^hsendeq. Wā, hē^hmis la men-
yayōsēxs laē hanāl tsetsex^hs^hālaxa hāmōts^h!aqūla ^hnēmāsgema.
Wā, lā ēt^hlēt tsetsex^hsendxa maltsēm^hg^hōstāwē mōden lāxēxs q^hl^hwā-
q^h!waxts^hlāna^hyēx, yix g^hiltagawa^hyas lāx g^hilx^hdē tsek^hēs. Wā, 10
g^hil^hmēsē gwālexs laē bāl^hidxa malp^h!enk^hē lāxēxs q^hl^hwāq^h!waxts^hlā-
na^hyēx yix ^hwāsgemasasēxs laē tsex^hsendeq. Wā, lā q^hl^hl^hets^h!age-
g^hiyuwē tsek^ha^hyas hēx^hsā āwāsgēmē. Wā, g^hil^hmēsē gwālexs laē
ēt^hlēt bāl^hidxa yūdux^hp^h!enk^hē lāxēxs q^hl^hwāq^h!waxts^hlāna^hyēx, yix ^hwā-
sgemasasēxs laē tsex^hsendeq. Wā, la malts^h!ageg^hiyowa hēx^hsā 15
āwāsgēmē. Wā, g^hil^hmēsē gwālexs laē dzōdzo^hx^hbēndxa malts^h!age-
g^hiyowē. Wā, hēem lēlēm^hltsa lālemwayolē lāwayā lāx ēpsba^hyas.
Wā, laxaē dzōdzo^hx^hbēndex ēpsba^hyasa q^hl^hl^hl^hets^h!ageg^hiyuwē ts^hl^hl^h-
ts^hl^hek^h!waxa maēm^halp^h!enqas āwāsgemas lāxēxs q^hl^hwāq^h!waxts^hlāna-
^hyēx yixa xōlōslē. Wā, g^hil^hmēsē ^hwīla gwala laē āx^hēdxa l^hōp^h!ek^hē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
- 25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
- 30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
- 35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
- 40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from



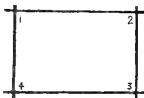
- 21 qa's yilōyōdēs lāqēxs laē q!ap!legox'wīdeq qa's wik'ilēqēxs g'āxaē nā'nakwa laxēs g'ōkwē. Wā, g'il'mēsē naenxseg'ilalēsēda x'āts!a-xelāxs laē āx'ēdxēs pelpelqē lē'wa denasē t'lētalēs lāxa wā. Wā, lā wik'ilāxa lālenwayolē qa's lā wik'ints'lēselaq lāxa l'ema'sē qa's
- 25 lā wix'alisaq lāxa k'lēsē ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yilōyā'yē l'ōp!lek'a. Wā, hē'mis g'il dāx'itsōsēda 'nemts!aqē grayōl lāxa mōp!enk'as 'wāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's menyayowa qa's k'at'lālisēq. Wā lā xūdelēnēq g'a gwālēg'a.¹ Wā, lā dāg'ilisaq qa's k'at'lālisēs lāx āpsba'yasa
- 30 xūldēsē g'a gwālēg'axs' laē xūldelēndeq. Wā, laxaē ēt'lēd dāg'ilisaq qa's k'at'lālisēs lāxa āpsba'yasa g'alē xūltēs g'a gwālēg'a.¹ Wā, laxaē xūldelēnēq. Wā, g'il'mēsē gwālexs laē āx'ēdxa malts!aqē lāxa mālpl'enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's k'a-temgralisēs lāx wāx'sanōdzexsta'yasa la xūldekwa g'a gwālēg'a (*fig.*)
- 35 qa's xwēxūldelēndeq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs pelpelqē lē'wa 'nemts!aqē lāxa dzōdzo'ūla yāxa yūdux'p!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's dēx'walisēq lāx (1). Wā, g'il'mēsē 'nemp!enk'a la nēlala lē'wa nexsa'yē lāxens q!wāq!wax'ts!āna'yēxs laē ēt'lētsa 'nemts!aqē dēx'walisaq lāx (2). Wā, g'il'mēsē
- 40 'nemātōx'wid lē'wa g'alē dēqwēsēxs laē ēt'lētsa 'nemts!aqē dēx'walisaq lāx (3). Wā, la ēt'lētsa wāōkwē dēx'walisaq lax (4)-(11).

¹ See outlines of cut on this page.

(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back: for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four-
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la ét!ēdxā ālēlxsdāyē ēnemts!āqā dēx^ēwālisāq lāx (12). Wä, 42
hēm dzōdzōxūlasā lālemwayuwe lāwayowa. Wä, g'il^ēmēsē gwā-
lēxs laē āx^ēēdxā pēgēkwē denasā qā^s dzēdzēxsendēq qā g'il^ē-g'il-
stowēs ts!ēlts!ēq!astōwā. Wä, g'il^ēmēsē ēwīwēlx^ēsēxs laē dāx^ēīdxā 45
ēnemts!āqē lāxā mōp!ēnk^ēas ēwāsgēmāsē lāxēns q!wāq!wax^ēts!ā-
nāyēx qā^s k^ēat!ālīsēs lāx L!āsadzā^ēvas āwāp!ā^ēyasa lālemwayowē
lāwayowa mā^ēk!mk!ēnē lāx dzōdzōxūlāxs laē yīl^ētsā denasē lāxā
dzōdzōxūlā qā^s yālōdēsā emxap!ā^ēyē lē^ēwē hēm g'il yālōtsōsē
(1)-(4) lē^ēwa emxap!ā^ēyē. Wä, g'il^ēmēsē ēwīlāxs laē āx^ēēdxā 50
ēnemts!āqēxā hē^ēmaxat! ēwāsgēmē qā^s k^ēat!ēndēs lāxā ēk!ōt!ēna-
^ēyasa lā yīlēlēlēlē emxap!ā^ēya lāx (4). Wä, lāxāē yālōdxā emxap!
ā^ēyē lē^ēwa emxēnwā^ēyē. Wä, lāxāē yālōdxā emxēnwā^ēyē lāx
(5); wä, lā hēmmaxat! gwēx^ēīdex (6) lō^ē (7). Wä, g'il^ēmēsē gwālēxs
laē āx^ēēdxā ēnemts!āqēxā hē^ēmaxat! ēwāsgēmē qā^s k^ēat!ēndēs lā- 55
xā ēk!ōt!ēnā^ēyasa emxap!ā^ēyē lāx (1). Wä, lā yālōdēq. Wä, lā et!ēd
yālōdxā emxēnwā^ēyē lō^ē (12) lō^ē (11), hē^ēmīsē (10). Wä, g'il^ēmēsē
gwālēxs laē dāx^ēīdxā ēnemts!āqē lāxā mālp!ēnk^ēas āwāsgēmāsē
lāxēns q!wāq!wax^ēts!ānāyēx qā^s gwēbālēs ēx^ēbā^ēvas lāx (9), laē
k^ēat!ēntsa lēx^ēūbāyē lāx benk!ōt!ēnā^ēyasa emxēnwā^ēyē lāx (10) 60
laē yālōdxā nōlsoē lāx (10) lē^ēwa emxēnwā^ēyē. Wä, lā yālōdex
(9) lē^ēwa xōlosē. Wä, lā, hēmmaxat! gwēx^ēīdex (7) lō^ē (8). Wä, g'il-
^ēmēsē gwālēxs laē et!ēd dāx^ēīdxā ēnemts!āqē lāxā mōp!ēnk^ēē lāxēns
q!wāq!wax^ēts!ānāyēx yīx ēwāsgēmāsā qā^s k^ēat!ēndēs lāx ēk!ōt!ēna-
^ēyasa emxēnwā^ēyē. Wä, lā yālōdēq lō^ē (1) lō^ē (2) lō^ē (3): wä, 65


- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
- 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
- and he places the
he also ties them
- 75 takes up another
width | apart
- both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
- When it is finished, he | goes up from the beach and
- 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
- 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |



He | ties them together at (1), other ones on (2) and (3), and | at (4). When this is done he one || and places it one finger-






- 66 hē^smisē (4). Wā, grī^smēsē gwālexs laē ēt^sléd dāx^sīdxa hē^smaxat! ^swāsgemē qa^s k'at^slendēs lāx ēk^slōt^s lēna^syasa emxap^slāyē. Wā, lāxāē yālōdeq lāx (1) lō^s (12) lō^s (11); wā, hē^smisē (10). Wā, lā hē^semxat! gwēx^sīdxa āpsānāyē lē^swa xōlosē. Wā, grī^smēsē mālgūnālt^slā-k'ostālaxs laē gwāla. Wā, lā dāx^sīdxa sayak^slāp^slēnk^selāsa mōdenē lāxens q^swāq^swax^sts^slāna^syēx qa^s k'at^slālisē. Wā, lā dāx^sīdxa ^snemts^slaqē qa^s k'at^sbendēs lāq; g'a gwālēg'a (fig.). Wā, lā yālōdex (1). Wā, lā ēt^sléd k'at^sbentsa waōkwē lāx (2—3), wā la yālōdeq (4). Wā grī^smēsē gwālexs laē ēt^sléd dāx^sīdxa ^snemts^slaqē
- 75 qa^s k'at^slédēs lāxa ^snemdenē lāxens q^swāq^swax^sts^slāna^syēx yīx āwālagālaasas lē^swa grālē āx^sālelōdayōsēxs laē yaēlbendeq. Wā, lā hā^snal yī^salelōdalasa waōkwē lālag^saa^slelaa lāx (4) lō^s (3). Wā, grī^smēsē emdzōxs laē g'a gwālēg'a (fig.). Wā, grī^smēsē gwālexs laē lisdēsa lāxa l^sēma^sisē qa^s lā l^sex^swīdex q^swāxa lāxa āllē qa^s
- 80 lā gēmxents^slēselaq lax āx^sētsasas lālemwayowas lāwayowa. Wā, lā xwēlax^sūdēsa qa^s lā āx^sēd lāxa g'āwēq^slānemē tātēlanems qaēs lāwayowē. Wā, lā dents^slēselaq qa^s lā tepts^slālasa tēlē g'āwēqlānema qa^s gwēhals^slōdalēs lāq. Wā, grī^smēsē gwālexs laē pāqeyōtsa sāla lāxa lāwayowē. Wā, lā xeseyīntsa q^swāxē lāq qa
- 85 plēdek^silēs. Wā, lā tlāqeyīndālasa mōsgemē āwākwās t^slēsem lāx ōkū^syāyasa q^swāxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root  which is
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!lälelax gwēgilasaxa gūnaxs 1
laē äxse'wa le'wa 'näxwa ēaxēnēq. Wä, g'il'mēsē la qetts!ōyo
laxa yegayō laē äx'ēdx ts!ewēkwēxa k'!ōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, lä mōden lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasas. Wä, lä yixentsa.gūnelaq. Wä, lä 5
yūdux'p!enk'ē 'wāsgemasasēxs laē yaqōdex ōba'yas. Wä, laem
yūdux'p!ex'sitē 'wādzeg'ixstaasas. Wä, la yiqaxōdeq. Wä, g'il-
'mēsē mātp!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
yaqōdex ōxsda'yas qa's yiwila gwēx'sa l!ābatēxa xelōdzayowaxa
āmdema. Wä, laem gra gwālēgra (*fig.*). Wä, g'il'mēsē gwāl yiqaqēxs 10
laē äx'ēdxēs sōbayowē qa's lä lāxa āl!ē ālāx L!ōp!ek'asa dēxwē.
Wä, g'il'mēsē q!lāxa dēx'mesaxs laē 'lāplidex L!ōp!ek'asxa hēla-
g'ite L!ōp!ek'a. Wä, lä bāl'idxa sek!āp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasasēxs laē tsex'sendeq. Wä, lä naq!eqax
dōmaqasēxs laē xōx'sendeq. Wä, g'il'mēsē malts!exs laē sopā- 15
lax'ēid āpsōdilē dōmaq qa 'wī'lāwēs. Wä, lä sopālx'ēidex xōdzē-
ga'yas. Wä, laem lalōl'a qa k'!ōdenēs lāxens q!wāq!wax'ts!ā-
na'yēx yix wāgwasas. Wä, lä sōp!ēdex ēwūnxa'yas qa maldenēs 'wā-
dzewasas lāxens q!wāq!wax'ts!āna'yēx hēbendāla lāx 'wāsgemasas.
Wä, g'il'mēsē gwālexs laē dālt!alaq qa's lä daēlelaq laxēs g'ōkwē. 20
Wä, lä k'at!āhilaq qa's äx'ēdēxēs xelxwāla k'lāwayowa. Wä, lä
k!wāgalila qa's dāx'ēidēxa deyōdzowē. Wä, hē'mis g'il k'lāx-
'witsō'sē ēwūnxa'yas qa naenqenxelēs. Wä, g'il'mēsē gwālexs laē
k'!ōdzōdex āpsādze'yas qa qēdzedzowēs. Wä, g'il'mēsē gwālexs

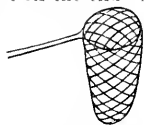
25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

25 laē lēx^ēid qa's k'ladzōdēx āpsādza'yas qa pelēsa āpsenxa'yē. Wā, lāla k'lōdenx'sāma āpsenxa'yē lāxens q'wāq'wax'ts'lāna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa lexayē qa's lā lāxa L'ema'isē qa's lā t'lāqax t'lēsēma qa's lā t'lāxts'lālas lāxa lexayē. Wā, g'il'mēsē hēfats'lāxs laē ōxlōsdēsa qa's lā ōxlaēlelaq lāxēs
 30 grōkwē qa's lā ōxleg'alilas lāx māg'inwalisasēs legwilē. Wā, lā xē^xu^lents laxēs legwilē. Wā, la xwēlaqa āx'ēdxa lexayē qa's lā xwēlaqents'lēs lāxa L'ema'isē. Wā, lā k'lūlx'ēid lāxa L'esl'ekwē. Wā, g'il'mēsē qōt'lē lexayāsēs laē ōxlex'ēid qa's lā ōxlōsdēsēla qa's lā ōxlaēlelaq lāxēs grōkwē qa's lā ōxleg'alilaq. Wā, lā
 35 'lap'alila lāxa māg'inwalisasēs legwilaxa 'nemāsgēmē lō^ē nek'asō-lasxa deyōdzowē qex'exstēlasa xelōdzayowē. Wā, la 'nempt'enk' lāxens q'wāq'wax'ts'lāna'yēx yix 'wādzeqawilasas 'lāpa'yas. Wā, lā hēemxat! 'wālabetalilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa lēl-wa'yē qa g'āxēs gwa'lila. Wā, lā āx'ēdxa ts'lēslāla qa's k'lip'lēdēs
 40 lāxa x'ix'ixsemāla t'lēsēma qa's lā k'lip'ts'lālas lāxa 'lābegwēlkwē. Wā, la elāq qōt'lāxs laē āx'ēdxa L'esl'ekwē qa's lexeyindēs lāx ōkū'yayasa x'ix'ixsemāla t'lēsēma. Wā, g'il'mēsē wāk'waxs laē āx'ēdxa deyōdzowē qa's paq'eqēs lāq. Wā, laxaē āx'ēdxa waōkwē L'esl'ekwa qa's lexēg'indēs lāq. Wā, g'il'mēsē la wāx^u-
 45 wūnaya L'esl'ekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's xel'ex'ēidē tsādzeleyints lāx 'wāsgēmasa kūnyasaxa deyōdzowē. Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the hoop. It is a different kind of | netts its mouth to the ferent kind of | nettle-bark twine that drills holes. It passes through | two this is done, he takes a small | hemlock- tree two fathoms

lēx^{enē} leqwa qa^s k^lim^lidēq qa lēx^{enēs}. Wā, hē^mis qa yūdux^up^lensē^stēs^s wāgridasas lāxens q^lwāq^hwax^{ts}ānā^yēx. Wā, gril^mmēsē gwālexs laē āx^ēdxā wīlē densen denema qa g^āxēsē gwā^lila. Wā, gril^mmēsē gagiyāla la grīyē kūnsasēwasēxs laē nāsōdex nayīmas lēlwa^ya. Wā, lā lex^uqōdxēs kūnsasēwē deyōdzā. Wā, lā qex^sēstents lāx ōba^yasa k^lax^ubaakwē leqwa. Wā, lā yil^lidxa māx^lina^yaxa leqwa (*fig.*). Wā, gril^mmēsē gwāl yilasa denemē laqēxs laē pexⁱdeq lāxa legwīlasēs grōkwē. Wā, laem pex^sēstalaq qa klūmēlxⁱidēs. Wā, lā āx^ēdxā yāsekwē qa^s dze^kildzōdēs lāqēxs hē^mmaē ālēs ts^lelqwē. Wā, gril^mmēsē hamel^sēstēda yāsekwē lāqēxs laē āx^ēālilas lāxa ōnegwīlasēs grōkwē qa ōdaxⁱidēs wūdexⁱida. Wā, laem nēx^l qa l^lemxⁱwidēs qa xak^lemts^lāwēs lax laēna^yas wāk^lala qa k^lēsēs ēdēsa dza^xwīda. Wā, hēem lāgrilasa yāsekwē lāq. Wā, gril^mmēsē wūdexⁱidēxs laē āxōdxā wūlgⁱxstēlasa xelōdzayāxa āmdema. Wā, lā āx^ēdxā selenē qa^s selemx^sōdēxa neqadzeqē sela^ya qa neyīm^xso-watsa t^lemgexsta^yasa xelōdzayowē. Wā, gril^mmēsē gwālexs laē g^a gwālēg^a (*fig.*). Wā, lā āx^ēdxā yīgekwē xelōdzayo, la^mē yixdzōdeq lāxa wūlgⁱxstēlas. Wā, laem ōgū^llaem mēdek^u gūnk^lenē la nēx^soyōs lāxa sēsela^yē qa^s lā hēx^sāla lāxa maē-maltsemtowē yīgēla^ya. Wā, gril^mmēsē gwālexs laē āx^ēdxā wīlē qwāxasa malp^lenk^e wāsgemasas lāxens bālax. Wā, lā k^laxālax


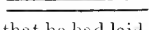

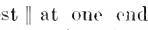
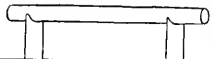

70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 **Staging for drying Roots.**—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē^εx^wūⁿa^εyas lō^ε xōdzōg'a^εyas. Wā, g'il^εmēsē wī^εlāxs laē k'la^x-
wīdēx lē^εx^uba^εyas qa pēpēgenōsēs. Wā, lā āxbentsa xelōdzayowaxa āmdema lāxa xelōsp'lēqē qaxs hē^εmaē lēgemsa lāl yilbayaats. Wā, lā āx'ēdxa dzēdek^wē lōp'lēk'sa ālēwasē qa^εs yil'ālēlōdēsa xelōdzayowaxa āmdema lāx ōba^εyas xelōsp'lēqē. Wā, g'il^εmēsē
75 g'wālēxs laē g'a g'wālēg'a (*fig.*).

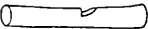
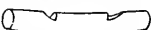


1 **Staging for drying Roots.**—Wā, g'il^εmēsē g'wāl l'ēxwaxs laē hōqūwelsa qa^εs lā lāxēs g'ōkwē. Wā, hēx'īda^εmēsē lā lāxa āl'ē dak'ōtēlaxēs sōbayowē qa^εs lā sōp'lēxōdxa mōts!aqē g'ilsgilt!a ha^εyā^εagīt ēk'ētēla naenk'ēla dzēsekwa. Wā, lā bāl'īdeq qa
5 yaēyōdu^xp'lēnk'ēs lāxēns bālāqē āwāsgemasasēxs laē sōpsēndeq. Wā, la^εmē nēmax'ē āwāsgemasasa mōts!aqē lāx yūdu^xp'lēnk'ē lāxēns bālax. Wā, lā ēt'lēd bāl'īdxa nēmp'lēnk'ē lāxēns bālāxs laē sōpsēndeq. Wā, lā malgūnals!aqa sōpa^εyas hēx'sā āwāsgēmē. Wā, g'il^εmēsē wī^εwelx's'ēda nāl'nēmp'lēnk'as āwāsgemasē lāxēns
10 balāxs laē dzōdzo^xbēndēx ēpsba^εyas qa cēx'bēs. Wā, g'il^εmēsē wī^εla la dzodzo^xbaakūxs laē yilkūlsaq qa^εs lā yilx'wūlt!alaq qa^εs lā yilgwēlelaq laxēs g'ōkwaxs laē yilx'walilaq laxēs ax'ālilaslaqa k'lagillē. Wā, g'il^εmēsē wī^εlaēlaqēxs laē āx'ēdxa nēmts!aqē lāxa dzodzo^xbaakwē qa^εs dēx'walilēs lāxa magridzā^εayasa tsaq!ex-
15 la^εyē lāx onēgwilasa hēlk'ōtēwalilasa g'ōkwē. Wā, g'il^εmēsē malp'lēnk'ē wālabetalilasas lāxēns q'wāq!wax'ts!āna^εyaxs laē āx'ēdxa nēmts!aqē dzōdzo^xbaakwa qa^εs dēx'walilēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts | the baskets with long cinquefoil-roots
 on it,  and he does the same along the other
 side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

ʔnemp!enk'ê lāxens q!wāq!wax'ts!ānaʔyēx, yīx āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx'ēdxā ʔnents!aqē lāxa k'laxdema!ē qaʔs
 k'at!ālilēs lāx l!āsalilas g'a gwālēg'a (*fig.*), lā āx'ēdxā ʔnents!aqē 20
 lāxa dzōdzoʔbaakwē qaʔs dēx'walilēs lāxa āpsbaʔyasa la k'ādēla.
 Wā, g'il'ēmxaawisē malp!enk'ê ʔwālabetalilasas lāxens q!wā-
 q!wax'ts!ānaʔyaxs laē āx'ēdxā ʔnents!aqē dzōdzoʔbaakwa qaʔs
 nāʔnaxts!owēx āwālagōlilasasa āpsbaʔyaxs laē dēxbetalilaq. Wā,
 g'il'ēmxaawisē malp!enk'ê ʔwālabetalilasas lāxens q!wāq!wax'ts!ā- 25
 naʔyēx laē āx'ēdxēs k'lim!ayowē qaʔs k'lim!etōdēq qa xūbetōwēs
 ʔnaʔxwēda lēlāmē. Hēm lēgades q!asēxa k'ats!ewastasa k'laxde-
 maxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē ʔwīla lā q!ēq!ādzekwa ōxtā-
 ʔyasa lēlāmāxs laē āx'ēdxā k'laxdema qaʔs k'adetōdēs lāxa lāmāsa
 āpsbaʔyē. Wā, lāxaē ōgwaqa k'adetōtsa āpsbaʔyax lāxa lāmē. 30
 Wā, la'mē g'a gwālēg'axs (*fig.*) laē gwāla k'lag'ilē qa g'ēxdemasa
 laxabats!ē l!āl!abata. Wā, lā hēm xat! gwēx'ēdxā āpsōdeq!a.

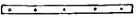
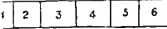
Frame for drying Berries.—Wā, la'mēsens gwāgwēx'sex'ēdel lāx 1
 lāʔwūnemasa ts!edāqaxs k'lēsaē āem k'waēl lāxēs g'ōkwaxs laē
 ts!ēx'ēs genemāxa ts!ēx'ina. Wā, hēm g'il la ālāsō'sē ōk'a k!wax-
 lāwaxa k'lūnk!ūnq!ēqēxa telqwē qaxs hēmaē ēg'aqwa lāx patš!ase-
 ʔwē. Wā, g'il'mēsē q!āqēxs laē sōp!lētsēs sōbayowē lāxa wilemē qaʔs 5
 temx'betendēq g'a gwālēg'a (*fig.*), g'il'mēsē negōyōdē temkwaʔyas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When 25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q'wāq!wax'ts!āna'yē g'ūg'ilela lāxēs temkwa'yē. Wā, lā 'nā'nemāp!enk' lāxens q'wāq!wax'ts!āna'yēx yix bāla'yasēxs laē temx'wīdeq. Wā, g'il'mēmxāwīsē la 10 'nemālē 'wālabedāsas lē'wa āpsba'yaxs laē gwāl sōpaq. Wā, laem g'a gwālōg'a (f.g.). Wā, lā āx'ēdxēs lenlemgrayowē qa's q'hwāēlben-dēs lāx (1) xa wiletā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g'il'mēsē helaxē latoyās lāxa wēlkwaxs laē g'a gwālōg'a (f.g.). Wā, lā lenlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's 15 lākwēsēs qō lāl yilx'ūlt!ālaleq. Wā, g'il'mēsē 'wīwelx'sexs laē yelx'wīdeq qa's yilx'ūlt!ālāq qa's lā yilgwēlelaq lāxēs g'ōkwē. Wā, la yelx'walilaq lax ouēgwilasēs g'ōkwē. Wā, g'il'mēsē 'wīlōlt!axs laē āx'ēdxēs k'limlayowē lā g'ig'alilaq. Wā, hē'mislaēs nexx'āla k'lāwayowē. Wā, lā āx'ēdxēs lengrayowē lē'wē pelpelqē. Wā, lā 20 latōdxa 'nemendenē lāxens q'wāq!wax'ts!āna'yēx, yix wāgwasas. Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q'wāq!wax'ts!āna'yēx qa 'wādzewatsēx, laē āx'ēdxēs nexx'āla k'lāwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēgilaxa q'lēmē hēx'sā āwāgwitē. Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla 25 k'lāwayowa lē'wa 'nemts!aq lāxēs xā'yē k'waxlāwa qa's aēk'le k'lāxwax āpsōt!ēna'yas qa neqelēs; wā, hē'mis qa pex'ēnēs. Wā, g'il'mēsē gwālexs laē lēx'ideq qa's k'lāx'wīdēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
doing so, he takes another one | and does the same as he did to the first
one he made, and he || continues doing so with the others. When all 30
have been cut out, he | splits some smaller than our little finger. He
takes | his straight knife and cuts them square. | When he thinks he
has enough of these, he measures these off | two spans and two finger-
widths || in length. Then he cuts them off. There are many of 35
these | which he has cut the same length. After they have been done,
he takes his | wedge and his stone hammer and he wedges the other |
cedar-sticks into thin pieces. When they are all in pieces, he takes
his | straight knife and the cedar-sticks which he has wedged into
pieces and || splits them into small pieces with his straight | knife, so 40
that they are the thickness of half the thickness of our little finger. |
Now he has split out very many. After doing so, he takes the | first
one which he made two finger-widths in width, and he cuts | square
holes a little larger than the size of our little finger || four finger-widths 45
from the end of what he | is cutting. As soon as the hole passes
through, he measures | two spans from this hole, and there he makes
another hole; | and when it also passes through, he measures off two
more spans | from the last hole he made; and he continues to do so,
proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs lō^e qa neqelēs. Wā, g'il^emēsē gwālexs laē ēt'lēdxā 'nēmts!aqē. 28
Wā, āemxaē nānaxts!ewaxēs g'ilx'dē āxā^eya. Wā, āx'sū^emēsē hē
gwēgilaxa waōkwē. Wā, g'il^emēsē 'wīla la k'lākwa. Wā, la ēt'lēd 30
xōx'wīdxā wawilagawa^eyasens selt!ax'ts!āna^eyēx. Wā, lā āx'ēd-
xēs nexx'āla k'lāwayowa qa's k'lax'wīdēq qa k'!ewēlx'ūnēs.
Wā, g'il^eemxaāwisē k'otax laem hēlalaxs laē bāl'īdēq yīsē q'wā-
q'wax'ts!āna^eyaxa malp!enk'ē hō^emisa māldenē bābelawē lāxens
q'wāq'wax'ts!āna^eyaxs laē k'līmts!endeq. Wā, laemxaē q'lēnemē 35
k'līmta^eyas hē gwēx'sē. Wā, g'il^emēsē gwālexs laē āx'ēdxēs
lemg'ayowē le^ewis pelpelqē qa's lemlemx'salēxa waōkwē k'wax-
lāwa qa pelspadzowēs. Wā, g'il^emēsē 'wīwūlx'sexs laē āx'ēdxēs
nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs lemka'sōx'dē k'wax-
lāwa. Wā, lā hēlox's'end xōxōx'sālaq yīsēs nexx'āla k'lāwa- 40
yowē lāq qa k'lōdenēs wāgwasas lāxens selt!ax'ts!āna^eyēx. Wā,
lā ālak'lāla q'lēnemē xā^eyas. Wā, g'il^emēsē gwālexs laē āx'ēdxēs
g'ilx'dē āxā^eyaxa māēmaldenas āwādzewasē. Wā, lā k'lēx'sōdxā
k'!ewēlx'stowē hālselaem lālexalagawēsens selt!ax'ts!āna^eyēx yīs
mōdenaē lāxens q'wāq'wax'ts!āna^eyēx g'āg'īlēla lāx ōba^eyasē 45
k'lēx'sōtse^ewas; g'il^emēsē lāx'sāwē k'lēsōda^eyasēxs laē bāl'ītsēs
q'wāq'wax'ts!āna^eyaxa malp!enk'ē g'āg'īlēla lāx k'lēx'soda^eyas.
Wā, g'il^eemxaāwisē lāx'sāxs laē ēt'lēd bāl'īdxā malp!enk'ē g'āg'ī-
lēla lāx ālē k'lēx'sōdēs. Wā, ā^emisē hē gwēnākūlax lābendalāē.
Wā, g'il^emēsē gwāla l'lāl'exenwa^eyaxs laē g'a gwālēg'a (*fig.*). Wā, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little 55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into 60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he 65 continues the same with the others; and || when all of them have been finished, it is in this way: After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These 70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k'āt'lalilaq qa's āx'ēdēxa 'nemts'laqē: lā k'ādenodzelilas lāxa la g'wāla. Wā, lā xūlt'ēdeq qa naqālitsa k'lek'lex'sewakwē. Wā, g'il'mēsē g'wāl xūltaqēxs laē k'eyimxsāla. Wā, g'il'emxaāwisē g'wālexs laē āx'ēdxa k'lewely'ūnēxa yō 'wāg'itens selt'ax'ts'lāna- 55 'yēxxa hāmāldengāla lāxens q'lwāq'wax'ts'lāna'yēx āwāsgemas. Wā, hēem lēgades k'lex'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q'lwāq'wax'ts'lāna'yēx g'āg'ilela lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'lāwayowa qa's k'limtsē'stalēq. Wā, xāl'lex'īd k'lax'ūsē'stāla qa hēlādzeqelis lāxa l'al'lexenxa'yē. Wā, lānaḡwē 60 l'lexstōts lāxēs k'lex'sōda'yē. Wā, g'il'mēsē hēlālē tek'alāēna'yasēs laē lāx'sāwē ōba'fya. Wā, āl'mēsē g'wāl q'lomtaqēxs laē wāla lāx k'limtsē'stalaso'x'dās. Wā, lāxaō hēem g'wēx'īdxa āpsba'yasa k'lex'dema gayēg'a'ya, yixēs g'wēx'īdaasaxa āpsba'fya. Wā, g'il'mēsē g'wāla 'nemts'laqaxs laē hēx'sāem g'wēg'ilaxa waōkwē; g'il'mēsē 'wī'la g'wālexs laē g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē g'wālexs laē āx'ēdxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'il'mēsē g'wālexs laē āx'ēdxa pepats'laakwē pēlspelē k'wēk'wagedzōwaxa k'lōdenas wāgwasē lāxens selt'ax'ts'lāna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q'lwāq'wax'ts'lāna'yē, yīxa nexts'lā. Wā, g'il- 70 'mēsē g'āx 'wīl'alil lāx k'wāēlasasēxs k'ltk'ledēsēlaē. Wā, g'il'mēsē 'wīl'alilexs laē āx'ēdxa pēx'stalilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After the dry-
ing-frame has been finished, he gives it to his wife.

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off: 5
and when | she thinks she has enough of these sticks, she measures

laē lē^lālaxēs GENEMē qa grāxēs dzēldzeq!astogwīla dzedzEXSENDxa 72
pēgēkwē denāsa. Wā, lā hēx^līda^lmēsē lā GENEMas k^lwāg^lalīla
qa^ls dzedzEXSENDē dzēldzeq!astōgwīlaxa yaēlēlālaxa nEXts^lāwasa
k^l’lītk^l’lEdēslē. Wā, g^līl^lmēsē dzEXōdxa ^lNEMxsaxs laē ts^lās lāxēs 75
lā^lwūnemē. Wā dāx^līdeq. Wā, hē^lmīsa ^lNEMxsa pāts^l!aak^l grayōl
lāxa nEXts^lālāsa k^l’lītk^l’lEdēslē qa^ls k^lat^llEndēs lāx (1) lā māx^l’E-
nēx (7); wā, lā yīl^lāLElōdeq yīsa dzEXekwē denāsa. Wā, lā k^l’lēs
hēlq^lālāq k^l’līp^llēda. Wā, g^līl^lmēsē gwāl yīlaqēxs laē ēt^llēd āx^lēdxa
^lNEMxsa pāts^l!aakwa qa^ls k^ladēnōdzendēs lāxēs g^līlx^ldē āx^lāLElō- 80
dayowa lāxaax (1) k^l’lElx^ldema gayōlema. Wā, lāxāē yīl^lāLElōdeq.
Wā, āx^lūsa^lmēsē hē gwēg^lilax (1). Wā, g^līl^lmēsē lENXEND lāx (8)
L^lāl^lEXENx^l’ya, laē ēt^llēd yīl^lENDālax (2). Wā, g^līl^lmēsē lENXENdeq
laē ēt^llēd yīl^lENDālax (3) Lō^l (4) Lō^l (5). Wā, laēm gwāla k^l’lītk^l’lE-
dēsaxs laē ^lwīla yēlēkwē (6). Wā, lāg^l’a gwālēg^l’a (*fig.*). Wā, 85
g^līl^lmēsē gwāla k^l’lītk^l’lEdēsaxs laē ts^lās lāxēs GENEMē.

Rack for holding Baskets.—Wā, lāla GENEMas āx^lēdxa ēg^laqwa 1
lax xāse^lwē k^lwaxlāwa, qa^ls xōx^lwīdēq, qa ^lnāl^lENEMdENDzāyaa-
kwēs āwādzEWasē lāxENS q^lwāq^lwax^lts^lāna^lyēx. Wā, lā k^l’lōden
lāxENS selt^lax^lts^lāna^lyēx, yīx wīwāg^lwasas. Wā, lā hēem mENS^lītsē
g^loldōlās ōts^lāwasa dengwats^lēmotaxs laē k^l’līmts^l’lEndeq. Wā, g^līl^l 5
^lmēsē k^l’lōtaq laēm hēlālēs āx^lā^lyaxs lā mENS^lītsa ^lNEmts^l’laqē lāx ts^l’E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
- 10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |

- g'olāsa dengwats'ēmōtē, yīxa 'nemdenē'stalās 'wāgridasē lāxens
q'lwāq'lwax'ts'lāna'yēx lāxēs k'lewūlx'ūnēna'yā k'lwaxlāwē. Wā,
lā mōts'laqa hēx'sū āwāgwītē. Wā, lāxaē hēx'sāemxat! āwāsgēmē.
10 Wā, g'il'mēsē gwāl k'lik'lik'tts'lalaqēxs laē āx'ēdxa denasē qa's
hāpstendēq lāxa 'wāpē, qa yāwas'īdē hāpstālila, qa pēx'wīdēs. Wā,
g'il'mēsē k'ōtaq laem pēx'wīdex laē āx'wūstendēq qa's dzedzēxs'
endēq qa ts'ēlts'leq'lastowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa
'nemts'laqē lāxa ts'ekwagawa'yasa k'lwaxlāwē, yīx k'lik'lik'demalasa
15 hāndzowasa k'lik'lik'dēsēlāsa q'olāxa tselxwē. Wā, lāxaē dāx'ēdxa
'nemxsa lāxa g'iltagawa'yē k'lwaxlāwa qa's k'āk'etōdēx ōba'yas
g'a gwālēg'a¹. Wā, lā āx'ēdxa dzexekwē denasa qa's lā yālō-
dayono'xs lāx ōba'yasēs k'lik'lik'dēsēlase'wē. Wā, g'il'mēsē gwāl-
'alelaxs laē ēt'ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k'lwaxlāwa,
20 qa's lāxa pāxents lāxa k'lik'lik'dema. Wā, lāxaē yālōdēq yīsa de-
nasē. Wā, āx'sū'mēsē hē gwēg'ilaxs lābendālaaxa k'lik'lik'dema. Wā,
g'il'mēsē lābendqēxs laē ēt'ēd dāx'ēdxa 'nemts'laqē lāxa ts'ekwa-
gawa'yē k'lwaxlāwa qa's lā k'ādabōts lāx āwābō'yasa k'lik'lik'-
dēsē. Wā, laem āem mēnsi'lāla, qa 'nemēs āwalagālaaslasa
25 mōts'laqē k'lik'lik'dema. Wā, laemxaē yālōdālasa denasē lāq.
Wā, lā 'nāxwaem hē gwēg'ilāq lāqēxs mōts'laqaē. Wā g'il'mēsē
gwālaxs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail, Now the tree is (1); the precipice | 15
in this way: || the snare is (4); | the trail is (4);
above is (2); the precipice below the trail is (3). |



Goat-Hunting.—Wā, hō^hmaaxslaēda tewē^hnēnoxwaxa ^hmelxlowē 1
ēk^hlēsta lāxa neg^hā. Wā, la alēx^hīdxa hēlag^hitē g^hīlt^hla selbasēdem-
sa wilkwē yīxs ^hnāl^hnemp^h!ēnaē malp^h!enk^hē wāsgemasas laxen
bā^hlax. Wā, la yōwag^hitēns selt^h!ax. Wā, la k^hlēas L^henk^hēdems.
Wā, lā aēk^h!axs laē g^hāxtōdexs laē selp^hlēdeq g^hwāyōlela lax ōx^hla- 5
^hyas yīxs t^hlēpalaax ōxtā^hyasēxs laē selpaq. Wā, g^hīl^hmēsē g^hāg^hīl-
tālē selpa^hyasēxs laē wī^hx^hwīdeq qa^hs t^hlēp^hīdēxa mak^hāla laxa lā
selbekwa. Wa, lā^hxaē ēt^hlēd selp^hlēda. Wā, al^hmēsē gwā^hlēxs laē
lābendex ^hwāsgemasas. Wā, lā max^hbendeq (*fig.*). Wā, laem x^hīma-
yōlxa ^hmelxlowē lāx ^hnemx^hīdaasas t^hlēx^hīlās lāxa neg^hā. Wā, 10
g^hīl^hmēsē q^hlāxa māg^hīlx^hiwa^hyē t^hlēx^hīla laxa ēl^hēxsdalaa, wā,
hō^hmēsa lāsaxs lālaē lāx L^hāsōtstā^hyasa t^hlēx^hīla: wā, lā mōx^hp^hlē-
gents lēx^hba^hyasa x^hīmayō lāx ōx^hla^hyasa lāsē. Wā, la qex^hstōtsa
x^hīmayowē lāx ālā^hyas lāx nexstā^hyā t^hlēx^hīlāsa ^hmelxlowē gra gwā-
lēg^ha (*fig.*). Wā, hēem lāsē (1); wā, hō^hmēs tsētāla t^hlēsemē lāx 15
ēk^hlanēkwasa t^hlēx^hīla (2); wā hō^hmēs x^hīmayowē (4); wā, hō^hmēs
tēx^hīlē (4); wā, hō^hmes ēl^hēxsdalaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-witthes
 and | ties together one fore-leg and one hind-leg | with the cedar-witthes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wä, gríl'mēsē gwālexs laē bās. Wä, gríl'mēsē mōp!enxwāsē
 'nālāsēxs laē dōqwxēs x'imayowē. Wä, gríl'mēsē x'imtslāxa
 20 'mēxlāxs laē dōqūlaqēs tēkwūma'yāē lāx (3). Wä, la'mē x'i-
 maxālaxa x'imayowax laē lēla. Wä, lā nēxōstōdeq qā's x'i-
 mōdēxēs x'imayowē lāx q'lōq'lonāsa 'mēxlōwē. Wä, lā xwēlaxa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wä, grāxēsa 'mēxlōwē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wä, lā qwax'ideq qā's lāwiyōdēx yax'yīgīlas. Wä, lā āxēlax
 yīx'sema'yas. Wä, lā āx'ēdxa dewēxē qā's selp!ēdēq. Wä, lā
 q'ap!ēx'ēdxa grālemgrā'griwa'yē grōgū'yōs lē'wa āpsōltsēdza'yē
 ālēmxiēs qā's yalōdēsa dewēxē lāq. Wä, laxaē hōem gwēx'ēdxa
 ēpsōltsēdza'yē. Wä, lā āx'ēdxa yīx'sema'yas qā's āxts!ōdēs lāx
 30 tek'lās. Wä, lā āx'ēdxēs k'lawayowē qā's l'enqemsālēs lāx wāx-
 sanc'x'stū'yas qwaqa'yas tek'lāsa 'mēxlōwē. Wä, lā l'enxsūlas
 lēx'ba'yasa dewēxē lāq. Wä, laem q'lenk'laēdzendex tek'lās.
 Wä, gríl'mēsē gwāl q'lenaqēs laē p'emx'sasēs e'eyasowē lāxa la
 yalēwak' grōgū'yōsa 'mēxlōwē. Wä, la'mē hē gwēk'ēlaqēs
 35 laē banōlēla lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatē).—Wä, hēemxaa gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'lōlōtlē. Wä, hēemxaa'wis
 ālēwats!ēsēs ālēwats'lāxa k'lōlōtlēxēs ālēwats'lāxa mēgwatē.

Wä, gríl'em p'edex'ēdxa x'āsawayaēda 'mekūlāxs laē xwānal'idē-
 5 da ālēwinoxwē qā's lā lēlēlbendxēs ālēwatslē xwāxwagūma qā's
 lā hānstālisas lāxa demsx'ē 'wāpa. Wä, lā lāsēsa qā's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yix g'iyimts!ewasas lēLEG'ikwas LE⁵wis q'elkwē; 7
wā, hē⁵mislē āxsolē LE⁵wa q'EXmēnē; wā, hē⁵misa at'Emē; wā,
hē⁵misē alēx⁵sayowē sēSEwayō LE⁵wis k'waxla⁵yē. . . . Wā, hē⁵mis lā
⁵wilxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'il⁵mēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hōx⁵ida⁵EM dāx⁵idxēs sēSE-
wayowē qa⁵s sēx⁵widē. Wā, g'il⁵mēsē elāq lāg⁵aa lāxa mek'ālāxs
laēda ālēwinowē k'ātasēs ālēx⁵sayowē sēwayā laxēs gwaap!⁵Elxsē
LEX⁵EXsa lāx gwābalEXTs!ēna⁵yas dzēgūmas mastās qEXENēxa
LEX⁵EXstEWilEXsē lāx gEMxōtāga⁵yasēs ālēwaseLEla xwāxwagūma. 15
Wā, lā gwēx⁵lālē xabats!⁵EXsda⁵ya lāx gEMxōtāga⁵yas lāxēs
k'wāxdzasē.

Wā, lā teguleXSaxēs mastowē qa⁵s wī⁵x⁵widēq xwēlāla qa lās
k'ādegīwē lāx āgīwa⁵yasēs ālēwaseLEla xwāxwagūma. Wā, lā
lāg⁵ōts laxēs hēlk'⁵ōtāgawa⁵ya⁵xs laē x⁵ōx⁵widxēs ōdzaxsē qa⁵s 20
āx⁵wuts!⁵ōdēxa q'elkwē LE⁵wa LEG'ikwē. Wā, lā mōx⁵bentsa
LēLEG'ikwē lāxa max⁵ba⁵ya⁵sa q'elkwē.

Wā, g'il⁵mēsē gwālēXS laē k'⁵ox⁵bentsa LēLEG'ikwē lāxa dzēdzē-
gūmē. Wā, lā yī⁵ēDEX ōba⁵ya⁵sa t'amak'⁵EXawa⁵yē. Wā, lā xwē⁵id-
xa mastowē qa⁵s max⁵waLElōdēsēs q'elkwē lāx dālaasLasēs 25
gEMxōlts!⁵āna⁵yas qō SEX⁵idlō. Wā, g'il⁵mēsē gwālēXS laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L'lenstentsa dzēdzēgūmē lē^{wa} lēlēg'ikwē lāxa demsx'ē 'wāpa qa pōs'edēsa dzēdzēgūmē qa elba'yēsa lēlēg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qeseyindālasēs q'elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā me'x'stents lāxa demsx'ē 'wāpa qā's lāgūnsēs qa pe'x'semx'ēdēs. Wā, lā āx'ēdex negōyā'yasēs q'elkwē qā's q'lūdzemk'indēs lāx ōwaxsta'yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek'lūt'lalēlēs. Wā, lā g'ēts'lāg'ī-
35 yōts lāx ōg'iwa'yasēs ālēwaselela xwāxwagūma lāx ēk'lēlexsasa ōdzaxsē. Wā, laxaē qeseyindālas lāxa āpsēx'sē. Wā, laem benaxsē āpsba'yasa q'elkwē.

Wā, g'il'mēsē gwālalēxsexs laē sēx'wida. Wā, laem mā'k'il'lāla lāxa 'mek'ālāxs laē hēla'yā. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs mā'l'lalāē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats'lexsda'yasēs māstowē. Wā, g'il'mēsē hāwī-nāl'īdēda mēgwataxs laē k'l'waxlā'yas k'lōkwalamasxēs sēwayowē qā's L'lenxstendēs lāxa demsx'ē 'wāpa qā's yāwīx'ilēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qā's āwūlp'altewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinoxwaqēxs g'āxaē mā'nakūla lāx g'emxanōle-ma'yas ālēwats'lās xwāxwagūma.

Wā, g'il'mēsē q'lāpaqēxs laē hēx'īdaem nēx'ēdxēs q'elkwē qa kwats'elxasx'ā yīsēx k'lēg'emasa ālēwats'lē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50 the seal is going to a patch of kelp or | seaweed, then the hunter takes his harpoon-shaft and pushes it | at the side of the seal's head as it is diving along swimming under | the water. Then it turns and leaves | the seaweed; for the seal, when it is harpooned, || searches first for 55 seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the harpoon-points. Therefore an expert hunter | hauls in his harpoon-line as soon as he hits the seal, to watch that it | does not go to a kelp-patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60 run out when the seal is swimming; and when | the line has run out entirely, then (the seal) hauls the hunting-canoe, and | the hunter is surprised to find his line twisted in the kelp as the seal | goes to and fro in it; and then it comes off, || and the hunter has difficulty in 65 pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it go seaward. When | it comes up, as its breath is at an end, he takes the harpoon, || he puts the prongs close to the harpoon-line and the | 70 barbed points, and pushes it down. It does not take long before the

māx'ida. Wä, g'il'mese lalaēda mēgwatē lāxa wādolk'āla Lē'wa 50 q'lax'q'elēsaxs laē āx'ēdēda ālēwinowaxēs māstowē qa's L!enx'ēdēs lāx ōnōLEma'yasa mēgwatē lax t!epsemālaēna'yasēxa 'wāpaxs ma'nakūlaē. Wä, hēx'ida'mēsē melg'ilā'ya qa's bewēsa wādolk'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālaē SEX'ī-tse'wa q'lax'q'elīsē Lē'wa wādolk'āla qa's lā x'ilx'ilk'lūt!eqaq. 55 Wä, hē'mis q'lūnāla ālēdaatsa q'elkwē Lōxs ā'maē k'!eqowa LēLE-g'ikwē lāxa mēgwatē. Hōem lāg'ilasa ēg'ilwatē ālēwinow' hēx'idaem nēx'ēdxēs q'elkwaxs g'ālaē SEX'īda qaxs q'lāq'lalalaaq qa k'lēsēs lā lāxa wādolk'āla.

Wāx'ē yāg'ilwata ālēwinowaxs SEX'īdaaxa mēgwatē, lā āem 60 ts!engwēg'ēxēs q'elkwaxs laē max'ida. Wä, g'il'mese 'wī'lastē q'elkwasēxs laē sep'lēdēda ālēwats'lēs xwāxwagūma. Wä, ā'mēsē q'layaxaxs laē x'imsgēma'yēs q'elkwē lāxa q'lax'q'elise qaxs hēx'ida'mae ts!āts!ELxsālax'ēdēda mēgwatē laqēxs laē lāwā. Wä, la haxūmalēda ālēwinowaxs laē nēxsawī'lālaxēs q'elkwē 65 lāxa q'lax'q'elīsē.

Wāx'ēda ēg'ilwatē ālēwinowxa ā'mēsē nānaqasīlasēs māstowē lāxa mēgwatē qa lās māxt!anō lāxa L!āsakwē. Wä, g'il'mēsē q'lō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē qa's qEXENDēs dzēdzēgūmas lāxēs q'elkwē lāx mag'aanā'yē lāxa 70 LēLEg'ikwaxs laē q'lōdēnsaq. Wä, k'lēst!a g'ālaxs laē 'wibalīsēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I described before. || When his hunting-canoe is full of hair-seals he goes |
90 home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wā, g'il'mēsē neq'lox'wīdēxs laē ɬax'ūlexsa ālēwinoxwē qa's g'āxē lāx gwak'ōdoyā'yasēs ālēwaseLEla xwāxwagūma. Wā, lā dālē hēlk'ōtts'lāna'yasēx x'indzasas. Wā, lā dālē gēmoxlts'lā-
75 na'yasēx gēlq'la'yās laē wīgūnsaq qa's ōdax'ēidē nēxōstōdeq qa's nēx'alexseq. Wā, lā geyaxs lāx gwak'ōdoyāwēlexsasa ālēwaseLEla xwāxwagūma.

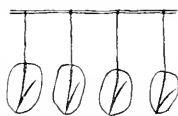
Wā, lā selpōdxēs LēLEG'ikwē qa's ts'lox'wīdēq. Wā, g'il'mēsē 'wīlāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wā,
80 g'il'mēsē gwālexs laē sēx'wīda.

Wā, laēm gāla gānula. Wā, laēm q'ōLElaxa mēgwataxs lē'maē gwāl mā'lāla lāxa 'maēm'āla qaxs lē'maē 'wīl'gāla lāxēs k'wēk'wāsē. Wā, lā 'nāxwāxm q'ōLElēda ēselēwinoxwax k'wēk'wāsasa mēgwatē. Wā, lā g'il'mēsē lā'gāa lāxa la 'nēxwāla lāxa k'wāsaxs
85 laē ālax'ēid sēx'wīda qa yīn'ēs ālēwaseLElēsēxs laē tēkūlōdxa k'wāsē. Wā, g'il'mēsē L'ēx'stēda mēgwataxs laē ɬax'ūlexsēda ālēwinoxwē xapstewēx xabats'ēxsda'yasēs māstowē. Wā, hē'mis la sex'ēidaatsēxa mēgwataxs laē bēx'semāla maxt'lāla lāxa ba'nē. Wā, laxaē hēem gwēg'ilāqēs gwēg'ilasaxen g'ilx'dē gwāgwēx's'a-
90 lasa. Wā, g'il'mēsē qōt'la ālēwaseLElēāsēxa mēgwataxs laē nā'nak' lāxēs g'ōkwē.

1 **Catching Flounders.**¹—Wā, g'il'mēsē ēk'a 'nālāxa gāālāxs laē gēnemasa begwānemē xwānāl'ida qa's lā tatēlaxa g'āwēq'lānemē



¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes bait, and he | bone is pushed in this manner as all are baited,



the cleaned clams and cockles for puts on the bait. The cross-through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25

LE^{wa} dzâlê. Wä, g'il^mesê q'eyôlxa g'awêq!ânemê LE^{wa} dzâlâxs laê nâⁿakwa lâxês g'ôkwê. Wä, g'il^mesê lâgralis lâx L'ema^fisasês g'ôkwaxs laê hêx^fida^eem âx^eêdxa tep!âyasôx met!â- 5 na^fyêx qa^s Elx^fidêxa g'awêq!ânemê LE^{wa} dzâlê qa lawâyês xôxûlk^fimôtas. Wä, la ts!exstâlaq. Wä, lâla âxts!âlas hâmts!âwas lâxa lexa^fyê. Wä, g'il^mesê 'wîla gwâlexs laê lâltâwêda ts!edâqê. Wä, lâ lâ^wünemas âx^eêdxa L!ägêts!aanâ^fyê LE^{wa} galôdaanâ^fyê sêse^fyak!ena qa^s lâ dents!êselaq lâx hânêdzasasa 10 L!ägêdzats!ê xwâxwagûma. Wä, lâ L!ax^fâlisaxa L!ägêdaanâ^fyê denema lâx âlaxsda^fyasa L!ägêdzats!ê xwâxwagûma. Wä, g'il^mesê la neqelê L!ägêts!ena^fyasêxs laê âx^eêdxa 'nemts!aqê galôdaanâwê se^fyak!ena. Wä, la bâl^fidxa malp!enk^e lâxens bâlaxs laê yil^fâlelôts ôba^fyasa galôdaanâwê se^fyak!en lâxa L!ägêdza- 15 anâ^fyê denema. Wä, g'il^mesê gwâlexs laê êtlêd âx^eêdxa 'nemts!aqê galodaanâwê se^fyak!ena. Wä, lâ bâl^fidxa neq!ebôdê lâxens bâlâxs laê yil^fâlelôts ôba^fyasa galôdaanâwê se^fyak!en lâxa L!ägêdzaanâ^fyê denema. Wä, lâ hê^staem âwâlagâlêda sek!asgemg'ostâ nêneq!ebôdês âwâlagâlaasê. Wä, g'il^mesê 'wîl^fgaaLE- 20 laxs laê âx^eêdxa Elg'ikwê têtâlas g'awêq!ânema LE^{wa} dzâlê qa^s lâ têt!its lâq. Wä, laem L!EL^fEnq!eqasa galodayowê xâq lâxa g'awêq!ânemê LE^{wa} dzâlê. Wä, la g'a gwâlêg'axs (*fig.*) laê têt!kwa. Wä, g'il^mesê 'wîla têt!kûxs laêda L!ägêts!ênnoxwê begwânem qes^eêdxa L!ägêdzayowê qa^s lâ qes^fâlexsaq lâxês L!ägêdzats!êLê 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up
30 the beach and || takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line
35 lies three | fathoms deep. As soon as he reaches it, || he takes up one of the elongated stones | and the end of the fishing-line, and ties the end of it to the middle of the | elongated stone. When this is done, he puts it overboard; and |
 When the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins
40 to go ahead, the line runs out into the water. || When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor.
 When it touches the bottom, he takes
45 float of this shape a round cedar-wood || and ties it to the end of the fishing-line. | Then he throws it into the water. | Then he goes home

- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'il'mēsē g'wālexs laē alēx'fidx maltseima hā'yā'fa seSEX^uSEM t'lēsēma qa q'lelq'elsbēsa L'lāgēdzaanā'yē. Wā, g'il'mēsē q'lāqēxs laē t'lāx'ālexsaq lāxēs L'lāgēdzats'lēlē ɣwāɣwagūma. Wā, lā lāsdes lāxa L'lēma'isē qa's
30 lā āx'ēdxēs L'lāgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents'lē-selaq lāxa L'lēma'isē. Wā, lā lāxsa lāx ōxla'yasēs L'lāgēdzats'lēlē ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L'lāgēdzasēxa k'lēsē wunqelas 'wāpē, yixs hē'maē hēlaēsa yūdux'p!eng'esē lāxēns bāLax yix 'walaēdzasasa L'lāgēdzasē. Wā, g'il'mēsē lāg'aa laqēxs
35 laē hēx'fidaem āx'ēdxa 'nēmsgemē lāxa SEX^uSEM t'lēsēma (*fig.*) lo' ōba'yasa L'lāgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa SEX^uSEM t'lēsēma. Wā, g'il'mēsē g'wālexs laē q'elstents. Wā g'il'mēsē lāg'alisa q'eltsemaxs laē dāx'fidxēs sēwayowē qa's sēx'widē. Wā, g'il'mēsē sep'lēdēda ɣwāɣwagūmaxs laē q'lūlēx's'em la ts!enx'
40 stalēda L'lāgēdzayowē. Wā, g'il'mēsē 'wīla'staxs laē āx'ēdxa 'nēmsgemē SEX^uSEM t'lēsēma qa's yīlōyōdēs mōp!enk'ē g'āg'ilela lāx āpsba'yasa L'lāgēdzayowē lāqēxs laē ēt'lēd dāx'fidxēs sēwayowē qa's sēx'widē qa lek'lūt!alisēsa L'lāgēdzayowaxs laē q'elstentsa t'lēsēmē. Wā, g'il'mēsē lāg'alisēxs laē āx'ēdxa lōxSEMē k'wāxSEMē
45 pewāxbē g'a g'wālēg'a (*fig.*) qa's yīl'alelōdēs ōba'yasa L'lāgēdza-anā'yē laqēxs laē ts!exstents. Wā, lā nā'nakwa lāxēs g'ōkwaxs laē

to his house | after having finished on the water. In the evening 47
 he goes into his fishing- | canoe and paddles to the place where
 he left his fishing-line; and | when he reaches the round cedar-
 wood float at the end, he takes it || and puts it into his small canoe, 50
 and he hauls in his | fishing-line. Then he takes off the flounders,
 and black-edged(?) flounders | which hang on the hooks; and as soon
 as he has them all off, he takes | clean clams and baits his fishing-
 line; and | after he has baited it, he takes his paddle and paddles; ||
 and when his small canoe starts, then the line runs out into the 55
 water. | When it is all in, he puts the | stone anchor into the water;
 and when it touches the bottom, he takes the round cedar- | float at
 the end and throws it into the water. Then he goes home. He picks
 up some | dry driftwood. When he thinks he has enough to steam ||
 the flounder standing on edge, he goes home | to his house. When it is 60
 high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
 sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
 off mussels, | and she puts them aboard her small canoe in which
 the fish-trap is kept, | and she also puts aboard her new fish-trap.
 Then she takes the harpoon, || which is made of a thin rod of red pine.
 Sometimes it is three fathoms long. | Two points of tough wood are 5

gwā^halā^hya. Wā, hēt^hla la dzāq^hwaxs laē lāxs lāxēs L^hagēdzatslē 47
 xwāxwagūma qa^s lā sēxūt^hla lāx āxālasasēs L^hagēdzayowē. Wā,
 gīl^hmēsē lāg^haa lāx lōxsemē k^hwaxsem pewāxbēxs laē dāx^hīdeq
 qa^s ^hmex^hwālexsēs lāxēs xwāxwagūmaxs laē denx^hīdxēs L^hagē- 50
 dzaanā^hyē. Wā, lā^hmēsē k^hūdzelēnēxa paēsē lē^hwa k^hāda la
 tēte^hx^hbēq. Wā, gīl^hmēsē ^hwīlāmasa laē xwēlaqaem āx^hēdxa
 elg^hīkwē g^hāweqlānema qa^s tēl^hīdes lāxēs L^hagēdzayowē. Wā,
 gīl^hmēsē ^hwīla la tēlkūxs laē āx^hēdxēs sēwayowē qa^s sēx^hwidē.
 Wā, gīl^hmēsē sebelaya xwāxwagūmaxs laē q^hūlēx^hs^hem ts^henx^h- 55
 stalē L^hagēdzayās. Wā, gīl^hmēsē ^hwīlastaxs laē q^hēlstentsa t^hē-
 semē. Wā, gīl^hmēsē lāg^halīsexs laē āx^hēdxa lōxsemē k^hwāxsemē
 pewāxbē qa^s ts^hextendēs. Wā, lā nā^hnakwa. Wā, lā ānēxbālaxa
 lem^hxwa q^hēxala. Wā, gīl^hmēsē k^hōtaq laem hēla lāx t^hēqwapde-
 maxa k^hōt^hlakwēlē t^hēqwabek^h paēsa, wā, lawislē nā^hnakwa 60
 lāxēs g^hōkwē. Wā, gīl^hmēsē yīxūlaxs laē hēx^hīdaem sep^hūhtōdxa
 q^hlēxalē lāx L^hema^hīsasēs g^hōkwē.

Fishing Kelp-Fish.—Wā, lē^hda ts^hēdā^hqē āx^hē^hdxēs ma^hmasēq^hwa- 1
 yop^hlē^hqē sa^hents^hō lē^hwa pexbaa^hkwē L^hē^hm^hq^hla xō^hlayāxa xō^hlē
 qa^s lē LEX^hwalēxselas lā^hxēs LEGats^hlē^hlē xwā^hxwagūma. Wā,
 hē^hmis^hlē ā^hltsemē LEGē^hma. Wā, lā^hm wī^hlxa sa^hents^hō, yīxa
^hwī^hlē wū^hn^hūna. Wā, la ^hnāl^hne^hmp^hēna yū^hdux^hp^hēnk^hē ^hwā^hsgē- 5
 masas lā^hxens bā^hLax. Wā, la k^hīlxbā^hlaxa ma^hts^h!aqē e^hē^hx^hba

7 tied to its end, | in this manner:

is made of split | spruce-root.



The tying

implement for prying off mussels is made of a broken | paddle in

10 this way:

is four



That is

It is four spans long, || and the flat end

fingers wide. | The handle is round. |

all about it. |

The woman carries her paddle as she goes aboard her small fishing- |

15 canoe, and she first goes to search for sea-eggs, for || these are the bait

for the fish-trap. As soon as she finds the sea-eggs, she spears them |

with the harpoon; and when she has enough for baiting the fish-

trap, | she breaks the sea-eggs and puts them into the fish-trap; and |

when there are no sea-eggs, she pries off mussels with the prying-

20 stick; | and when she has enough bait for the fish-trap, || she breaks

them to pieces and puts them into the trap. Then she looks | for a

place where eel-grass is growing under water. She selects a place

about two | fathoms deep. Then she | takes her fish-trap and puts

it overboard, so that it is placed on the bottom among the eel-grass, |

25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-

dently the kelp-fish smell the bait inside and go in. | After the fish-

trap has been under water for some time, she hauls | it up and takes

the fish out. There may be six | or eight fish in it. When she has

7 ts!ā'x'ensa g'a gwālēg'a (*fig.*). Wā, la ye!em̄nō'x'sa dzedekwē' L!ō'-
p!ēk'sa ālē'wasē. Wā, lā'lēda xō'layāxa xō'lē k'ō'q!ēwēsōx
sē'wayāx g'a gwālēg'a (*fig.*). Wā, la mōp!enk'ē 'wā'sgeimasas lā'xens
10 q!wā'q!wax'tslāna'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'tslā-
na'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lae'm gwā'lēk'.

Wā, lē'da ts!edā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs legats!ēlē
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'ēmaē
15 tēlts!āsa LEgē'mē. Wā, g'il'mēsē q!ā'xa mesē'qwa'xs la'ē sex'ī'tsa
sa'ents!ō lāq. Wā, g'il'mēsē hē'lala lāx tē'lts!āwasa LEgē'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa LEgē'mē. Wā, g'il'-
mēsē k!ēā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīs's xō'la-
yowē. Wā, g'il'femxaa'wisē hē'lala lāx tēlts!ā'wasa LEgē'maxs la'ē
20 tētepsē'ndeq qa's lā mō'ts!ōdēs lā'xa LEgē'mē. Wā, lē ā'lex'īdex
ts!ā'ts!ēkhāxa ts!ā'ts!ayimē. Wā, hē'ēmis qa malp!ēnk'ēs lā'-
xens bā'lāqē 'walenselasas 'wā'pē. Wā, hē'x'ida'mēsa ts!edā'qē
dā'x'īdxēs LEgē'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k!ē'sēs q!ūlp!altā'lēda pex'itaqēxs LEGema'ē. Wā, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'gila lats!ā'laq. Wā, g'il'-
mēsē gagā'la g'eyī'nselēda LEgē'mē lā'xa 'wā'paxs lā'ē de'nx'ī-
tse'wa qa's k!ūlsītse'wāēda pex'ī'tē. Wā, lae'm q!ē'tslāxs q!ē!lā'ē
lōxs malgūnala'ē. Wā, g'il'femēsē la hē'lō'lēda LEqa'sa LEgē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hē'x'ida'mēsē lā lā'sdēs la'xa L!ema'isē qa's lā laē'L lā'xēs g'ō'kwē, wā, lā, k'lo'qūlilaxa lā'laxamē 30 qa's lā k'lo'qūnts'lē'selaq lāxa L!ema'isē. Wā, lā k'lo'x'walexsa la'xēs LEGa'ts'lē xwā'xwagūma. Wā, lā dā'x'idxa pex'i'tē qa's k'lixts'lō'dēs lā'xa lā'laxamē. Wā, g'il'mēsē qō'tlaaxa pex'i'tēda lā'laxamāxs la'ē k'lo'gulexsaq lā'xa LEGa'ts'lē xwā'xwagūma qa's lā k'lo'x'wūdselaq lā'xa L!ema'isē qa's lē k'lo'gwēlelaq lā'xēs 35 g'ō'kwē. Wā, lā k'lo'x'walilaq lax onē'gwilasēs g'ō'kwē.

Fishing Perch.—K'lūlsāxa lāmawē lāxa Lālemwayowē lāwa- 1 yowa. Wā, hēem la lats'lātsa lāmawē lāxa lāwayāxs laē wāwelgema'yaaxs laē g'iyinsela lāxa demsx'ē 'wāpa. Wā, g'il'mēsē k'wāyaxxs laē x'ats'lē'staxs laēda lāwayowē lem'xwalēsē. Wā, ā'mēsa āxnōgwadās x'its'lax'ilaqēxs laē k'ux'esgēmlisēxs laē 5 dēlak'ilēda māt'slāwas lāmawa. Wā, g'il'mēsē selt'lēdexs laēda Lālemwaēnoxwē āx'ēdxa hē'fa lexa'ya qa's lā k'lo'qūnts'lēse-laq lāx āx'ēdzasasēs lāwayowē. Wā, lā t'lāqemaxōdxa mōs-gēmē elg'ās t'lēsēma qa's t'lax'ālisēq. Wā, lā xesāxōdxa qlwāxē qa's xesālisēs lāxa L!ema'isē. Wā, lā paqōdex sālās qa's pax'a- 10 lisēs lāxa L!ema'isē. Wā, lāwislē k'lūls'idxa māt'slāwasa lāwayowē qa's k'extslālēs lāxa k'lūlyats'lē lexa'ya. Wā, g'il'mēsē 'wīlōlts'lāxs laē āx'wālts'lōdxa tapēsawa'yē xōxūlk'lmōtasa tēlē g'āwēq'lānema. Wā, g'il'mēsē 'wīlōlts'lāxs laē k'lo'x'ūsdsēxasēs lem-wats'lē lexa'ya qa's lē k'lo'gwēlelas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa g'āwēq'lānemē qa's lā dālaqēxs laē lentslēse la lāxa l'ēma'sisē qa's lā tepts'lālas lāxēs lāwayowē. Wā, gr'f'mēsē g'wālexs laē xwēlaqa pāq'ints sālās. Wā, lāxaē ēt'lēd xēsey'intsā q'l'waxē laq. Wā lāxaē ēt'lēd t'lāqey'intsā mōsgemē hā'yā'fā t'lēsēma lāx ōkū'yā'yasa
20 q'l'wāxē. Wā, la'emxaē g'wālēs qō yīxwalō. Wā, la'em lāsde'sa.

1 **Gathering Herring-Spawn.**—Wā, hē'ēmaaxs la'ē p'lēxūlē'da wā'ēna'yē; wā, lē'da wa'tslēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a q'l'wā'xa, yī'xā ēnema'xlās k'lā'momo. Wā, gr'f'mēsē q'lā'qēxs la'ē nā'ēnakwa. Wā, la q'lā'q'lālāxā wā'ēna'yē qa wā's'ēdēs. Wā,
5 gr'f'mēsē dzemō'ēna'kūlēda de'msx'āxs laē'da begwā'nemē qā's'ēd qa's lē lā'xa q'l'wā'xē qa's l'ēx'wīdēxa gr'f'sg'ilt la lāx wīlts'lānāsa q'l'wā'xasē. Wā, gr'f'mēsē la q'lē'nemē l'ēgwā'nemasēxs la'ē gē'mxelāq qa's lēs lā'xa wā'yadē. Wā, la ē't'lēd āx'ē'dxa gr'ilt la dzēseqwa' qa's lēxat! āx'ū'lisāq lā'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa lē'kwē dene'ma lē'wa griltsemē t'lēsēma. Wā, la mō'x'ubents lā'xa griltsemē t'lēsēma. Wā, la āx'ē'dxa wī'tōwē gr'ilt la dene'ma. Wā, la āx'ē'dxa gr'ilt la dzēseqwa' qa's k'atstē'ndēs lā'xa de'msx'ē. Wā, la āx'ē'dxa q'l'wā'xē qa's lē y'lēndā'las lā'xa dzēseqwē' yī'sa gr'ilt la wī'tō dene'ma. Wā, ā'l'mēsē g'wā'lexs la'ē
15 lā'bēndēda q'l'wā'xāxā gr'ilt la dzēseqwa'. Wā, la l'ēste'nts lāx wā'yaslasa wā'ēna'yē. Wā, la āx'ē'dxa lē'kwē dene'ma qa's mō'x'ubēndēs lā'xa dzēseqwē'. Wā, la āx'ste'ntsā t'lēsēmē. Wā, laē'm q'lē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wā, la mō'p!enxwāsē 'nā'lās hē gwē'wāla lā'xa de'msx'ē. Wā grí'f'mēsē mō'xsē 'nā'lās tlēwālaxs la'ē gwāl wā'sēda wā'na'yē. 20 Wā, lē'da hēgwānemē āx'ē'dxēs xwā'k'lūna qas ts'lō'xūg'indēq. Wā, grí'f'mēsē ō'grig'axs la'ē l'lā'sta lax āxā'lasasēs tlē'yō. Wā, la qwē'f'idxa dene'mē qas āx'ā'lexselēxa q'lwā'xē la ān'ā'ndexlāla lā'xēs xwā'k'lūna.

Catching Devil-Fish.—Wā, laem k'lēās galbala yīxēda grí'tagawa'yē 1 nēdzayāxa teq'lwā' qaxs lēx'amaē sē'qelaxa teq'lwē'da w'í'ba'yasa grí'tagawa'yē. Wā, hē'maaxs la'ē p'lē'xwalelēda nanēsamensāxa teq'lwā'xs k'lwāē'laē la'xēs g'ō'kwē tlē'sema lāxēs tegwa'ts'lē qaxs hē'maē lō'gemisa g'ō'kwasa teq'lwā' tlē'sema. Wā, lā p'lē'x'wīdxa 5 ba'k'awa'yasa teq'lwā'. Wā, hēx'ida'mēsē l'enx'ēdxa p'lē'sa. Wā, malp'lena'mēsē l'enx'ēdqēxs la'ē lē'x'wīdxēs nanēsamendzayowē qas k'at'lā'lexsēs lā'xēs nanēsamendza'ts'lē xwā'xwagūma. Wā, k'lēstla gā'laxs gā'xaē mō'ts'lāwēda teq'lwā', wā, lā dā'x'īdxa grí'tla nanēs'amendzayo qas sex'ī'dēq. Wā, lē k'lwē'tla- 10 lexsaq lā'xēs nanēs'amendza'ts'lē xwā'xwagūma. Wā, hē'x'īda'mēsē lā'wīōdex bē'x'bēk'lās. Wā, la'mē hewāxaem k'lē'lax'īdeq qaxs 'nē'k'āē (qa p'lē'sēs).

Gathering Seaweed.—Wā, hē'maaxs la'ēda ts'edā'qē leqa'xa leq'este'nē lā'xa ō'k'ē 'nema'a tlē'sema. Wā, la k'lū'g'ilalaq yīxs 15 k'lū'nq'laē āxa'sas. Wā, grí'f'mēsē l'lē'sasōsa l'lē'selāxs la'ē ā'em qūselālaq lā'xa tlē'semaxs la'ē lenle'mxūya qas āxts'lā'lēs lā'xēs 'wā'lasē lexa'ya. Wā, grí'f'mēsē qō't'lōda lexa'yaxs la'ē gūx'alexsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
 20 and she spreads a mat over the || short boards in the canoe. As soon
 as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
 clover arrives; that is, when the leaves of the clover | are killed by
 the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
 morning. She takes her clover digging-stick | and her flat-bottomed
 basket, her back-protector, | and her cedar-bark belt, and she walks
 down to the | clover-garden. There she puts down her tools in the
 direction towards | sunrise, so that the sun is at her back when it
 10 rises, and || it does not shine into her eyes, so that she can see dis-
 tinctly the | clover which she is digging, for generally the women
 pick up | other kinds of roots when they are digging clover. When
 she | has put down her tools, she takes her mat and spreads it over
 15 her | back so that the lower end is a little above the || heels. Then
 she takes the cedar-bark belt | and puts it around her waist, and she
 puts the cedar-bark | rope over it; that is to say, the end of the belt.
 She ties on | the end. Then she takes her flat-bottomed basket and
 puts it down | in front in the direction where she is going to dig.
 20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!āxs la'ē LEbE'xsa lē'wa'yē lāx ō'kūya'yasa pa'xsē
 20 ts!ā'ts!ax"sema. Wā, gr!f'mēsē qō't!ēda yā'yats!āsēna leq!este'-
 naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wā, la'mē gwālala qō lā'raal lāxa ts!ōts!E-
 yinxaxa LEX'sEMē yīxs laē xūls'ēdē māmāmasa LEX'sEMaxs laē
 gr!wēs'ētsō'sa gr!wēsāxa la ts!āwēnēs'ēda.

Wā, gr!f'mēsē gr!wēsaxa gānolāxs laē hēx'īda'mēda ts!edāqē
 5 xwānal'īdxa gaāla. Wā, la'em āx'ēdxēs ts!ōyayolāxa LEX'sEMē
 Lē'wis LEq!EXsdē lEXa'ya Lē'wis LEbēg'a'yē lē'wa'ya. Wā,
 hē'misēs denēdzowē wūsēgranā. Wā, lā qās'id qas lā lāxēs
 Lēg'edzowē. Wā, hēt!a āx'ālisāsēs ēaxelayola gūyīnxēlisē lāx
 nēlasasa L!ēsela qas ōxlalālisēxa L!ēsELāxs gāxaē nēl'ēda qas
 10 k'lēsē L!āl!ēts!ēlexstālā lāqēxs gāxaē nēl'ēda qas q!ūp!altālēxa
 LEX'sEMaxs laē ts!ōsaq qaxs q!ūnālaē dādak'īnēda ts!ēdāqaxa
 ōgūq!ēmasē L!ōp!EK'EXs ts!ōsaaxa LEX'sEMē. Wā, gr!f'mēsē āx'ā-
 lisaxēs ēaxelayolāxs laē āx'ēdxēs lē'wa'yē qas LEbēg'īndēs lāxēs
 āwīg'a'yē. Wā, ā'misē gwānala aēk'!alagawa'yēs benba'yasa
 15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēgrano
 qas qēk'iyīndēs lāq lāxēs qenasē. Wā, lā qēk'iyīntsa wīlē melk'
 densen denem ōbēsa wūsēgranowē lāq qas mōx'walelōdēs
 ōba'yas. Wā, lā āx'ēdxēs LEq!EXsdē lEXē qas hang'alīsēs lāxēs
 neqemālisē lāxēs gūyōlelaslē qō ts!ōs'ēdlo. Wā, lawēs!ē āx'ēd-
 20 xēs ts!ōyayowē qas k!wa!dzōlisēxēs LEbēg'a'yē lē'wa'ya. Wā,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la'mē k!wak!wasdēnaqexs laē ts!EX^bbetalisaxēs ts!ōyayowē qa 21
'nemp!enk'ēs lāxēns q!wāqlwax'ts!āna'yēx yix 'wālabetalidzasasa
ōba'yas ts!ōyayāsēxs laē k!wēt!eqālisaxa LEX'sēmē lāxēs k!lēts!ē-
na'yē ēālsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq EELts!alēda
LEX'sēmē. Wā, lā ētlēd ts!EX^bbetalisaxēs ts!ōyayowē qa lāēsēsēxs 25
laē menx'ēdxa LEX'sēmē qa's ts!extslālēs lāxēs lexaya. Wā, g'il-
'mēsē 'wīlg'ilk'ameuaxa LEX'sēmē lāxa dzeqwxaxs laē ētlēd
k!wēt!eqālisaxa LEX'sēmē yīsa ts!ōyayowē. Wā, laxaē ētlēd
ts!EX^bbetalisaxēs ts!ōyayowē qa lāēsēs lāx ētlēdlē k!wēt!eqālē-
dzemlēs qō lāl g'wāhl menmaqalxēs la āl k!wēt!eqālēdzema. 30
Wā, laemxaē āem nāqemgiltewēxēs g'ilx'dē gwēg'ilasa. Wā,
āx'sā'mēsē la hē gwēg'ilaxs laē ts!ōsaxa 'nē'nāla yīxs 'nāl'nem-
p!ēnaē sek'lāxsē 'nālāsa tsedāqē senyenbēndxa 'nāla ts!ōsaxēs
lēg'ēdzōwaxs lēxedzāē. Wā, g'ilnaṣwa'mēsē dzāqwxaxs laē āem
āx'ēdxa lēelwa'yē qa's lā gūgedzōtsa LEX'sēmē lāxa waōkwē 35
lēelwa'ya qa's naṣyūyindēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
g'ilnaṣwa'mēsē lāxa gaālāxs laē āx'ēdxa nāṣyūya'yē lēelwa'ya qa's
lēp'lālisēq. Wā, lā lēndzōtsa LEX'sēmē lāq qa's x'il'ālīsēqēxs
lēp'idzālaēda 'nālāxa gaāla. Wā, g'il'mēsē yax'dēlxelēda 'nālāxa
gaālāxs laē hewāxa āxōdex nāṣyūya'yas lēelwa'ya, lālaa lāx 40
ēg'idōx'wīdex'demlāsa 'nāla, qaxs k!lēsaal ēk'a LEX'semāxs
x'ilālēlemaē lāxa g'ōkwē. G'il'em'luē x'ilālēlem lāxa g'ōkwaxs
laē hēx'idaem xūls'ida. Wā, lā'laē k!lēx xūlē'nakūlāxs x'il'alē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwaŷyē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts'ōyasaq. Wā, lāxaē k'lēš ts'ōxwālasē^{wa} dzex-
 45 ūna^{yas}. Wā, g'il^{mēsē} malp!en^{xwa's} ēg'idzālēda 'nālāxs laē
 lemlen^{x'ūnx'ida}. Wā, hē^{mis} la q'lūpālats dzēdzex^{ūna'yas}.
 Wā, hē^{mis} la āx'ēdaatsa ts'ēdāqaxēs L'lāl'ēbatē qā's lās lāx
 mōdzasasa LEX^{semē} qā's lā lēxts'lālas lāxa Lēgrats'lē L'lāl'ēbata.
 Wā, g'il^{mēsē} wīla la qōqūt'lēda Lēlēgrats'lē L'lāl'ēbatexs laēda
 50 ts'ēdāqē āx'ēdxa lēlēxlōwē k'lēt!ema qā's ts'lāk'iyindalēs lāxa
 Lēlēgrats'lē L'lāl'ēbata. Wā, g'il^{mēsē} gwālexs laē āx'ēdxa
 'wilenē melk^u densen denema qā's t!emāk'iyindalēs lāq. Wā,
 laem mōxsas lāxēs yā^{yats'lē} qā's lā nā'nakwa lāxēs ts'ewenxe-
 lasē g'ōkwa qaxs ōgū^{la'maē} āwīnagwisē āxāsaxa LEX^{semē} yīxs
 55 hāē Dzāwadē lō^s Gwaŷyē ēk' q'lwāxats. Wā, laem lāgraa laxēs
 ts'ewenxelasē g'ōkwa. Wā, k'lēt!a hē mōgwalilasēs Lēlēgrats'lē
 L'lāl'ēbata lāxa 'nēxwāla lāxa legwilasēs g'ōkwē, yīxs hāē
 mōgwalilaqē wūdanēgwilasēs g'ōkwē. Wā, laem lālaal lāxa ts'ā-
 wūnx'īdla qō hamēx'silax^{īdleq}. Wā, g'il^{mēsē} ts'lēts'lēx'ēdē
 60 g'ōkulōtasēxs laē Lē^lālāsēs LEX^{semē} lāq.

1 **Digging cinquefoil-roots** (Ts'ōsaxa t!EX^{sosē}).—Hēemxat! ts'lōse-
 laxa t!EX^{sosē} ts'ōyayāxa LEX^{semē}. Wā, lāla 'nal^{nemp!enēda}
 ts'ōyayogwilaēnoxwē ts'ōyayogwilaxa hēk'lūmg'ilil^{ēm} qa ts'ōya-
 yōxa t!EX^{sosē}, yīxs 'wāwilalaē. Wā, lāxaē 'nemp!enk' lāxens
 5 q'lwāq!wax'ts'lānā'yēx yīx ts'ekwagawayanemasa ts'ōyayāxa t!EX^{sō-}
 sasa ts'ōyayāxa LEX^{semē}. Wā, hē^{misa} ts'ōyats'lē lēxa^{ya} yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
 basket that is used for clams is used for cinquefoil-roots; | and the
 other cinquefoil-basket is smaller. It is for the lower roots, || for 10
 these are very long, and they grow under the curly | cinquefoil-roots.
 As soon as the season for digging cinquefoil-roots in the autumn
 arrives, then | the woman who owns a cinquefoil-garden takes her
 cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
 digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
 there, she puts down her baskets | and her digging-stick, and she
 spreads the mat on her back. | She takes her woven cedar-bark belt
 and puts | it around her body over the mat. After | she has done
 so, she sits down on the lower end of the back-protector mat. || Then 20
 she takes her digging-stick and pokes the end into the ground in one
 corner of her | cinquefoil-garden. The point of the digging-stick does
 not go in deep. | Then she pries it up. Then the cinquefoil-roots
 show themselves, and | the woman picks out the short, curly |
 cinquefoil-roots and puts them into the larger || basket which stands 25
 at her right side. She puts down | the smaller basket on the left-hand
 side. After | she has picked out the cinquefoil-roots, she takes her
 digging-stick again and pushes | the end into the ground at the place
 where she dug first, for the small cinquefoil-roots are only four fingers


k'!ësāē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
 la!maōxda dzēgrats!āxa g'āwēq!ānemē ts!ōyats!āxa t!EX"sōsē. Wā,
 lā a!ma'fālēda 'nemsgēmē ts!ōyats!ēs qa's āxts!lālxaxa Laxabālisē
 yīxa g'īlsg'īlstowē t!EX"sōsa. Wā, q!wāxa lāx ēwaabālisasa t!ēmka 10
 t!EX"sōsē. Wā, g'īl'mēsē ts!ōts!eyīnxxa Lāyīnxaxs laēda t!ēk!ila-
 gwadē ts!Edāq āx'ēdxēs denēdzowē k!ēdek^u wūsēgranowa Lē'wa lē-
 'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāelxa'ya Lēwis
 ts!ōyayowaxs laē qās'id qās lā laxēs t!ēk!ilakwe t!ēgūdzōwa.
 Wā, g'īl'mēsē lāgraa laqēxs laē āxemgralisaxēs ts!ēts!oyats!ēlē lael- 15
 xa'ya Lē'wis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.
 Wā, lā āx'ēdxēs dēndzedzowē k!līdek^u wūsēgranowa qa's qek'ī-
 yīndēs lāxa LEBēg'a'fyas lē'wa'yaxs laē wūsēx'its. Wā, g'īl'mēsē
 gwālexs laē k!wadzōdex benba'fyasēs LEBēg'a'yē lē'wa'yaxs laē
 dax'īdxēs ts!oyayowē qa's ts!EX^ubetalisēx āwūnxēlisasēs t!ēk!ila- 20
 kwē t!ēgūdzōwa. Wā, lā k!ēs wūngēg'īlē ōba'fya ts!ōyayo-
 waxs laē k!wēt!ēdeq. Wā, hē'mis la nēl'ēdaatsa t!EX"sōsē. Wā,
 hē'mis la menx'idaatsa ts!ōyēnoxwē ts!Edāqxa t!ēm!emgūxLOWē
 ts!ēts!EX^ustowē t!EX"sōsa qa's lēxts!lāls lāxa 'wālasagawa'yē ts!ō-
 yats!ē lēxāxs hanēsāē lāx hēlk!ōtagawalisas. Wā, hēt!a hanēsa 25
 āmayagawā'yē lēxa'yē gemxagawalisas. Wā, g'īl'mēsē 'wīl'gēl-
 qaxa t!EX"sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX^ubetalisas
 ōba'fys lāxēs g'īlx'dē 'lāpa'ya qaxs ā'maē māldenē 'wālabetalasasa
 t!EX"sōsē lāxens q!wāq!waxts!āna'yēx. Wā, lāla mōdenē 'wāla-

- 30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Nimkish River is that there are many small
 pebbles. Gwa'yē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

- 30 betalasasa lāxabālisē lāxens q!wāq!wax'ts!āna'yēx lāqēxs ēk'aēda
 ēgīsē yīxs k'leāsāē t!āt!ēdzema. Hēem lāg'ilas k'leās lāxabālisē
 Gwānāxs q!ēnemaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē'wa t!ēx"sōsē
 qaxs nāxsaap!aēs t!ēk'ilakwē t!ēgūdō lō' ēgīsē lē'wa klūsē
 35 L!ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!waxēna'yas t!ēx"sōsas lē'wis
 lāxabālisē. Laxen laemx'dē wāldemāxs ēk'!ayaēda t!ēx"sōsasa
 lāxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ōx'
 betalisasēs ts!ōyayowāxs laē 'wī'lōlxa t!ēx"sōsē qaxs k'!ēsāē lāwa-
 gālēda t!ēx"sōsē lē'wa lāxabālisāxs wāx'ēmaē 'nemēs yīxs'ēnēxa
 40 t!ēgwanowē. Wā, la'men gwāl gwāgwēx'sāla lāxēq. Wā, la-
 'mēsēn ēt!ēdēl gwāgwēx'sāla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'!ēs ēaltsilāxs laē k!wēt!qālisaxa ēgīsē lē'wa klūsē L!ēq!a qa
 k'!ēsēs āēlts!ēda lāxabālisē qaxs sāyēnaq qa gīlsgīlstowēsēxs
 laē sex'ālaq lāxa ēgīsē qas lā LEX"ts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lēxa'ya. Wā, hēx'sāem gwēg'ilax wādzegasasēs t!ēk'īlakwē
 t!ēgūdōwa. Wā, al'mēsē gwāl ts!ōsaqēxs laē 'wīl'gīldzowa. Wā,
 gīlnaxwaem k'!iltō'nakūlaxa dzāqwāxs laēda ts!ōyēnoxwē ts!ēdāq
 āx'ēdxēs t!ēx"sōsē qas q!ap!ēsgēm'galisēq. Wā, lā nōx'semtsa
 lēlwa'yē lāq. Wā, lā hēmxat! gwēx'īdxa lāxabālisē qaxs 'nal-
 50 'nēmplēna'ē mōp!ēnxwāsē 'nālāsa ts!ōyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'īlakwē t!ēgūdzowa. Wā, g'il'mēsē 'nax'īdxa gaālāxs laēda 51 t!ēgwadāsa t!EX'sōsē qās'īd qās lā lax MEX'mewēdzasēs t!EX'sōsē lē'wa lāxabālisē qās āx'ēdēxa nēnax'sema'yē lēl'wēsa MEX'mewisē t!EX'sōsa lē'wa lāxabālisē qās memk'ālēxs laē lēp'alīsēlaq. Wā, g'il'mēsē g'wālēxs laē āx'ēdxa t!EX'sōsē qās lēndzodalēs lāq. 55 Wā, laxaē hēemxat! gwēx'īdxa lāxabālisē. Wā, g'il'mēsē g'wālēxs laē bās qās lā nā'nak' lāxēs ts'ewēdzats'ē g'ōkwa. Wā, laem x'īlēlsaxa t!EX'sōsē qa lēmx'wīdēs ēg'isēna'yas. Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'īdaem k'!ENEMg'alīlaxēs t!ēt!ēgwats'lēlē L!āl!ēbata qās lā dālaqēxs laē aēdaaqa lax x'īlēdzasasēs 60 t!EX'sōsē lē'wa lāxabālisē. Wā, g'il'mēsē lāg'aa lāqēxs laē hē g'il q!ap!ēx'itse'wēda t!EX'sōsē qās lēxts'lālēs lāxa L!āl!abatē. Wā, g'il'mēsē 'wīlts'lāxs laē āx'ēd lāxa lēmxwa k'!ēt!ēma qās ts!āk'iyīndālēs lāq. Wā, g'il'mēsē g'wāl ts!āk'iyīndālaqēxs laē āx'ēdxa hēk'lūmg'ilīla'yē dzEXEK' denasaxa 'nāl'nēmdēnas āwā- 65 dze'was lāxēxs q!wāq!wax'ts!āna'yēx. Wā, lā t!ēmāk'iyīndālas lāxa t!ēgwats'lē L!āl!abata. Wā, g'il'mēsē g'wālēxs laē q!ap!ēg'alīsaq qās nax'sēmdēsa lēl'wa'yē lāq. Wā, g'il'mēsē g'wālēxs laē āx'ēdxa denasē qās helox'sēndē dzēdzēxsēndēq qa 'wīs'wūladzowē. Wā, lā k'at!ālīlsaxa 'nēmits!aqē dzEXEK' denasa, wā, lā 70 āx'ēdxa lāxabālisē qās 'nēmaabēndālēq qās lā k'at!ēts lāxa denasē. Wā, g'il'mēsē hēlts!ē'staax'sēxs q!wāq!wax'ts!āna'yēx

73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied: When || this has been done, she
does the same with  the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

73 lāx q'wēdzoyodāq laē qenō'yodeq qas lek!ūt!ēdē yīfēdeq.
Wā, laem ga gwalēgxas laē yīloyāla (*fig.*). Wā, gīl'mēsē
75 gwāla laē hanal hē gwēgilaxa waōkwē. Wā, āl'mēsē gwālexs
laē 'wīla la qēqenō'yālēda lāxabālisē yīxs 'nāl'nemp!enaē g'ēx-
sōgūg'eyōx'sayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēkas
t!ēk'īlakwē. Wā, gīl'mēsē gwālexs laē lex'tslālas lāxa lāxa-
bats!ē L!āL!ēbata. Wā, gīl'mēsē 'wīlts!āxs laaxat! āx'ēdxa k'!ē-
80 t!ēmē qa's ts!āk'iyindēs lāq. Wā, laxaē t!emak'iyintsa denasē lāq.
Wā, gīl'mēsē 'wīla la gwālexs lāaxat! q!ap!ēgalēsaqēxa dzā-
qwxaxa lēlaxabats!ē L!āL!ēbata qa's lepsemdālēsa lēl'wa'yē lāq.
Wā, gīl'mēsē gwālexs laē nā'nak' lāxēs ts!ēwēdzats!ē g'ōkwa.
Wā, gīl'mēsē 'nāx'īdxa gaālāxs laē xwānāl'īda ts!ēwēsdē ts!ēdāqa
85 lē'wis lā'wūnemē qa's wīx'stendēxēs xwāk!ūna lāxa demsx'ē
'wāpa. Wā, lā wēqwxaxelax sālasēs ts!ēwēdzats!ēx'dē g'ōkwa
qa's lā pāxsela lāxes xwāk!ūna. Wā, gīl'mēsē hamelxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē gīl mōxdzema t!ēgwats!ē L!āL!ēbata qa
māg'īdzā'yēs lāxa paxsaxs laē mexedzewēq. Wā, gīl'mēsē 'wīl-
90 xsa laē mōxselaxa lāxabats!ē L!āL!ēbata. Wā, laem mexe-
yīndālas lāxa t!ēgwats!ē L!āL!ēbata. Wā, gīl'mēsē 'wīlxsasēxs
laē mōkūyīndālasēs memwāla lāq. Wā, gīl'mēsē 'wīlxsasēxs laē
āx'ēdxa lēl'wa'yē qa's lepeyīndālēs lāx ōkūyafasēs mā'yē. Wā,
gīl'mēsē gwālexs laē hōgūxs lāxēs yā'yats!ē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hē^εmaō lēnxlā^εya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx^εē g'ōkwa qa^εs ts!ēlwaqēq.¹ . . .

Wā, grīl^εmēsē lāgraa lāx l!ēma^εisāsēs ts!āwūnxelāsē g'ōkwa laē ālaxlā^εnakūlaxēs yā^εyats!ē xwāk!ūna qa^εs k!ēx^εālisēxs laē lāl-tāwēda begwānemē lāxēs yā^εyats!ē xwāk!ūna. Wā, hēx^εida^εmēsē mōltōdxēs māyaxs yīxūlālisāē. Wā, grīl^εmēsē x^εats!āēsēxs laē 100 āem mōgwanōtsa grīlt!a dēnem lāxa lēx^εeq!ēxlaya^εyasēs yā^εyats!ē xwāk!ūna qa^εs lās ōba^εyas lāxa ya^εx^εmotasa yīxwa qa^εs mōx^εbendēsa t!ēsēmē lāq qa q!ēlsbēs. Wā, grīl^εmēsē gwāl hē gwēx^εīdqēxs laē lālēlalasōsēs lēlēlāla qa lās l!ēxwa lāq. yīxs x^εats!āēsāē lāgralits!ēnxas. Wā grīl^εmēsē yīxūlālisēxs laē āl^εem 5 lālēlalasōxs laē ^εwīlōsdēsē menwālās. Wā, laem ālewilā mōgwalilelasasa lāxabats!ē l!āl!ēbāta lē^εwa t!ēgwats!ē, yīxs ^εnal^εuemp!ēnaē hē mōgwābilema lāxabats!ēda hēlk!ōtēwalilasa g'ōkwē. Wā, lā hē mōgwalilema t!ēgwats!ē l!āl!ēbata gēm^εxō-tēwalilasa g'ōkwē, yīxs wūdanēgwilaē. Wā, grīl^εmēsē ^εwīlōsdē- 10 sēxs laē lāx^εwid lāxa lālēlālāq.² . . . Wā, grīl^εmēsē gwālēxs laē āx^εēdxa lāxabats!ē l!āl!ēbata qa^εs mēxēdalēs lāq. yīxs grīl^εmaē q!ēnema lāxabats!āxs laē mōx^εwēdg^εustāla mao^εnakūla hayimbēndēx āwāsgēmasasa k!āgilē. Wā, grīl^εmēsē ^εwilgrāale-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
20 on the stage the || baskets with short roots; and after this has been done, he spreads mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs eat the long cinquefoil-roots. The common people eat the short roots. |

1 **Digging Sea-Milkwort.**¹—When the plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx^ēēdxā lēl^ēwa^ēyē qā^s lēpēyīndālēs lāq qā k^lēsēs laxsāwēda g^ēwēs^ēmisē lāq, qaxs gwaq[!]ēlaaq wūdāla. Wā, laem lēgades lāxapdemil k^lāgil lāxēq. Wā, lā, lēqelēda waōkwās k^lāx^ēdemilasasa lāxabats^lē l^lāl[!]ēbata lāq. Wā, g^līl^ēmēsē g^ēwā-
20 lēxs laē āem neqem^ēg^lēwēqēxs laē āx^ēālilasa t^lēx^ēdemilasasa t^lē- t^lēgwats^lē l^lāl[!]ēbata. Wā, g^līl^ēmēsē g^ēwālēxs laaxat[!] lēpēyīntsa lēl^ēwa^ēyē lāq. Wā, lā q^lūnālaqas k^lēs lāsa ^ēne^ēms^ēgemē lāxabats^lē l^lābat lāxēs la mālaēla lāxa lāxapdemilē k^lāgila. Wā, g^līl^ēmēsē q^lēnē^ēmē g^ōkulōtasēs laē āxēlaxa mōsgemē t^let^lē- g^ēwats^lē l^lāl[!]ēbata qā^s t^lēqūlase^ēwa. Wā, lālē k^lēs hāyāqax
25 ^ēne^ēms^ēgema lāxabats^lē l^lābata qaxs lēx^ēa^ēmaēda g^ēg^ēegāma^ēyē lēlāxap^ēgēxa lāxabālisē. Wā, lālēda bēbegwānem^ēq^lalā^ēmē t^lēx^ēt^laq^ēxa t^lēx^ēsōsē.

1 **Digging Sea-Milkwort**¹ (Ts^lōsaxa hōq[!]walē).—Wā, hē^ēmaaxslaē g^līl q^lwāxēnxa laē ēlāq tēmx^ēalīsē oxtāyasa q^lwāq[!]wūxema laē āx^ēēdēda ts^lēdāqaxēs k^līlakwēxa dzēgrayāxa g^ēwēq[!]ānēmē lē^ēwēs lālaxamāxs laē qā^sēd qā^s lā lāxēs q^lāētse^ēwē q^lwāxatsa
5 hōq[!]walāxa āpseyīnxdē qaxs k^lēāsaē dōgūl q^lwāxaxa q^lwāxēnxē qaxs ā^ēmaē ts^lōēlaq. Wā, lā k^lwāgālis qā^s ts^lēx^ēbetalisēx ōbā^ēyasēs ts^lōēlaxa k^līlakwē. Wā, lā k^lwēt^lēqālisaxa ēg^ēisē. Wā, hē^ēmis lā mēnx^ēidaatsēxa hōq[!]walē qā^s lā ts^lēxts^ēlālas lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹-Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many.

Digging Fern²-Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wā, āx'sāimēsē hē gwēg'ilaxs ts'ōsaē. Wā, g'il'mēsē qōt'le lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'ōtelaxēs hōq'walēats'le lālxama.

Digging Bracken-Root (Sakwāxa sāgūmē).—Hēem āx'ētsō'sa ts'edāqēs LEbēg'a'yē lē'wa'ya lē'wēs denēdzowē wūsēganowa. Wā, hē'mēs'laēs k'ilakwēxs dzēg'ayowaxa g'āweq'lānemē. Wā, lā qās'id qā's lā lāxēs q'lātsewē q'waxatsa sāgūmē, yīxa āem 15 telq'lūts t'lek'a. Wā, g'il'mēsē lāg'aa lāqēxs laē LEbēg'intsēs lē'wa'yē qā's qek'iyindēsēs denēdzowē wūsēganō lāq. Wā, g'il'mēsē gwāla laē k'wadzōdex āpsba'yasēs LEbēg'a'yē lē'wa'ya dālxēs k'ilākwē. Wā, lā q'lūmtbetelsax ōba'yasēs k'ilākwē qā's 'lāp'le-dēxa dzekwa. Wā, g'il'mēsē lāk'endxa sāgūmaxs laē āem hegū- 20 lenē lābelenēx 'wāsgēmasasa L'ōp'lek'asa sāgūmē qaxs ālak'lalāē g'ilsg'ilt'le L'ōp'lek'as. Wā, g'il'mēsē lāg'aa lāxa q'wayōts'laxs laē ālts'endeq qā's q'lēx'widēqēxs lōmaē g'ilt'la. Wā, lā hēx'sāem gwēgilaxs sākwaē. Wā, g'il'mēsē hēlōleqēxs laē āx'ēd lāxa L'ōp'lek'asa ālēwasē qā's qenoyodēs lāqēxs laē gwānaq'ilālakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak' lāxēs g'ōkwē sēk'laqelaxēs k'ilakwē qaxs ālak'lalāē gūnt'ēda sāgūmaxs ōxlaakwaaxs q'leyōlānemaasa laelk'wana'yē.

Digging Fern-Root (Nēsaxa tsak'ōs).—Wā, hēem āx'ētsō'sa 1 ts'edāqēs L'ēnq'lek'linē k'ilakwa lē'wēs 'wālasē lexā'ya. Wā, la ōxlala. Wā, lāla sēk'laqelaxēs k'ilākwē. Wā, lā qās'id qā's

¹ *Pteridium aquilinum*.

² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her | basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
20 bent and has a flat point. Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
25 plucks off the moss; | and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

- lā ālāxa tsāk'osē. Wā, gīl'mēsē q'lāxa āwāwē laē ōxleg'ael'saxēs
5 lexā'yē. Wā, la l'engabōtsēs k'ilāk'wē lāx l'ōp!ek'asa tsāk'osē. Wā, la dālē gēm'xōlts'lānāsēx ōxtā'yasa k'ilāk'wē. Wā, la nēsālē helk'lōtts'lānāsēxs yīx'īnasa tsāk'ōsaxs laē nēx'ēdeq. Wā, la k'wētāxsilāsēs k'ilāk'wē lāq. Wā, gīl'mēsē lāleq laē k'ūlōdex yīx'īnās. Wā, la lex'ts'lōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
10 'mēsē gwēg'ilāxs nēsāē. Wā, āl'mēsē gwālexs laē q'lōt'lē lexelās. Wā, la l'lex'wīd lāxa wīswūletāyasa q'waxē qā's tsāk'iyīndēs lāxa ōkūyā'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'īdxēs tsāgats'lē lexā'yasa qā's lā nā'nakwa.

- Gathering Fern-roots**(Lekwāxa lek'wa'yē).—Hēm q'lūnāla lek'wax'-
15 dem'xa lek'wa'yaxs pālaēda grayōlē lāxa lēlqwālala'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē lē'wa yīyāg'īdzānemasa 'nālāxs grayag'iliselaē. Wā, hē'mis lā lek'waxa lek'wa'yē; wā, hē'mis āx'ē-tsōsa begwānema l'ōk!wayowē hē gwēx'sē l'ōk!wayāxalāqē. Wā, lā hēmīxat! 'wāsgēmē lāxēs hānqwalaēna'yē pāxbaakwa. Wā, lā
20 q'lūnāla mōp!enk'ē 'wāsgemasas lāxēns q'wāq'wax'ts'lana'yēx. Wā, hē'mis daax'usa ts'elāqē lē'wis lexā'yaxs laē qā's'īd qā's lā ālāx hās'lexwa p'lelēs q'wāxatsa lek'wa'yē. Wā, gīl'mēsē q'lāxa q'lēnemē yīx'ēnsa lek'wa'yē q'wāq'ūxegēxa hasdēxwa p'lelēsaxs laē hēx'īdaēm k'wāgelōdeq qā's māpelalēxa p'lelēsē. Wā,
25 gīl'mēsē lag'ila lāxa t'lēsemāxs laē āx'ēdxēs l'ōk!wayowē qā's l'ēnqelālēs lāx āwābā'yasa p'lelēmēsē qā's l'ōk'lūg'īlōdēq. Wā,

¹ *Polypodium glycyrrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the fern-roots, which she throws into her basket.
She continues doing so; and when her basket is full, she carries it
home. Then she puts it down by the side of the fire. 30

Digging Erythronium.—Now I will speak again about the 1
erythronium, how it is dug: for the woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her cedar-bark belt, and she takes a small-meshed flat-
bottomed basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, when the leaves first come out of the ground,
she carries a large horse-clam shell. Then she takes her back-
protecting mat and spreads it over her back, and she takes her
cedar-bark belt and puts it on over the mat, putting it around her 10
waist. Then she takes a large horse-clam shell and her digging-
stick, and she takes her small-meshed flat-bottomed basket and puts
it down on her left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

gíl'mēsē NELElaxs laē bēl'idxa p'elēmsē. Wā, á'mēsē la lek'álaxa 27
lek'wá'yē qá's lē LEX'tslálas lāxēs lexela. Wā, lā hēx'sāem
gwēgilaxa w'ōkwē. Wā, gíl'mēsē qōtlē legwats'lēs lexá'ya laē
k'loqwalaxēs legwats'lē lexá'ya qá's lā ná'makwa lāxēs g'ōkwē. 30
Wā, lā k'logmōhsasēs legwats'lē lexá'ya lāx legwilasēs g'ōkwē.

Digging Erythronium.—Wā, la'mēsēn ēdzaqwal gwāgwēx's- 1
alal lāxa x'aasx'entlaxs laē ts'lōsase'wa yíns hē'maē āx'ētsō'sa
ts'edāqēs ts'lōyayāxa t'EX"-ōsē LE'wis LEBēgrá'yē lē'wa'ya LE'wis
denēdzowē wūsēgranowa. Wā, hē'misa t'lōlt'EX"semē LEq'EXsd
lexá'ya. Wā, lā qā'sida lāx ogwāgilisasa wīwa qaxs lēx'a'maē 5
q'wāxatsa x'aasx'entlē. Wā, gíl'mēsē lā'gaa lāx q'lāyasaxs g'alaē
q'wāq'lūxetōx'widē yīx'inas. wā, lā dālaxa 'wālasē xālaētsōx
met'lānā'yēx. Wā, hē'mis gíl āx'ētsō'sēs LEBēgrá'yē lē'wa'ya qá's
LEBēgrīndēs. Wā, lā āx'ēdxēs denēdzowē wūsēgranowa qá's qenē-
grīndēs lāxēs LEBēgrá'yē lē'wa'ya. Wā, lā wūsēgoyots. Wā, lā 10
āx'ēdxā 'wālasē xālaētsōx met'lānā'yēx LE'wis ts'lōyayowē, laxaē
āx'ēdxēs t'lōlt'EX"semē LEq'EXsd lexá'ya qá's hāng'alīsēs lāxēs
genxōtemālisē. Wā, lāwislē k'lwadzōdex ōbā'yasēs LEBēgrá'yē
lē'wa'ya, wā, lā L'ENxbetālisas ōbā'yasēs ts'lōyayowē qá's k'wēt'lē-
dēq. Wā, hē'mis la xēlpelgrayaatsēsa 'wālasē xalaēs lāxa t'Ek'a. 15
Wā, la menmaqaxa x'aasx'entlē lāxa t'Ek'a qá's lā ts'EXTslálas
lāxēs lexela. Wā, gíl'mēsē wākwa x'aasx'entlāxs laē 'memāl'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.** -In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
prizes it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt'lēs lɛxɛla. Wä, g'il'mēsē qōt'lē x'aasx'ent!aats'läs
t'ōlt!ɛx^usem lɛq!ɛxsd lɛx'a'ya laē k'loqūlaqēxs laē nā'nakwa
20 laxēs g'ōkwē. Wä, g'il'mēsē laēl lāxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlēlās t'ɛx'ilāsēs g'ōkwē qa wūdase'wēs qa k'lēsēs
lēmlemx^usemx'ida qaēs dzēdzoxsema'yas.

1 **Digging Lupine-Roots** (Q'lūnsāxa q'wā'nē).—Wä, hē'maaxs laē g'il
bolēx'wīdēda q'wālmisaxa la q'wāxennē yixs laē g'il nēlēlēsā
dzāxū'nē lāx Dzāwadē, yixs hē'maē pālaenxsā lēlqwālaLa'fayxs
g'ālaē la'mēlēs lāx Dzāwadē; wä, hē'mis g'il āx'ētsōsa ts'lēdāq'a-
5 yasēs ts'lōyayāxa lɛx semē, lɛ'wis lɛx'a'yē, lɛ'wis denēdzowē
k'līdedze'wak^u wūsēganowaxs laē qās'id qa's lā ladzōlisaxa āwā-
dzālisē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wä, g'il'mēsē q'lāxa
ōxtā'yasa q'lūndzanāxs g'ālaē q'wāq'lūxetōx'wida laē g'ig'alīsaxēs
q'lūnyats'lēyē lɛx'a'ya lɛ'wa ts'lōyayowē. Wä, lā āx'ēdxēs wīla-
10 dzowē lēbēg'ē lē'wa'ya qa's lēbēg'indēs. Wä, lā dōqwala qa
sek'lɛx'lax'sīdza'yēsēx ōx'lax'sīdza'yasēs laē qex'eyīntsa wūsēga-
nowē lāqēxs laē wūsēk'lɛxsdālaq. Wä, g'il'mēsē gwālɛxs laē
āx'ēdxēs ts'lōyayowē lɛ'wis q'lūnyats'lēyē lɛx'a'ya qa's k'lūnxelīsēxa
q'lūndzanowaxs laē k'wādzewēx ōba'yasēs lēbēg'a'yē lē'wa'ya.
15 Wä, lā ts'lɛx^ubetalīsas ōba'yasēs ts'lōyayowē lāx āwenxelīsasa
q'lūndzanowē qa's k'wēt'lqālisēq. Wä, g'il'mēsē g'āx lɛx'walisa
q'wā'nāxs laē mēmmaq lāxa l'lēq'a qa's lā lɛx^uts'lālas lāxēs
q'lūnyats'lē lɛx'a'ya. Wä, g'il'mēsē 'wīg'ilqēda lēq'lāxa q'wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt'lēd āx'ēdxēs ts'ōyayowē qa's ts'EX^ubetalisēs ōba'iyas lāxēs
g'īlx-dē gwēx'idaasa. Wā, lāxaē menmaqaxa q'wa'nē qa's lā 20
LEX^uts'lālas lāxēs q'lūnyats'lē lex'a'ya. Wā, āx'sāfmēsē hē gwēg'ilaqē.
Wā, g'īl'mēsē qōt'lē q'lūnyats'lās lex'a'ya laē k'lōqwalaxēs q'lūnyats'lē
lex'a'ya. Wā, lā dāk'ōtēlaxēs ts'ōyayowaxs g'āxaē nā'nakwa.
Wā, lā k'lōx'walilaxēs q'lūnyats'lē lex'a'ya lāxēs k'waēlasē. Wā,
lāla hē lag'alilasēs ts'ōyayowa āpsōtstālilas t'EX'ilāsēs grōkwē. 25
Wā, lā āx'ēdxa lālogūmē qa's gūxts'ōlēsā 'wē'wāp!ēmē lāq qa
negōyoxsdalisēxs laē hāng'alilas lāxēs k'waēlasē. Wā, lā āx'ēdxēs
q'lūnyats'lē lex'a'yē qa's hāng'alilēs lāx mā'k'āgililasa lālogūmē
'wābets'lāla. Wā, lā āx'ēd lāxa q'wa'nē qa's LEX^ustendēs lāx
'wābets'lāwasa lālogūmē. Wā, lā ts'lōts'lox'ūnaq qa lāwā'yēs L'ē- 30
L'EQ'lāk'!ena'iyas. Wā, g'īl'mēsē 'wīlāwa L'ēL'EQ'lāk'!ena'iyasēxs laē
q'lūnsq'was'īdxa q'wa'nē L'ē'wis lā'wūnemē lō'mēs sāsemē. Wā,
ā'l'mēsē gwālexs laē pō'hida. Wā, g'īl'mēsē gagāla gwāl q'lūns-
q'wasaxa q'wa'nāxs laē k'ēdēlx'īda hē gwēx'sa wūnālxs laē
gwāl nāqaxa nenq'lēma. Wā, g'īl'mēsē gwāl q'lūnsq'wasaxa q'wa- 35
'nāxs laē grēxaxēs ānēx'sā'yē. Wā, g'īl'mēsē lōmax'īd q'lēk'!esēda
ts'lēlāqē lō'mēs lā'wūnemaxa q'wa'nāxs laē ālax'īd la wūnāla
la gūn-gūnt'lēs gēgēyagesē la k'lēas gwēx'īdaas dēx'āla. Wā,
lāxaē lēleng'it'īdē ōk'wina'iyas. Wā, lāxaē ālak'lāla la bēq'lū-
lēla. Wā, hē'mis la ā'em la kūleng'alilats lāxēs grēg'āēlasē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^ēdē. Wā, g'il^ēmēsē ts!EX^ēidEX^ē laē ēs^ēEk' la bēbegwanema laē g'wāl wūnāla. Wā, laem g'wāl lāxēq.

1 **Digging Carrots** (Ts!ōsāxa xetēm').—Wā, hē^ēmis āx^ēētsōsa ts!ēdāqē lē^ēwis l!ēm^ēq!ēk'!ēnē ts!ōyayowa. Wā, hē^ēmisēs lēbēg'a^ēyē lē^ēwa^ēya lē^ēwis denēdzowē wūsēgranowa. Wā, lā qūsēlla lāxa āwīnak!wa qaxs hē^ēmaē q'lūnāla q!wāxatsa xetxet!ēda k'!ēdek!wa
5 lāxa ēwaēlba^ēyē. Wā, g'il^ēmēsē lāg'na lāx q!āyasasa xetxet!a q!wāxa āpseyinx'dē qaxs ā^ēmaēda ts!ēdāqē hēem lāgilexs q!l!ēlaaqēxs q!lēmemaē lāq qaxs k'!ēs^ēmaē q!wāx^ēida. Wā, lā āx^ēēdxēs lēbēg'a^ēyē lē^ēwa^ēya qā^ēs lēbēg'indēs. Wā, lā āx^ēēdxēs denēdzowē wūsēgranowa qā^ēs qenēg'indēs lāqēxs laē wūsēg'oyōdes. Wā, la^ēmō
10 qāqak'ēnax lēbēg'a^ēyas lē^ēwa^ēya. Wā, lā āx^ēēdxēs ts!ōyayowē qā^ēs k!wagaalē. Wā, laem hā^ēnē xetxet!aatslās l!ābat lāx neqemalaās. Wā, lā l!ōk'lūg'ilōdxa k'!ēt!ēmō yīsēs l!ēm^ēq!ēk'!īnē ts!ōyayō qā nelelē^ēs qā nāxwēs nē^ēēdēda l!ōp!ēk'ē. Wā, lā mēmmaqaxa xetxet!a qā^ēs ts!ēxts!ālēs lāxa l!ābatē. Wā,
15 g'il^ēmēsē w'il^ēg'ilqēda ōgūq!ēmasē l!ōp!ēk'sa q!wasq'lūxelāxs laē ēt!ēd dāx^ēidxēs ts!ōyayowē yīxs lēqelaēda waōkwē ts!ēdaqas l!ōk'lūgelayoxa xetxet!a lāq. Wā, laxaē āem negēl^ēte^ēwēxēs g'ilx'dē gwēx^ēidaasa. Wā, g'il^ēmēsē qōt!ē xet!asās l!ābataxs laē ōxLEX^ēidēq. Wā, la q'lūnāla sek'lāgelaxēs l!ōk!wayāxa xetxet!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21 of the fire. |




Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1 man) gives it to his wife. | In the morning, when day comes, the woman arises and | eats before she goes out. After she has finished eating, | she takes her back-protector and her cedar-bark belt || and 5 her new basket for lily-bulbs and also the | digging-stick for lily-bulbs. She goes to the flat on the beach, for | there the lily grows and there is soft sand. When | she reaches the place where there are many lily-blossoms, she | puts down her new basket for lily-bulbs and her digging-stick for || lily-bulbs, and she puts the mat on her back. 10 She puts on the | cedar-bark belt, which she ties around her waist. After doing so, | she sits down on the lower end of the back-protector, for | the end of it reaches as far as her heels. She puts down her | new basket for lily-bulbs in front of her. She takes her || flat-edged 15 digging-stick and pushes the point into the sand on one side of the lily-plant; and when the point is half way in, she | pulls out her digging-stick and pushes it into the sand again on one side of the plant, | in this way:  and she pulls it out and pushes it again into the sand | at  the upper side, in this way.² She pulls

Wä, lä nāⁿnakwa lāxes gōkwē. Wä, grī^mmēsē laē^l laxēs gōkwaxs 20 laē ōxlēg^aalilaq lāxa magⁱnwalisasa leg^wilasēs gōkwē.

Digging Lily-Bulbs.¹—Wä, grī^mmēsē gwālexs laē ts^lās lāxēs genēmē. 1 Wä, grī^mmēsē ⁿnāxⁱidxa gaālāxs laē lax^wwidēda ts^ledāqē qa^s hēyāselāxs k^lēs^mmaē la qā^sida. Wä, grī^mmēsē gwāl hēyāselāxs laē āx^eēdxēs le^bēg^ayē lē^wayā le^wis denēdzowē wūsēgranowa le^wēs altsemē x^ogwats^lē dentsem l^lābata: wä, hēmislēs ts^lō- 5 yayāxa x^okūmē. Wä, lä qā^sid qa^s lä lāxa āwadzālīsē qaxs hē^mmaē ēx^q l^wwaxatsa x^okūmē lōxs telgwēsāē. Wä, grī^mmēsē lāgrāa lāxa q^lēnemē gōgūlete^wēsa x^okūmaxs laē hēxⁱidaem grī^alisaxēs altsemē x^ogwats^lē l^lābata le^wis ts^lōyayāxa x^okūmē. Wä, lä le^bēgⁱntsēs lē^wayē qa^s qekⁱyīndēsēs denē- 10 dzowē wūsēgranowē lāq qa^s wūsēg^oyōdēs. Wä, grī^mmēsē gwālexs laē kl^wadzōdex benba^yasēs le^bēg^ayē lē^wayā qaxs sek^lexlaxⁱ-sīdzō^mmax ōxlaxⁱsidzā^yas gōg^egūyās. Wä, lä hāng^alisaxēs altsemē x^ogwats^lē l^lābat lāxēs neqemālisē. Wä, lä dāxⁱdxēs pexba ts^lōyayowa. Wä, l^lenxbetents pexba^yas lāx āpsānōl^lexlā- 15 ^yasa x^ogwanowē qa neqō^yowēs tsēgwayoba^yas. Wä, lä k^lēqūlisaxēs ts^lōyayowē qa^s ēt^lē^lē l^lenxbetalisas lāx āpsānōl^lexlā^yas g^a gwālēg^a (*fig.*). Wä, lāxaē k^lēqūlisax qa^s ēt^lē^lē l^lenxbetalisas lāxa āpsānōl^lexlā^yas g^a gwālēg^a.² Wä, lä k^lēqūlisax

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-  The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry: | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out, || She takes the one that was spread over the  bulbs and spreads it out close to | the one on which she  poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ētlēdē L!enxbetalisas laxa la lelgewats L!enqa'yasēxs laē k!wē-
t!eqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālaga (fig.). Hēem
x'ōgwanowēda nēxtslowē ts!ōltsem tōpāla. Wā, ā'misē hēx'ēidaem
wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k!ūlpōdēxa x'ō-
kūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sā'mēsē hē gwēg'ilaxs
ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs
yūdux'ēdenāē lāxēxs q!wāq!wax'ts!āna'yēx yix 'wādzobaasas tsē-
gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ōgwa-
ts!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yixs ēg'īdzālaēda
- 30 'nāla qa's lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs
x'ōgwats!ē L!ābata qa's lā gūgedzōts lāxa LEBēsē lē'wa'yā. Wā,
xwēlaqa'mēsē la ts!ōs'ēda. qaxs lē'maalal x'elēsēs la gūgedzōyoxa
LEBēsē lē'wa'yā. Wā, g'il'emxaāwisē qōt!ē x'ōgwats!ās L!ābatāxs
laē ētlēd gūgedzōts lāxa LEBēsē lē'wa'yā. Wā, g'il'mēsē la dzā-
- 35 qwaxs yixs ēg'īdzālaēda dzāqwa, wā ā'mēsē la āx'ēdxa ōgū'la'maxat!
lē'wa'yā lāxēs g'ōkwē qa's lā LEPsemlisas lāxēs x'ōgwānemē
x'ōkūma qa k'lēsēs xwēlaqa klūnx'ēd lāxa gōsaxelaxa ganulō. Wā,
g'il'mēsē 'nāx'ēdxa gaālāxs laē ētlēdēda ts!ēdāqē lāxēs x'ōgwasaxa
x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'yā qa's LEP!ālisēq. Wā,
- 40 laxaē āx'ēd LEPEyālisaxa x'ōgwānemas x'ōkūma qa's LEPENxelisēs
lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'yā. (fig.).
Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lēmō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
flat cover on the box for lily-bulbs." When it is a fine morning, |

ʼnakūla. Wā, grilʼmēsē gwālexs laē ʼtʼl̥d xʼōxʼwīdxa xʼōkūmē. Wā, 43
grilnaɣwaʼmēsē qōtʼl̥da xʼōgwatsl̥s l̥l̥batexs laē gūgedzōts l̥āxa
l̥ēwaʼyē. Wā, grilnaɣwaʼmēsē dzāqwaɣs laē āxʼēdxa l̥ēl̥waʼyē 45
l̥āxs grōkwē qaʼs l̥ā l̥eɣeɣnts l̥āxs xōgwānemē xʼōkūma. Wā,
grilʼmēsē qʼl̥eyōlexs laē gwāla. Wā, grilʼmēsē yakʼl̥el̥xelaɣa dzā-
qwaɣs laē āxʼēdxa ts̥l̥āts!aʼxʼsemē qaʼs l̥ā sōsɣeml̥sas l̥āq. Wā,
laem mōts!aqē l̥l̥l̥amas. Wā, l̥ā kʼākʼedetoisa mals!aqē wīswūl
kʼēkʼatēwē l̥āq. Wā, āʼmēsē la pāqemkʼ!enaɣa ts̥l̥āts!aʼxʼsemē 50
l̥āq qa āmxēs qō yogūxʼēdl̥ō. Wā, grilʼmēsē ʼgʼr̥dzol̥da ʼnāl̥āxa
gaāl̥āxs laē sēwayōdex sāl̥ās ts̥l̥āts!aʼxʼsema qaʼs gwēl̥dzōl̥da
xʼōkūmē l̥āxa l̥ēl̥waʼyē. Wā, grilʼem aēgʼisa ʼnāla laē hāyāqax
qʼl̥el̥!exsē ʼnāl̥āsa xʼil̥āxa xʼōkūmē l̥āxa l̥l̥sela. Wā, laʼmen
yāwasʼīd gwāl gwāgwēxʼsāla l̥āxa ts̥l̥edāqaxs hāē.¹ . . . 55

Wā,² grilʼmēsē gwāl̥da ts̥l̥edāqē wel̥xsemdxēs xʼōgwatsl̥ē xetsema
laē hēxʼīdaem la ʼxl̥l̥āxa xetsemē qaʼs l̥ā l̥āx xʼīldzasasēs
xʼōkūmē. Wā, l̥ā kʼl̥ātsl̥ōtsēs xʼōkūmē l̥āxa xetsemē. Wā, gril-
ʼmēsē qōtʼl̥axs laē āxʼēd l̥āx yisxʼenasā xʼōkūmē. Wā, la ʼnēkʼēda
waōkwē bākʼl̥ūm xʼōgwanō, qaʼs ts̥l̥ākʼiyīndēs. Wā, l̥āxāē ʼnēkʼēda 60
waōkwē bākʼl̥ūm tʼl̥ākʼeyīndēs l̥āxa xʼōkūm. Wā, grilʼmēsē gwālexs
laē pāqemts. Wā, l̥āxāē ʼnēkʼēda waōkwē bākʼl̥ūm yikūyīndēs
yikūyāʼyē l̥āxa xʼōgwatsl̥ē xetsema. Wā, grilʼmēsē ʼkʼna gaāl̥āxs
laē hēxʼīlaem la mōxsasēs xʼixʼogw:tsl̥ē xēxetsem l̥āxs xʼogū-

¹ Continued on p. 60.² Continued from p. 51, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 *le^hlats^lē xwāk^lūma. Wā, gril^hmēsē^h wilsaxs laē ālēx^hūlēsa. Wā, la^hmē nā^hnakwa qā^hs lā lāxēs ts^lāwūnxelasē grōx^hdemsa.*

Wā, gril^hmēsē lā^hgaa lāxēs grōkwaxs laē hēx^hidaem mōltōdexs yixūlalisaxs laē lā^hgā^hlisa. Wā, lā hē mō^hgwalilēlasa xēxetsema wūdanē^hgwilasēs grōkwē qaxs x^helyakāēda x^hōkūmaxs ts^lats^lelqwā-
70 laēs mēxēlasa x^hixō^hgwatslē xēxetsema. Wā, hē^hmis lā^hgā^hlas hē mō^hgwalēlema wūdanē^hgwilasa grōkwē. Wā, laem lā^hlaal lā^hxa ts^lāwūnxē qō ts^lēts^lēx^hidlē grōkulōtasa x^hō^hgwadāsa x^hōkūmē.

1 **Picking Elderberries** (Ts^lēx^hāxa ts^lēx^hīna).—Wā, laem^hlas q^hlāle-
lax grō^hgrilasasa lexōlāxa ō^hgūqāla laelxa^hya. Wā, hē^hmis lexē-
lāsa ts^lēx^hāxa ts^lēx^hīnēda t^lōlt^loxsemē lexā^hya.¹ . . . Wā,²
gril^hmēsē ō^hgrīdzālaxa gaālāxs laē hēx^hida^hma ts^lēdāq āx^hēdxēs
5 ga^hlayowē lē^hwēs dēndzedzōwē wūsē^hganowa lē^hwēs t^lōlt^loxsemē
wā^hlas lexā^hya. Wā, lā ō^hxlālaqēxs laē lā^hxa ts^lēnadāxa ts^lēx^hīna,
yixs lēx^ha^hmaē ts^lēnadēda ō^hgwāga^hyasa wīwa. Wā, hē^hmis lā^hlaasa
ts^lō^hnēnoxwē ts^lēdāqa. Wā, gril^hmēsē lā^hgaa lā^hxa ts^lēx^hmedzexe-
kwalāxs laē hānem^hgaelselaxēs laelxela qaxs q^hlūnālāē maltsema
10 lōxs yūdux^hsemaē ts^lēnats^llē laelxa^hya. Wā, lā āx^hēdxēs wūsē^hga-
nowē qā^hs wūsē^hgrōyodēs. Wā, gril^hmēsē grō^hwālexs laē āx^hēdxēs
āmayaga^hyasēs ts^lēnats^llē lexā^hya qā^hs nā^hnayagemēs. Wā, hēt^hla
gril^h ts^lēx^hitsō^hsēda banaabā^hyas. Wā, gril^hmēsē qōt^lē nā^hnayage-

¹ Continued on p. 155, line 1.² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time on her back, and she goes to and fro, carrying them down the river.

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one," | and "front-basket" is the name of the smallest one. In the morning, when it is clear, the woman puts her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts'ēx'inaxs laē gūqāsasēs ts'ēnānemē lāxa 'wālasē lexā'ya. Wā, gril'mēsē 'wilg'ēlexlōwa banaabā'yasa ts'ēx'mesaxa ts'ēx'inās, 15 laē āx'ēdxēs gūlayowē qa's gūlaxelēs lāxa ēk'lāla ts'ēnxlawēsa ts'ēx'mesē. Wā, hē'mis la ts'ēnatsēx. Wā, gril'ēmxaāwisē qōt'lē nānayagemasēxs laē gūqāsasēs ts'ēnānemē lāxa 'wālasē ts'ēn:ts'lēs lexā'ya. Wā, āx'ūsā'mēsē hē gwēgrilasēs gūlayowē la galāxelās lāxa ēk'lāla ts'ēnxlawēsa ts'ēx'mesē. Wā, gril'mēsē 'nāxwa la 20 qōqūt'lē ts'ēts'ēnats'lās laelxa'ya, laē t'ēmāk'ēyindālaq qaxs 'nāxwa'maē l'lēl'āk'emāla. Wā, gril'mēsē gwāla laē 'nāl'nem:gememqaxs laē ōxlālaqēxs laē ōxlātō-elaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek'lūlē).—Wā, laemlās 'nāxwa 1 q'lālelax gwēgrilasasa lexēlāxa lexā'yē. Wā, la wilxsd t'lōlt'lōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nemsgemē: wā, lā hēlēda 'nemsgemē: wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hē'em lēgemsa 'wālēga'yasa lexelāsa ts'ēdāqē nāg'ē. 5 Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyaga'yas. Wā, gril'mēsē ēgrīdzālaxa gaālāxs laē k'wāk'lūsōdalēda ts'ēdāqaxēs negwats'ēlē laelxa'yē. Wā āx'ēdxēs wūsēga-nowē, qa's grīts'lōdēs lāxēs laelxa'yē. Wā, lā āx'ēdxa yāsekwasōx 'mēlxlōx qa's malēx'widēq. Wā, gril'mēsē 'wī'welx'sexs laē āxdzōx' 10 ts'lāndes lāxēs hēlk'ōts'lāna'yē. Wā, dzāk'ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na⁵yē. Wā, g'il⁵mēsē la hamelgedze⁵wē lāx e⁵eyasāsēxs laē dze-
dzeke⁵ents lāxēs gōgūma⁵yē. Wā, laem wākwēda yāsekwē lāx
gōgūma⁵yas, qa k⁵lēsēs lāx⁵sāwē q⁵lek⁵elāsa lēs⁵lena lāq. Wā,
15 hēem lēgades k⁵wāk⁵lūxūmakwasa yāsekwē.

Wā, g'il⁵mēsē gwālexs laē āx⁵ēdxēs nekūmlē dentsem letenla
qa⁵s letem⁵dēs. Wā, lā ōxlāg⁵intsēs nēnegwats⁵lē laelxa⁵ya. Wā,
lā dāg⁵ilx⁵lālaxēs sēwayowē qa⁵s lā lent⁵lēs lāx hanēdzasasēs
negwats⁵lēlē xwāxwagūma. Wā, lā wīx⁵stendeq qa⁵s lā laxseq.
20 Wā, laem k⁵waxlaqēxs laē hāngaalexsa⁵xēs laelxa⁵yē. Wā, lā
sēx⁵wid qa⁵s lā lāxa negwādē lāxa ēmak⁵āla qaxs lēx⁵amaē ēx⁵
q⁵wāxatsa letem⁵x⁵dē. Wā, g'il⁵mēsē lāgraaxs laē mōgwanōdxēs
xwāxwagūmē. Wā, lā ōxlāg⁵intsēs laelxa⁵yaxs laē ālē⁵sta lāxēs
negwaslaxa nek⁵lūlē. Wā, g'il⁵mēsē lenxendxa q⁵lēq⁵axlālāxa
25 nek⁵lūtaxs laē ōxleg⁵a⁵saxēs laelxa⁵yē. Wā, lā āx⁵ēdxēs wūsēga-
nowē qa⁵s wūsēx⁵idēs. Wā, g'il⁵mēsē gwālexs laē āx⁵ēdxēs nāna-
agemēxa āmāyaga⁵yas lexelās qa⁵s tēk⁵lūpelēq. Wā, lā hēl⁵lālax
hanx⁵hatslēna⁵yasa maltsemē laelxa⁵ya qa ālak⁵lālēs t⁵let⁵laxesa.
Wā, lā k⁵lūplādxā nek⁵lūlē qa⁵s lā k⁵lūlpts⁵lālas laxēs nānaagemē.
30 Wā, g'il⁵mēsē qōtlaxs laē gūqāsas lāxēs nāgē⁵xa ēwālēga⁵yas
negwats⁵lās lex⁵a⁵ya. Wā, lā hanāl k⁵lūlpts⁵lāxēs nānaagemē. Wā,
g'il⁵ma⁵xwa⁵mēsē qōtlaxs laē gūqeyints lāxēs nāga⁵yē. Wā, g'il-
ē⁵mēsē la lāk⁵emālaxs laē ēt⁵lēd gūxts⁵lāxēs hēlomāgemē. Wā,

basket; and | when that is also full and the berries are heaped high. she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

gril^hemxaāwisē qōt!axs lāxēs laēna^hyaxat! L!āk'emāla, wā, lāxas k!ūlpts!ōdxēs nānaagemē. Wā, gril^hemxaāwisē L!āk'emālaxs laē 35 hāng'aelsaqēxs laē L!ex^hwīdxa ēk'ē q!waxē q!ēnema. Wā, lā q!axstents lāx āwē'stās āwāxsta^hyasēs nēnegwats!ē. Wā, gril^hmēsē 'wīlala q!wāxtaakwa yūdu^hxsemē nēnex^hts!āla laelxa^hya laē gwāgūnaxbax^hīdxa ōba^hya^hsa t!āk'emā^hyē q!wāxa, yīxs laē gwāl t!emāk'eyintsa nālamē densen denema lāq. Wā, gril^hmēsē 'wīla 40 la t!emāk'eyaakūxs laē ōxlāg'entsa negwats!ē nāg'ē qa's lā ōxle-gaalexsas lāxēs yā'yats!ē xwāxwagūma. Wā, lā xwēlaxsaga qa's lā ōxlāg'entsa helomagemē negwats!ā. Wā, lā tek!ūpelaxēs nanaagemē negwats!āxs grāxaē tētekwaselaxa maltsemāxs grāxaē lālt!āla qa's hānāg'eyōdēs lāx āgriwa^hyasēs yā'yats!ē. Wā, gril- 45 'mēsē gwālexs laē lāxs lāxēs yā'yats!ē. Wā, lā grāxē sēx^hwīda qa's grāxē nā'nakwa lāxēs grōkwē. Wā, gril^hmēsē lāgrālis lāx L!emā'isasēs grōkwaxs laē hēx^hīdaem ōxleg'ilexsaxa 'wālēgeyas lexelāsxa nāg'a^hyē qa's lā ōxlosdēselaq qa's lā ōxlaēlelaq lāxēs grōkwē. Wā, lā ōxleg'alīlas lāxa k'lē^hsē nexwāla lāx legwīlas. 50 Wā, lā ētentslē^hs lāxa maltsemē negwats!ē laelxa^hya, lāxaē tēte-kwaselqēxs grāxaē lāsdēsela lāxēs gwālaasqēxs grāxaē lālt!ālas lāxēs negwasdē lāxa mek'āla. Wā, lāxaē hānemgrālis.

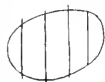
¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

- 1 **Picking Currants**¹ (*q'lēšēna*).—The same baskets | are used by the
women to pick currants as are used when picking salal-berries, | and
there are three of them. When the woman sees that the weather
is fine in the morning, she | takes her baskets and her cedar-bark
5 belt || and her cedar-bark hat, and puts the baskets on her back. |
Then she puts on her cedar-bark hat and goes out to the place where |
the currant bushes grow. As soon as she gets there, she puts down |
her currant-picking baskets. She takes her cedar-bark | belt and puts it
10 around her waist. After doing so, she takes || her front-basket, hangs it
in front of her chest, hung from a strap around her neck. | She pinches
off the stems of the currants, and | breaks them off and throws them
into her front-basket. When it is | full, she pours it into the swallow-
ing-basket. Then she goes on pinching off | more currants at the lower
ends of the stems. She pinches them off and throws them into the ||
15 front-basket for currant-picking; and when it is full, she goes back and |
pours them on top of those which she poured in first. When they are
level with the top of the basket, | she stops pouring them into the swal-
lowing-basket. She does the same as she did before with the medium
sized basket; | and when it is also level with the top, she stops pour-
ing them in, | and she also fills her front basket; and when this is
20 full, || she gets skunk-cabbage leaves, which she puts as a covering
over the three currant-baskets. When they are all covered with |

- 1 **Picking Currants**¹ (*Q'lesāxa q'lēšēna*).—Wā, hēemixat! q'lēdzatslēsa ts!edāqaxa q'lēšēnēs hexelāxs lāx'dē nekwaxa nek'lūla yūdux^usemē laelxa^ʔya. Wā, g'il'mēsē ēk'!edzālaxa gaālāxs laē hē-x'ida^ʔina ts!edāqē āx'ēdxēs laelxa^ʔyē lē^ʔwis dendzedzowē wūsē-
5 granōwa lē^ʔwis dentsemē letemla. Wā, lā ōxlālxēs laelxa^ʔyaxs laē letemtsēs dentsemē letemlaxs laē qās'id qā^ʔs lā lāx q'wāxasasa q'lēsmēsēs. Wā, g'il'mēsē lāg'aa lāqēxs laē hāng'aelxaxēs q'lēq'lēdzatslē laelxa^ʔya. Wā, lā āx'ēdxēs dendzedzowē wūsēgranōwa qā^ʔs wūsēg'oyōdēs. Wā, g'il'mēsē gwālexs laē āx'ēd-
10 xēs nanaagemē lexā^ʔya qā^ʔs tēk'lūpelqēxs laē qenxālx aōxlaasas qā^ʔs lā ēp!exlax ōxlā^ʔyas yīsx'enasa q'lēšēna qā^ʔs ēpāliqēxs laē ēpts'lālas lāxēs q'lēdzatslē nānaagem lexā^ʔya. Wā, g'il'mēsē qōt-laxs laē gūxts'lōts lāxēs nāg'rē. Wā, lā xwēlaqa ēp!exlax^ʔidex ōxlā^ʔyasa yīsx'enasa q'lēšēna qā^ʔs ēpāliqēxs laē ēpts'lālas lāxaaxēs
15 q'lēdzatslē nanaagem lexā^ʔya. Wā, g'il'mēsē qōt-laxs laaxat gūqeyīnts lāxēs g'ilx'dē gūxts'lōyā. Wā, g'il'mēsē ēnemāk'eyaxs laē gwāl gūqeyīndālxaxa nēg'ā'yē. Wā, lā hēemixat! gwēx'ēdxa hēlomāgēmē. Wā, g'il'emixaūwisē ēnemāk'eyaxs laē gwāl gūqeyīndālaq. Wā, lāxaē qāqūt'laaxēs nanaagem lexā^ʔya. Wā, g'il'mēsē qōt-laxs laē
20 nāp'lēd lāxa k'lek'!ōk'!wa qā^ʔs ts!ak'eyīndālēs lāx ōkūya^ʔyasa q'lēq'lēdzatslē yūdux^usem laelxa^ʔya. Wā, g'il'mēsē ēnāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
current-| baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |



Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

ts'ak'eyaax^usa k'!ek'!aōk'!waxs laē L'EX^uwidxa naenqela gwādemsa 22
qa's lā L'ENqemsūlasa maēmots!aqē lāx āwāxsta^yasa q'!ēq'!ēdzats'!ē
laelxa^ya. Wā, laēm ēk'!adzēndālasa ts'!ēts'!ak'ema^yē k'!ek'!aō-
k'!wa. Wā, lā g'a gwālas laē gwāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25
q'!ēq'!ēdzats'!ē laelxa^ya. Wā, g'il'mēsē la wāx'em la qōx^uwitsa q'!ē-
q'!ēdzats'!ē laelxa^ya qaxs k'!ēāsaē la gwēx^uidaas la lawāyē ts'!ē-
ts'!ak'eya^yas k'!ek'!aōk'!wa qāēda la lālayōsēda lā L'ENqemx^usāla
naenqela gwādemesa. Wā, lā hēm g'il'ōxLEX^uitsō'sēda q'!ēdzats'!ē
nāg'ē lexā^ya, qa's g'āxē ōxlōlt'lalaq qa's lā ōxlaēlelaq lāxēs 30
g'ōkwē, qa's lā ōxLEg'alilaq lāx wūdanēgwīlasēs g'ōkwē. Wā, lā
xwēlaxsag'a qa's lāxat! ōxLEX^uidxa hēlōmagēmē q'!ēdzats'!ē
lexā^ya, qa's g'āxēxat! ōxlōlt'lalaq, qa's lā ōxlaēlelaq lāxēs
g'ōkwē, qa's lā ōxLEg'alilas lāx lā hānēlatsēs nāg'a^yē. Wā, lā
xwēlaxsag'a, qa's lā ōxLEX^uidxa nanaagemē q'!ēdzats'lā, qa's g'āxē 35
ōxlōlt'lalaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, la ōxLEg'alilaq
lāx hāx'hānēlasasēs g'ilx'dē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il'mēsē gwālamasqēxs laē hēx^ui- 1
daēm xwānal'ida, qa's lālag'il k'!elāl lāxa k'!elādaxa gwādemē, qō
'nāx^uidelxa gāila . . . Wā, g'il'mēsē 'nāx^uidxa gāilāxs laē
gag'uštā, qaxs xāl'EX^uidē gaaxstālx^uida. Wā, g'il'mēsē gwālexs
laē dāx^uidxēs maltsemē k'!ēk'!elats'!ē laelxa^ya LE^uwis sēwayowē; 5
wā, hē'misēs k'!wayē lē'wa^ya; LE^uwis dentsemē letemla, LE^uwis

¹ Continued from p. 140, line 15.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēganowa. Wā, lā ʷwʷl̥enkūlaqēxs laē lentslēs lāxa
 L!emaʷisē lāx hānēdzasasēs kʷl̥et!aatslāxa gʷādemē xwāxwagūma.
 Wā, lā lāxs lāqēxs laē kʷl̥waxl̥endqēxs laē sēxʷida, qaʷs lā lāxēs
 10 kʷl̥elādāxa gʷādemē lāxa ʷmekʷāla qaxs hēmenālāʷmaē hēladxa
 kʷl̥ēkʷl̥eldemsaxa gʷādemē. Wā, hēʷmis lalaasa tsʷelādāqēxs kʷl̥el-
 demsaxa gʷādemē. Wā, gʷilʷmēsē lāgʷaa lāqēxs laē qʷl̥eldzanōdxēs
 kʷl̥et!aatslāxa gʷādemē xwāxwagūma. Wā, lā dāxʷidxēs wūsē-
 ganowē qaʷs qenōyōdēs lāxēs qenasē lāx ōkūyāʷyasēs nexʷūnaʷyē.
 15 Wā, gʷilʷmēsē gʷālexs laē dāxʷidxēs maltsemē kʷl̥ēkʷl̥elatsʷl̥ē
 laelxaʷya qaʷs hāntsʷōdēsēs hēlomagemē kʷl̥elatsʷl̥ē lexā lāxa
 ʷwālasē nāgʷē kʷl̥elatsʷl̥ē lexāʷya. Wā, lā ōxlexʷidqēxs laē qexʷi-
 walaxa qʷl̥ēyowē. Wā, lā letemtsēs kʷl̥elemlaxa gʷādemē
 letemla. Wā, gʷilʷmēsē gʷālexs laē lāltā lāxēs kʷl̥et!aatsʷl̥ē
 20 xwāxwagūma, qaʷs lā lālaqa lāxa qʷl̥waxōlkwāla, qaxs hēmenālā-
 ʷmaē lēnokūlē lāsalaasa kʷl̥eldemsaxa gʷādemē. Wā, gʷilʷmēsē
 lāgʷaa lāxa gʷādemdzexekūlāxs, laē hāngaelsaxēs kʷl̥ēkʷl̥elatsʷl̥ē
 laelxaʷya. Wā, lā axʷwultsʷōdxa hēlomagemē lexāʷya, qaʷs
 tēkl̥ūbōdēsēxs laē qāsʷida qaʷs lā lāxēs lā dōgʷl̥ qʷl̥extl̥ālaxa gʷā-
 25 demē. Wā, lā lāxl̥elsaqēxs laē gʷelēxʷwīdeq, qaʷs lā gʷelēxʷtsʷl̥ōts
 lāxēs kʷl̥elatsʷl̥ē hēlomagemē lexāʷya. Wā, hēʷmis lā kʷl̥elātsēxa
 gʷādemē. Wā, gʷilʷmēsē gʷāl tēxtsʷl̥ēda gʷādemaxs laē leqel-
 gēsēs hēlkʷl̥ōtsʷl̥ānaʷyē lāxa gʷādemēsē. Wā, gʷilʷmēsē ʷwʷl̥axaltsʷl̥ā-
 wa gʷādemē lāxa kʷl̥elatsʷl̥ē hēlomagemē lexāʷya laē mexʷēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front- | baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now ² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qas lā lēx^ēwid lāxa ōgū^ēlamaxat! 30
q^lēxlāla gwādemē. Wā, lā āemxaāwisē naqemgiltowēxs
g^lil^ēdē gwēgilasa. Wā, g^lil^ēmēsē qōt^lē hēlomagemasēxs laē
gūqōsasēs k^lēlānemē gwādem lāxēs ^ēwālasē nāg^ē k^lēlats^lē
lexa^ēya. Wā, lāxāē ēt^lēd āem naqemgiltowēxs g^lālē gwēgilasaxs
laē ēt^lēd k^lēlts^lōdxēs hēlomagemē k^lēlats^lē lexa^ēya. Wā, g^lil- 35
^ēmēsē ^ēnāxwa qōqūt^lē ^ēwālasē nāg^ē lexās ^lē^ēwa hēlomagemaxs
laē āx^ēd lāxa k^lik^lāōk^lwa qas ^lēpeyindēs lāxēs māltsēmē gwē-
gwadats^lē laelxa^ēya. Wā, lā t^lēmāk^ēeyindeq. Wā, g^lil^ēmēsē
gwālexs laē ōxlāg^lintsa ^ēwālasagawa^ēyē gwadats^lā. Wā, lāla
tēk^lūpelaxa āmāyagawa^ēyē gwādatst^lē lexa^ēyaxs g^lāxāē nā^ēnakwa. 40

Picking Salmon-Berries (Hāmsāxa q^lēmdzekwē).—Wā, hē^ēmaaxs 1
laē ^llō^lēp^lēn^ēxa q^lēmdzekwē; wā, g^lil^ēmēsē q^lēmdzekwēlaēxs^ldēda
begwānemaxa q^lē^lzekwē, yixs hēlaē. Wā, lā hēlaxa q^lēyōkwē
ts^lēdāq qā lās hāmsaq. Wā, hēx^ēīda^ēmēsē ^ēnāxwa āx^ēēdxēs
gēgālek^{wē} hēhēm^ēyats^lāxa q^lēmdzekwē. Wā, hē^ēmisa nauaagemē 5
lexa^ēya. Wā, hēm hūnōdzēsa gālek^{wē} hām^ēyats^lēs. . . ¹

Wā, ²la^ēmē ^ēnāxwa^ēma hē^ēlānemē tsēdāq dāg^lil^ēxlāxēs nānaagemē
lexa^ēya ^lē^ēwis gālek^{wē}xa ^ēnā^ēnemsgēmē, yixs ā^ēmaē hūnōselaxa
nānaagemē lexa^ēya; wā, hē^ēmisēs sē^ēē^ēwayowē, qas lā hōqūnts^lēs
lāx ^lēma^ēīsasēs grig ōkwē, qas lā hōgūxsela lāxēs hēhēm^ēyats^lē- 10
laxa q^lēmdzekwē xwāxūxwagūma. Wā, lā q^lūnāla mēmēma^ēl-

¹ Here follows the description of the berrying-box, p. 149, line 17, to p. 141, line 43

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together.— | the whole number (of women). As soon as they come to a place where they are going to pick salmon
 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!lálaxs laē sēx^éwida. Wä, la^émē hēem gwāmagiwalēs q!lālē q!ēq!ādēx q!wālmēsē lāxēs k!lēts!ēna^éyē hēlq!lala q!ap!lāla lāxēs^éwāxaasē. Wä, gr!l^émēsē lāgraa lāxēs hēhemyaslaxa q!ēmdzekwaxs
 15 laē hōx^éwūltāx^éda^éxwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qā^és dēdag!lxlālēxēs nānaagemē lexa^éya lē^éwis gālēkwē hāmyats!ēxa q!ēmdzekwē. Wä, lā ōxlālaxa gālēkwē yixs lāalāl tetek!ūpelaxēs nānaagemē lexa^éyaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wä, gr!l^émēsē gwālexs laē ālē^ésta lāxa q!wālmēdzē-
 20 xekūla. Wä, gr!l^émēsē lāqa lāxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē ōxleg^éalsaxēs gālēkwē. Wä, ā^émisē la nengatōls hānsaxs laē hāms!ida. Wä, la^émē hāmts!ālasa q!ēmdzekwē lāxēs nānaagemē lexa^éya. Wä, gr!l^émēsē qōtlaxs laē gūxts!ōtsēs hām-
 25 yānemē q!ēmdzek^u lāxa gālēkwē. Wä, lā hēx^ésāem gwēgilaxs lanaxwāē qōtlēs nānaagemē lexa^éya. Wä, gr!l^émēsē qōtlē gālekwāsēxs laē qaqōtlaxēs nānaagemē lexa^éya. Wä, gr!l^émēsē qōtlaxs laē ōxleg!ilsaxēs q!ēmdzegwats!ē gālēkwa, qā^és gāxē ōxleg^éalsaxs lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx^éda^éxwē lāxs lāqēxs gāxaē nā^énak^u lāxēs gōkwē. Wä, gr!l^émēsē lāgralis
 30 lāx l!ēma^ésisasēs gōkwaxs laē lēx^éaem tek!ūbāyēs nānaagemē lexa^éya, qā^és aōklūnaaq. Wä, lāda hēlānēmaq lents!ēs lāxa l!ēma-
 ēisē, qā^és lā ōxlōsdēsaxa q!ēmdzēx^uts!āla gālēkwa, qā^és lā gūxts!ōtsa q!ēmdzekwē lāxa dengwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1 and the medium-sized basket | and the front-basket are used by the woman for picking | crabapples, when she goes to pick them at Knight Inlet and Gwa'yē^s, for these are the only places where large || crabapples grow that are not rotten. They are not rotten inside, | 5 and therefore the women who pick crabapples go to these places, for they are not | like the crabapples of the islands, which are rotten outside | and inside. They only become harder when | the women boil them. Therefore they pick the crabapples || that I have men- 10 tioned. The season for picking crabapples is | when they are still green. The woman who works on crabapples watches | until they are large enough. When they are large enough, | the woman gets ready, takes the | three baskets which I have named, || the paddle, 15 and the punting pole, her cedar-bark belt, | and her cedar-bark hat, and goes aboard her small | canoe. She puts her baskets aboard, and | the belt around her waist. She wears her | cedar-bark hat; and when she is ready, she stands in the || bow of the small canoe, 20 takes the punting-pole | and punts up river stern first, when she is poling up the river at Knight Inlet. | When she comes to a place where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tsel'xwāxa tsel'xwē).—Yixs h'ēmāaxat! tsel- 1
 'watslēda 'wālasē nāg'ē lexā'ya lē'wa hēlōmagēmē lexā'ya. Wā,
 hē'mislēda nānaagemē lexā'ya, yisa ts'edāqaxs laē tsel'xwaxa
 tsel'xwē lāx Dzāwadē lō^s Gwa'yē, qaxs lexā'māc āwāwadxōx
 tsel'xwēx lōxs k'lēsaē q'ūlq'ūltsema. Wā, lāxāc k'lēs q'ūlq'ūlēqa; 5
 wā, lāg'ilas 'nemēyastāyaatsa tsēt-sel'wēnoxwē ts'ēdaqa, yixs k'lēsaē
 hē g'wēx'sē tsel'xwasē tsel'xwasōxda 'maemk'alāxs q'wēq'ūlq'ūltse-
 māc lōxs q'wēq'ūlq'ūlēqaē. Wā, lā āem p'lep'letsemx'idexs
 wāx'ēda ts'edāq q'lōlaq. Wā, hē'mis lāg'ilas lēx'aem tsel'wasen
 lāx'dē lēlēqelase'wa, yixs hē'māaxat! tsel'xwax'demxa tsel'xwaxs 10
 hē'māc ālēs lēnleuxsema. Wā lēx'aēmēs āem dōqwalasō'sa tsel-
 tsel'wēnoxwē ts'ēdaq, qa āwōx'wīdēsa tsel'xwē. Wā, g'il'mēsē āwōx-
 'wīdexs laēda ts'edāq hēx'idaem xwāna'l'ida. Wā, la'mē āx'ēdxa
 yūdux'semē laelxa'yaxen lāx'dē lēlēqelase'wa. Wā, hē'misa
 sē'wayowē lē'wa dzomēgalē. Wā, hē'misēs wūsēgranowē dendzē 15
 dzowa lē'wis dentsemē letemla. Wā, lā lāxs lāxēs tsel'xūlelatslē
 xwāxwagūma. Wā, āx'ālexsaxēs laelxa'yē, qa's wūsēx'idēsēs
 dendzedzōwē wūsēgranowa lāxēs g'wālelaēnē'mō letemālaxēs
 dentsemē letemla. Wā, g'il'mēsē g'wālexs laē lāxūg'iwēx āg'i-
 wa'yasēs tsel'xūlelatslē xwāxwagūmaxs laē dāx'idixēs dzomēgalē. 20
 qa's tēnox'wīdē hē'x'ūdzegemālaxs laē tēnostāla lāx wās Dzāwadē.
 Wā, g'il'mēsē lāg'aa lāx tsel'xūmedzexe'kūlāxs laē t'ēnogwaelsaxēs
 tsel'xūlelatslē xwāxwagūmaxs laē lāltāwa, qa's mōx'ūlsēx ōba'yasēs

- out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

- q'eldzanâ'yē, yixs lēqalaēda waōkwē bāk'lūmas mōgwanâ'yē, lāxa
 25 q'eldzanâ'yē. Wā, g'il'mēsē gwālexs laē ōxlex'idxēs yūdux'sēmē
 laelxēs k'wāk'lūsālaē, qā's lā ōxlayāk'ēlaq, qā's lā ālāxa ālak'lālā
 lā q'lēxlālaxa tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāgrāē 'wālasē lexā'ya, qā's hānōlts'lōdēxa hēlomāgemē lexā'ya.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts'lōdēxa nānaagemē lexā'ya.
 30 Wā, hē'mis la tēk'lūbōyosēxs laē tselx'wīdxa tselxwē. Wā,
 laemxaē ēp'lēx'ax 'nāl'nēmxi'lālaēna'yas, qā's lā ēpts'lālas lāxēs
 tsel'wats'lē nānaagemē lexā'ya. Wā, g'il'mēsē qōt'laxs laē gūxts'lōts
 lāxēs 'wālasē nāgrē lexā'ya. Wā, lā ēt'lēd lā ēpts'lāx'idxaasa
 tselxwē lāq lāxēs nānaagemē lexā'ya. Wā, g'il'emxaāwisē qōt'laxs
 35 lāaxat! ēt'lēd gūqā'sas lāxēs 'wālasē nāgrē lexā'ya. Wā, āx'sā'mēsē
 hē gwēg'ilāq. Wā, g'il'mēsē qōt'lēda 'wālasē nāgrē lexāsēxs laē
 hēemxat! gwēx'idxa hēlomāgemē lexā'ya. Wā, g'il'mēsē qōt'laxa-
 axs laē ēpts'lāxēs nānaagemē lexā'ya. Wā, g'il'mēsē qōt'laxaaxs
 laē ōxlex'idxēs 'wālasē nāgrē lexā'ya, qā's lā gūx'ālexsaq lāxēs
 40 tselxūlelats'lē xwāxwagūma, yixs q'lēnemaē tseltselxūxlawa'fāsa
 tsētselx'mesē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxaē ēt'lēd ēpts'lāx'idxēs nānaagemē lexā'ya. Wā,
 laemxaē āem naqemg'iltewēxs g'ilx'dē gwēg'ilāsa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūt'lē yūdux'sēmē laelxēsēxs laē ōxlex'idxēs
 45 'wālasē nāgrē lexās, qā's g'āxē ōxleg'aalexxsaq lāxēs tselxūlelats'lē
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex'idxēs hēlomāgemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and carries
 it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa⁴yē lāxēs tēk'!ūpelaēna⁴yaxēs nānaagemē lexa⁴ya. Wā, gril⁴mēsē 47
 'wīg'aalexs lāx tsel⁴ūlelats!ās xwāxwagūmxsēxs laē lāxsa lāx
 āgi⁴wa⁴yasēs tsel⁴ūlelats!ē xwāxwagūmaxs laē dāx⁴īdxēs sē⁴wa-
 yowē, qa⁴s q!ōtelsēsēxs laē sēx⁴wīda. Wā, la⁴mē hēx⁴"dzegemālas 50
 grāxaē yōlāla lāxa wā. Wā, gril⁴mēsē lāgraa lāx negetlāses
 g'ōkwaxs laē 'nemsalīsa. Wā, gril⁴mēsē 'nemsālīsexs laē lā⁴wū-
 nems lālalaq, qa⁴s ōxleg⁴ilēxsēxa 'wālasē nāg'e tsel⁴wats!ē
 lexa⁴ya, qa⁴s lā ōxlosdēselaq, qa⁴s lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg⁴a⁴līlas. Wā, lā lep⁴ālīlas eldzowē lē⁴wa⁴ya. Wā, 55
 gril⁴mēsē gwālexs laē gūgedzōtsa tsel⁴xwē lāq. Wā, gril⁴mēsē lā
 lōpts!āxs laē xwēlaqa ōxlent!sēselaq, qa⁴s ts!āwēs lāxēs genēmē.
 Wā, lā ōxlex⁴īdxa hēlomagemē tsel⁴wats!ē lexa⁴ya, qa⁴s lāxat!
 ōxlalaqēxs laē lāsdēsela, qa⁴s lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tsel⁴xwē lāxa lē⁴wa⁴yē, yix la gūgedzā⁴līlats grālē 60
 lā ōxlaēlēms tsel⁴xwa. Wā, gril⁴mēsē gwālexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ewē hēlomagemē lexa⁴ya, qa⁴s lāxat! ts!ās
 lāxēs genēmē, qa⁴ k'!āts!ōdēsēsa wūlexsē tsel⁴ lāq lē⁴wa 'wālasē
 nāg'e lexa⁴ya. Wā, la⁴mēs qōt!alalexs 'wālasē tsel⁴wats!ē nāg'e
 lexa⁴yaxs laē lāgraa. Wā, hēx⁴īdaemxaāwisē ōxlex⁴īdeq, qa⁴s lā 65
 ōxlōsdēselaq, qa⁴s lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā⁴mēsē
 hāng'alīlasēxs laē ētentslēsa, qa⁴s lā ōxlex⁴īdxa hēlomagemē
 lexa⁴ya. Wā, grāx⁴emxaē ōxlōsdēselaq qa⁴s grāxē ōxleg⁴alīlas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'yā. Wā, la'mē hē'mē genemas
70 tēk!ūpelaxa nānaagemaxs g'āxaē lāsde'sela. Wā, lā hēinxat! la
hānqasēda waōkwē tsētse'f'wats'lē laelxa'yā. Wā, la'mē xāl'ex'f'id
L'ex'wa lāxēq. Wā, g'il'mēsē gwālexs laē hēlaxēs lā'wūnemē qa
lās g'iwālaq qō k'intālaLEX tse'ltse'lx'mets!EXlaxas.

- 1 **Picking Viburnum-Berries (T'elsāxa t'elsē).**—Wā, hē'maaxs laē
elāq t'elt'el'eyenxa lā gwābēndxa hēenxē, yixs laē ēx'āla lāyenxa. . .¹
Wā, g'il'mēsē elāq l'lobexlōdēda t'elsaxs hē'maē ālēs lenlenxsemē,
laas xwānal'f'idēda t'elts!ELElālē ts'edāqa. Wā, laem āx'ēdxēs
5 yūdux'semē laelxa'yaxa 'wālasē nāg'ē LE'wa hēlomagemē. Wā,
hē'misēs nānaagemē, yix k'!elāts'lāsēxa gwādemē, lōxs nekwaaxa
nek'lūlē hēx'samēs lexelasē. Wā, lā ōxLEX'f'idxēs laelxa'yaxa
gaāla; qa's lā lentslēs lāxa l'ema'isasēs g'ōkwē lāx hānēdzasasēs
t'eldZELElats'lēlē xwāxwagūma. Wā, lā ōxLEG'aalexsasēs laelxa'yē
10 lāqēxs laē lāxsa. Wā, lā dāx'f'idxēs dzōmēg'ale q'lwāxasēna qa's
tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q'lwāxatsa t'elsē.
Wā, g'il'mēsē lag'aa lāxa t'elsmedzEXEkūlāxs laē k'lāx'elsa ōxla-
'yasēs t'eldZELElats'lē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'i-
lexsax mōgwanā'yas, qa's mōx'walisēx ōba'yas. Wā g'il'mēsē gwā-
15 lexs laē āx'ēdxēs laelxa'yē, qa's ōxLEX'f'idēq, qa's lā ōxLEG'aelsas
lāxēs la dōgūl q'lēxlāla t'els lāxa t'elsmesē. Wā, lēx'a'mēs āx'ē-
tsō'sēs nānaagemē lēxa'yā qa's lā tēk!ūbōtsēx laē lōxLEXsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q'lexlāla t'el'smesaxa t'elsē, qa's k'ulp'ledēx 'nāl'nemxlālaēna'ya 18
 t'elsē, qa's lā k'ulpts'lālas lāxēs nānaagemē lexā'ya. Wā, k'lest'la
 gālaxs laē qōt'lē nānaagemē lexās. Wā, gril'mēsē qōtlaxs laē 20
 qepāsasēs t'elyūnemē lāxa 'wālasē nāg'rē lexā'ya. Wā, lāxaē ēt'lēd
 k'ulpts'lāxēs nānaagemē lexā'ya. Wā, gril'emxaāwisē qōt'laxs
 laē qepāsas lāxa 'wālasē nāg'rē lexā'ya. Wā, gril'mēsē qōt'lēda
 'wālasē nāg'rē lexāxs laē hēm'xat! gwēx'idxa hēlōmagēmē lexā'ya-
 Wā, gril'mēsē ālak'lāla q'lēnema t'elsē laē āx'ēdxēs 'nēx'ūna'yē, 25
 qa's lā lep'lālexsas lāx āg'riwa'yasēs t'eldzelelats'lē xwāxwagūma
 Wā, lā ōxlex'idxēs t'eldzats'lē 'wālas nāg'rē lexā'ya, qa's lā
 qebedzōtsa t'elts'lāx'dāsa 'wālasē nāg'rē lexā lāxa lebexsē 'nēx'ū
 nās. Wā, lāxaē hēm gwēx'idxa nānaagemē lexā'ya. Wā, lā
 aēdaaqa lāxēs t'elyasaxa t'elsē, qa's lā qāqot'laa 'na'xwaxēs 30
 yūdux'sēmē laelxā'ya. Wā, gril'mēsē 'nā'xwa qōqūt'laxs laē ōxle-
 g'aalexse'laq lāxēs t'eldzelelats'lē xwāxwagūma. Wā, gril'mēsē
 'wilg'aalexse's lāx qwēlōdex mōk'wāsas mōgwanā'yasēs t'eldzele-
 lats'lē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'ida. Wā,
 g'āx'em nā'nak' lāxēs g'ōkwē. Wā, gril'mēsē g'āx'alīs lāx l'ema' 35
 sasēs g'ōkwaxs laē lālalē lā'wūnemasēq. Wā, hēx'ida'mēsē ōxle-
 g'il'exsaxa 'wālasē nāg'rē t'elyats'lāla lexā'ya, qa's lā ōxlōsdēs'elaq
 qa's lā ōxleg'il'ilas lāxa wūlānēgwīlasēs g'ōkwē. Wā, lāxaē ēten-
 ts'lēsa, qa's lā ōxleg'il'exsaxa nānaagemē t'elyats'lāla lexā'ya. qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the Denax'da^x | *L'āk!um*, what is called by the Kwakiutl *qot!xolē*. They call the man who has them "owner of qot!xolē," | and they call the picking *qotaxē*. The Denax'da^x | call the picking *L'ākwa*. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 *lāxat! ōxlōsdēselaq, qa^s lā ōxlaēlelaq lāxēs g'ōkwē, qa^s lā ōxleg'alilas lāx hānē^slasasa 'wālasē nāg'ē t'ēlyats'lāla lēxa^sya. Wā, lā ētents'ēsa, qa^s lā dādenxendxa t'ēldzedzāla 'nēx^sūmēs, qa^s g'āxē q'ēnēp^swūsdēselaq, qa^s lā q'ēnēbēlelaq lāxēs g'ōkwē, qa^s lā q'ēnēp'lālilas lāx hix'hānē^slasasa t'ēt!ēlts'lāla laelxa^sya.*

1 **Picking Qot!xolē** (Qōtāxa qot!xolē).—Wā, hē^smaaxs laē L'ōpēda qōt!xolāxa la elāq ts'lāwūnxa. Wā, hē^smis la āx'ēdaatsa ts'ēdāqaxa lēleq!exsdē laelxa^sya, yixs 'nāl'nemp'ēnaē yūdux^s-sema lōxs mōsgemaē laelxa^syas lēleq!exsdx'sā, yixs hē^smaaxat!
5 lā neldzā Dzāwadēxa gwe^syāsa Denax'da^xwē L'ēgwada, qaxs L'lāk'lūmx'Laēda gwe^syōwasa Kwāg'ule qot!xolē. Wā, lā qōdēdxelax g'āyaxas, wā, lā qōtaxelaxa menūq. Wā, laēda Denax'da^xwē L'lākwaxelaxa menūq.

Wā, hētalen yāq!endaslē gwēk'lālasasa Kwāg'ulē. Wā, la-
10 'mēs āx'ēdēda ts'ēdāqaxēs laelxa^syē, qa^s lā lents'ēs ōxlāxēs laelxa^syaxs laē k'wāk'ūsūla, qa^s lā laxs lāxa xwāxwagūmē. Wā, lā ōxleg'alēxsaxēs laelxa^syaxs laē dāx'ēdxa dzōmēgalē, qa^s lāxūg'ēwa^syē lāx āg'iwa^syasēs qōdelelats'lēlē xwāxwagūmaxs laē tēnōx'wida. Wā, la^smē hē^sx'ts'ēgemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il'mēsē lāg'aa lāxa qōdadāxs laē nemselsa. Wā, hē^smis g'il'āx'ētsōs'ēda mōgwanāyasēs qōdelelats'lē xwāxwagūma, qa^s lā mōx'wits ōba^syas lāxa lāg'āgelisaxa wā. Wā,

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elexsaxēs qēqōdats'lēlē laelxa'ya qa's 18
 lā ōxlayak'elāq lāxēs q'lālē q'lēq'lādxa qot'xōlē. Wā, g'il'mēsē
 lāg'aa lāx wāgwasasēxs laē ōxleg'aelsaxēs qēqōdats'lēlē laelxa'ya. 20
 Wā, la'mē wūsēx'itsēs dēndzedzōwē wūsēg'anowa. Wā, g'il'mēsē
 gwālexs lāaxat! letemtsēs dentsemē letemla. Wā, g'il'mēsē
 gwālexs laē gwēlelsaxēs laelxa'yē, qa 'nāl'nemsgemēsēs hēhengēxa
 qotmesē. Wā, lā menx'idxa qōt'xōlē, qa's lā gūxts'lālas lāxa
 nexwāla lexū lāq laxēs āne'mē neq'egilēxsēs laelxa'yē. Wā, 25
 hē'mis la gūxts'ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts'lā-
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts'edāqē. Wā,
 g'il'mēsē 'nāxwa qōqūt'lē qēqōdats'lās laelxa'ya, laē k'lēs ōxlālaq,
 yīxs ā'maē dādanowēsēs wāx'sōlts'lāna'yē lāx wāx'sanā'yasēs
 qōdats'lē lexayaxs laē dālt'lālaq, qa's lā dāg'aalexselaq lāxēs 30
 qōdelelats'lē xwāxwagūma, qa's lā hāng'aalexsaq lāxa āg'iwā'yasēs
 qōdelelats'lē xwāxwagūma. Wā, g'il'mēsē 'wīl'g'aalexsexs laē
 laxsa lāxa ōxla'yē lāxēs laēnēemx'dē qwēlelsaxa mōgwanāya.
 Wā, lā dāx'idxēs sē'wayowē qa's q'ōdet'ōdēxēs qōdelelats'lē
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
 Wā, g'il'mēsē lāg'aa lāx neget'lāsēs g'ōkwaxs laē nemsalis lāx
 l'ema'isas. Wā, g'il'mēsē lāg'aaxs laē āemxat! dādanowēsēs
 wāx'sōlts'lāna'yē ē'e'yasō lāx wāx'sanā'yasēs qōdats'lē lexāxs g'āxāē
 lās'dēsela. Wā, g'il'mēsē 'wī'lōsdēsaxs laē xāl'lex'id l'ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket
and medium-sized basket | and front-basket. When the man thinks |
they will give a feast of dogwood-berries, he engages many old ||
5 women to go and pick the berries. They each carry on the back
their | three baskets, one inside the other; and when | they come to
a place where there are many of them, they put down the baskets,
take out the | front-basket and hang it in front of the body, and begin
to pick. | They pick the berries very fast, and some people call the
10 picking *qek'a*. || As soon as the women fill the front-basket, | they
pour (the berries) into the large basket and go on | picking as
before; and when the front-basket is filled, | again they pour the
contents into the large basket. They continue | doing this while
15 they are picking; and as soon as the three || baskets are filled with
berries, they carry them on their backs,—the | large baskets,—and hang
the front-baskets in front of the body, | and then they go home to the
house of the man who engaged them. As soon | as they go in, they
put down the large baskets, and | the man takes an empty oil-box
20 and pours the berries || into it. When the large basket is empty, he
gives it back to the | owner, and then the women who picked the
berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—Qek'äxa qek'laalē¹ yixs hē^εmaē lā qe-
gratslēsa ts'edāqēs nāg^εayē^ε wālas lexā^εya lē^εwa hēlomagemē le-
xa^εya lō^εmēs nānaagemē lexā^εya, yixs gril'maē nēnk'lēqelēda
begwānemē, qā^εs qek'ēlēxa qek'laalāxs laē hēlaxa q'ēyōkwē lāel-
5 klūna^εya, qa lās qek'axa qek'laālē. Wā, lā nāxwaem ōxlāxēs
yaēyūdūx^εsemē laelxa^εyaxs klwāk'lūsālaē. Wā, gril'mēsē lāg'aa lāx
qlayāsas, laē ōxleg'aelxaxēs laelxa^εyē. Wā, lā āx^εwults!ōdxa
nānaagemē lexā^εya, qā^εs lā tēklūpelaxēs laē hāms'ida. Wā, lā
lōmax^εid hālabalēda hāmsaxa qek'laalē, yixs qek'axelaēda wāō-
10 kwē ts'ēdaqxa hāmsaq. Wā, gril'mēsē qōt'lē nānaagemē lexā-
sēxs laē gūxts!ōts lāxēs nāg^εē wālas lexā^εya. Wā, lā ēt'lēd hām-
s'idaxat!. Wā, gril'emxaāwisē qōt'lē nānaagemas lexāxs laē
ēt'lēd gūxts!ōts lāxaaxēs nāg^εē wālas lexā^εya. Wā, lā hēx'sā
gwēgilaxs hāmsaē. Wā, gril'mēsē nāxwa qōqūt'lē yūdūx^εsemē
15 qēqegratslē laelxa^εyaxs, gāxaē ōxlolt'lāxēs qegratslē nāg^εē
wālas lexā^εya. Wā, lā tek'lūpelaxēs qegratslē nānaagemē lexā-
yaxs gāxaē nānakwa lāxa gōkwās hēlānemāq. Wā, gril'mēsē
laēlexs laē ōxleg'alilasa qegratslē wālas lexā^εya. Wā, lēda
begwānemē āx'ēdxa dengwats'ēmōtē, qā^εs lā gūxts!ōtsa qek'laālē
20 lāq. Wā, gril'mēsē lā lopts'lāwēda nāg^εē wālas lexāxs laē ts'lās lāx
āxnōgwadās. Wā, hē^εmis la nū^εnagwatsa ts'edāqē qek'ilgrīs lāxēs
gōkwē. Wā, la^εmē aōklūnaxa qegratslē nānaagem lexā^εya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the goose- 15 berries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^hmīsēxs nēlaaxa begwānemas hāndzasasa qegrats^hē hēlomagem 23
lexa^hya. Wā, hē^hmis hēlagiltsēxa hāyā^hla grayōl lāxēs ^hne^hmō-
motē, qa lās ōxlōlt^hendēq. Wā, la^hmē ^hwīlaem lā gūxts^hōyo 25
lāxa dengwats^hēmōtē.

Picking Gooseberries (T^hemxwaxa t^hemxwalē). — Wā, hēm 1
āx^hētsōsa ts^hedāqēs k^hēldzowaxa t^hemxwalēs eldzowē ^hwālas lē-
^hwa^hya, wā, hē^hmislēxs nāg^hē ^hwālas lexa^hya lē^hwis dendzowē
wūsēgrānōwa, lē^hwis dentsemē letemla; wā, hē^hmisa ts^hēx^hstowē
k^hōq^hlewē dzomēgrala. Wā, lā qās^hida, qā^hs lā lāxa t^hemx^hmedze- 5
xekūla, yīxs hē^hmaē ālēs lēnēnxsema t^hemxwalē. Wā, lēx^ha^hmēs
dōqwalasōsa ts^hedāqa āwāwē. Wā, grī^hmēsē dōx^hwalēlaqēxs laē
ōxlēgrālisaxēs lexa^hyē. Wā, lā āx^hēdxēs dendzedzowē wūsēgrā-
nōwa, qa^hs qek^hiyindēs lāxēs ^hne^hx^hūnā^hyē lāxēs qenasē. Wā,
grī^hmēsē gwālēxs laē letemtsēs dentsemē letemla. Wā, grī^h- 10
^hmēsē gwālēxs laē āx^hēdxēs k^hēldzowe eldzowē lē^hwa^hya qa^hs lā
lēbabōts lāxa t^hemx^hmesē q^hlēxlālaxa t^hemxwalē. Wā, grī^hmēsē
gwā^halīsexs laē āx^hēdxā k^hōq^hlā^hyē dzōmegala, qa^hs kwēxēlexla-
wa^hyēs lāxa t^hemx^hmesē. Wā, la^hmē kwēxāxēlaxa t^hemxwalē,
qa lās qūbedzōdālaxa q^hūbedzōwasa t^hemxwalē lē^hwa^hya. Wā, 15
grī^hmēsē ^hwīlēlexlowa t^hemx^hmesaxēs t^hemxūlawīx^hdāxs laē
āx^hēdēda ts^hedāqaxa nāg^ha^hyē ^hwālas lexa^hya, qa^hs lā hānenxents
lāxa q^hūbedzōwasa t^hemxwalē lē^hwa^hya. Wā, lā dādenxendxa
lē^hwa^hyē, qa^hs lā laūts^hōtsa t^hemxwalē lāxa nāg^ha^hyē ^hwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lexáya. Wä, lä ʼnalʼnemp!ena yūduxʷp!enaem lebābōtsēs lēʼwaʼyē lāxa t!emxʷmesaxs laē qōt!ēs nāgʼaʼyē ʼwālas lexáya. Wä, gʼilʼmēsē qōt!axs laē kʼōxʼwīdxēs lēʼwaʼyē, qaʼs lepeyīndēs lāxēs t!emʼwats!ē nāgʼē ʼwālas lexáya. Wä, lä ōxlexʼīdqēxs gʼāxaē nāʼnakwa lāxēs gʼōkwē. Wä, lä ōxlegʼalilas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Nimkish | when
they go to catch salmon at Prairie, above Gwanē. | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T'elalas xāk'ladzō).—Wā, hē^εmaaxs laē 1
xwāl'idēda ts'edāqaxa gwā^εxnisē; wā, laem āxōdex q'ōsna^εyas
Wā, la qāx^εidēq qa lāwās hēx'tla^εyas. Wā, la xwāl'idex ā^εwē-
g'a^εyasa gwā^εxnisē ēk'!ōt'endālux k'!idēg'a^εyas g'āx^εid lāx ōxlā-
atā^εyas lāg'aa lāxa mōdenē lāx q'emelxsa^εyasa ts'lāsna^εyas. 5
Wā, la xwē'idxa k'!ōtela qas lēx^εidēq. Wā, laemxaāwisē
xwāl'ida, g'āx^εid lax wūlxwaxsa^εyasa k'!ōtela la ēk'!ōtela lāx
ōxlāatā^εyas. Wā, laem ^εnaxsaāp! Lō^ε wākwa q'emeldzō^εyasa
xāk'adzō Lō^ε pel. Wā, g'il^εmēsē lawāmasqēxs laē g'ēxaxa wūdze-
kwēxēs xemisilasō^εLē. ²

Roasted Old Salmon (Ts'elak' L'ōbek^u; yixa la gwāl xwēla^εwa
lāx ^εneldzāsa wīwa).—Wā, la^εmēsen gwāgwēx^εs'ālal lāxa ^εnemgē-
saxs laē lāxēs wīwamēts'lasē Ōdzālāsē, lāx ^εneldzā Gwanē qaxs āx^ε-
ēxsdaaxa gwa^εxnisaxs laē gwāl tsenxwaxs laē lāg'aa lāx Ōdzālāsē.
Wā, g'il^εem dzāqwaxs laēda wīwamēts'ēnoxwē xwānal'ida qa^εs lē 15
nēgwēsa lāx mōkwa^εyasēs g'ālē, qaxs nēnuyants'les^εmaē mōkwa-
^εyasxēs galā^εyaxa gwā^εxnisaxa gānulē. Wā, g'il^εmēsē negelā-
yōdxa la mōkwala lāqēxs laē xōmal'idē āxnōgwadās Lē^εwa la

¹ See also p. 302.

² Continued on p. 226, line 17.

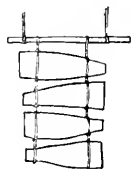
- him who goes to | steal salmon with the hook. Therefore the
 20 Ninkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

- g'ilōla gala lāq. Wā, hēem lāg'ildāsēda 'nemgēsē q'lūnāla
 20 x'isaxōx gānulex, qā's kwēap!ex'īda'maaxs yāx'stōsaēda 'ne-
 mōkwaq gāxa āxnōgwadās. Wā, hē'mis lāg'ilas āem la
 kwēap!ex'ītsēs dzōmēgalē lāxēq. (Wā, ā'men 'nēx' qen g'wā-
 g'wēx'sex'ex'īdē lāxēq.) Wā, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qā's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'lōtelāxs xwēla'wāē. Wā, g'il'mēsē p!edex'īdexs
 laē lēx'ūlx'ītsēs gālbala g'il'tla saentslā. Wā, g'il'mēsē q'lēnōma
 k'lōtelāxs laē k'lēs gēx'īdexs laē qōt!a. Wā, g'il'mēsē qōt!axs
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'īdexs laē genemas āx'ēdxa
 k'lāk'lobanē, qā's lēbēg'indēs lāxēs āwīg'a'yē. Wā, la āx'ēdxēs
 30 wūsēg'anowē, qā's qēk'iyendēs lāxa k'lāk'lobana'yē la lēbēg'is.
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs ōxlaats'ē lēxa'ya, qā's ōx-
 lēlēqēxs laē lents!eyāla lāx hānaasas yālnēgwats'lāsēs lā'wūnemē.
 Wā, hā'mēs hē g'il āx'ētsōsa ēk'ē g'wa'xnisaxa k'lēsē ts!elāk'a.
 Wā, hēem xā'māsilasōltsē. Wā, āl'mēsē la ōxlex'īdxa ts!ēts!ela-
 35 k'axs laē 'wīlōsde'yamasxa ēk'ē k'lōtela. Wā, g'il'mēsē 'wīlōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem g'wēg'i-
 laqē g'wēg'ilasaxen g'il'x'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yixs lāx'dē xwālase'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē
 l!ōpase'wa, yixs k'lēsāē ālaem l!ōpa ts!elāk'ē l!ōbekwa yixs laē

¹See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |



10

L'öpase^{wa}, qaxs k'leśaē tseñxwa. Wä, hē^{misēxs} gālaē la x'ile- 40
lālela lāx neqōstā^{wasa} legwilasa g'ōkwasa wīwamēts'ēnoxwē.
Wä, laem lālōl^{la} qa ālak'ālaslas lemx'wīde^l, qō lāl āxāxōyōltsa
ts'edāqē, qā^s gēñēq lāxa g'ā^{eyasa} dēdamalāsēxa lāla ts'āwūñx^ē-
ēDEL. Wä, wāx^{em} la gāla la k'leś x'its'EX^ēida. Wä, k'leś^{em}-
xaāwisē q'lēsp'EX^ēida, qaxs k'leśaē la tseñxwa^{ya}, lāg'ilas ēx^a- 45
g'isa bāk'lūmē. Wä, la^{mēsens} gwāgwēx^sālal laqēxs laē hā^m-
g'ilayoxa ts'āwūñxē yīs āxāñemaq. . . .

Middle Piece of Salmon (Q'āq'laq'ē). — Wä, hē^{maaxs} laēda 1
ts'edāqē xwālaxa gwā^{xnisaxs} laē xamāsilaxēs xwālase^{wē}. Wä,
la^{mēsē} wākwēda q'ēmledzā^{yasa} wūdzekwē. Wä, g'il^{mēsē} gwāl
xwālaxs laē āx^{ēdxēs} t'elēdzowē, qā^s āx^{ēlsēq} lax l'āsanā^{yasa}
g'ōkwē g'a g'wālēg'a.¹ Wä, g'il^{mēsē} xēñlela wāgūd^{zāyēda} q'ēm- 5
lalāxs laē t'elēōdxa mōdenas ^{wādze^{was}} lāx āpsēñxā^{yasēs}
xamśilasōlē. Wä, laem g'āx^{idē} t'elēōyās lāx ōxlaatā^{yasa} gwā^{x-}
nisē. Wä, la lāxsdēnd lāx wūxwāxsda^{yasa} gwā^{xnisē}. Wä,
hē^{mis} la gēxwatsēs lāxa q'elabō^{yasa} q'elēlilē qa gēxwālaatsa
xā^{māsē}. Wä, g'il^{mēsē} k'āyax^{widēxs} laēda ts'edāqē āxāxōdeq, 10
qā^s yībēdzōdēq g'a g'wālēg'a yīsa dzedekwē denāsa (*fig.*). Wä,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon. The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner: stage under which | the it may have the full heat gins to be dry, the woman bark; | and when she finishes them, she puts them down and takes down the backbones. | When they are all down, she sits
25 down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |




12 la ēt'led gēx'wīdeq lāxēs grīlx'dē gēxwalaasa. Wā, grīl'mēsē la ālax'īd la lem'x'wīda laē āxāxōyā yīsa ts'edāqē. Wā, la āxts'lōts lāxa l'ābatē hēkwēlēem qa grīts'lē'watsa q'lāq'laq'la'yē. Wā, grīl'
15 'mēsē 'wīla āxts'lōts lāqēxs laē grēxaq lāxēs grāyasila'yē qa grayats lāx āwābā'yas k'lāgrīlē qa āxātsa xa'māsē.¹

Backbones of Salmon.—Wā,² la āx'ēdēda ts'edāqaxa denasē qa's ts'lex'ēdēq. Wā, la āx'ēdxa ma'lē xak'ladzā, qa's q'lap'lēx'īdēx ts'lēts'lāsna'yas. Wā, hē'mīs la yālōdaātsēq, yīsa denasē; grā
20 gwālēgrā (*fig.*). Wā, la'mēsē gēx'wīdeq lāxa q'lēlabā'yasa lem'wasaxa xa'māsē qa l'ēsālase'wēsēsa legwīlē. Wā, grīl'mēsē lem'x'wīdex laēda ts'edāqē l'ābatilaxa ma'lē l'āl'ēbatāxa dēdentsēmē. Wā, grīl'mēsē gwālexs laē mēxābilaq, qa's āxāxōdēxa xāk'ladzō. Wā, grīl'mēsē 'wīlaxāmasqēxs laē k'lwāgrāla qa's k'ōqālēxa ts'lāsna'yē
25 lāxa xāk'ladzowē. Wā, la'mēs ts'exts'lālasa ts'lāsna'yē lāxa 'nems-gēmē l'ābata. Wā, la'mēs ts'exts'lālasa xāk'ladzowē laxa 'nems-gēmē. Wā, grīl'mēsē qōqūtlaxs laē grēxēda ts'edāqaxa ma'l-tsemē l'āl'ābat lāx āwābā'yasa k'lāgrīlē qa gēx'wīdēmasa xa'māsē. Wā, laem hē'māwālaxa ts'lāwūnxē. Wā, hēm lēgades t'lēlals
30 xāk'ladzowē. Wā, la'mēs aemayālēda l'ābatē, yīx grīts'lē'wasasa ts'lāsna'yē. Wā, hēm lēgadēda l'ābatas ts'lāsna'yaatslē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
"backbone-receptacle." That is all about this.¹ |




Split Salmon.— When the | woman cuts open the dog-salmon, she 1
takes off the gills of the | dog-salmon, and then she cuts open and
takes off its head, and she | cuts open the back on the upper side of
the back fin. || The meat on the backbone is not thick; and she cuts 5
down | to the tail, and she breaks off the tail. Then she | puts
down on the ground what has been cut. She takes the backbone and
cuts off the | meat that was on it from the back of the salmon's
neck, and | she cuts down to four finger-widths from the place where
she broke off the salmon's || tail. Then the woman turns over what 10
she is cutting, and | she cuts off the meat that was left on it; and
when she reaches down | to the same distance that she has cut be-
fore on the other side, she breaks off the | backbone and throws it
away when it is only bone. Then it is thus: |
is divided at the ends, and a piece of the  Now the meat
at the upper end. This is called "tail-hold- backbone || is 15
As soon as the woman finishes this, | she hangs this,
what is called "split-down," on a frame made for the purpose, |
outside of the house. When the weather is bad, she | hangs it
up on the staging in the house. Now it is hanging in this man-

ʷālasēda Lābatē, yix gʷits!Eʷasasa xākʷadzō. Wā, hēm lēga- 32
des xākʷadzatslē. Wā, laem gwāl lāxēq.¹

Split Salmon (lēqwaxa).— Wā,² hēmaaxs laē xwālʷidēda ts!E- 1
dāqaxa gwāʷxnīsē; wā, laem hēm gʷil āxōyosē qʷlōsnaʷyasa gwāʷx-
nīsē. Wā, lāwīʷla qāxʷideq, qa lāwāyēs hēxʷt!aʷyas. Wā, la
xwālʷidex āʷwīgʷaʷyas ēkʷlōtʷendālax kʷlīdēgʷaʷyas. Wā, laʷmēs
kʷlēsʷemxat! wāgūdʷāʷyē qʷlēmālāsa qʷlōqʷlūyō. Wā, la lāxʷsdendaem 5
lāxa ts!āsnaʷyē. Wā, laem kʷōqōdex ts!āsnaʷyas. Wā, laʷmēsē
kʷlīxelsaxa la wūdʷekwā. Wā, la āxʷēdxa qʷlōqʷlūyō qaʷs tʷelsōdēx
qʷlēmledʷewexʷdās gʷēxʷīd lāx ōx!aātʷaʷyas kʷlōtēla. Wā, la
lāgʷaa lāxa mōdenē gʷāxʷīd lāx gʷāxʷsaāsas kʷōqōyoxʷdās lāxa
ts!āsnaʷyē. Wā, laʷmēsēda ts!edāqē lēxʷīdxēs tʷelsaseʷō. Wā, 10
laemʷxaāwīsē tʷelsōdex qʷlēmledʷewexʷdās. Wā, gʷilʷmēsē lāgʷaa
lāx ʷwālagʷilasdāsē xwālʷaʷyē lāxa āpsādʷeʷyaxs laē kʷōqōdxa qō!-
qʷlūyō qaʷs ts!exʷīdēxa la aem la xāqa. Wā, laem la gʷa gwālēgʷa
(fīg.). Wā, laem qexbāda qʷlēmālē. Wā, hēsʷmīs qʷlōqʷlūyōwa
ēkʷlēbaʷyē. Wā, hēm lēgades kʷwāwaxsdē. Wā, gʷilʷmēsē gwā- 15
lēxs laēda ts!edāqē gēxʷūnts lāxa hēkwēlaē qa gēʷasxa lēqwaxa
lāx Lāsanāʷyasēs gʷōkwē. Wā, gʷilʷmēsē ʷyāxʷsēʷmē ʷnālāxs laē
hēm gēxʷaseʷwa qʷlēlīlē lāxa gʷōkwē. Wā, lāgʷa gwālaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from ibid., p. 435.

- ner: |  After it has been hanging thus for three days, ||
 20 it is half dried. Then the woman takes it down |
 a n d  straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again: † the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

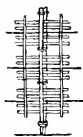
- gēxwālēgra (*fig.*). Wā, gril^hmēsē la yūduxūxsē ^hnālās hō gwālē
 20 gēxwālēna^hyas laē k^hlāyax^hwīda. Wā, lēda ts^hl'edāqē āxāxōdeq
 qa^hs dāl^hēdēq, qa ^hnaenqalax^hidēsa lēqwaxa ^hnexbendxa k^hwā-
 waxsde^hyē. Wā, laē ētlēd gēx^hūnd lāxēs gril^hx^hdē gēxwālaasa.
 Wā, gra gwālēgra (*fig.*). Wā, āemxaāwisē xa^hmāla^hx gēxwalaxs
 laēda ts^hl'edāqē āxāxōdeq qa^hs q^hl'ek^hōlēxa tselts^hl'ekwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, gril^hmēsē ^hwilāmasxa xāqaxs laē q^hl'ewēx^h-
^hideq yo gwēg^hilōx gwēg^hilasasa ts^hl'edaqaxs ts^hl'ōywaaxa gwil-
 gwāla. Wā, lag^hilas telkwa lēqwaxa. Wā, hēemxaāwis lāg^hilas
 melmadze^hwē. Wā, gril^hmēsē gwāl q^hl'ōyax laē ētlēd gēx^hwīdeq
 lāxēs gēxwālaasē. Wā, gril^hmēsē ālax^hid lem^hx^hwēdaxs, laē ētlēdēda
 30 ts^hl'edāqē āxāxōdeq qa^hs āxdzōdalēs lāxa lē^hwa^hyē. Wā, gril^hmēsē
^hwilaxaxs laē āx^hēdxa ma^hlē l^hāl^hl'ebata qa^hs āx^hālilēs lāxēs ēaxe-
^hlasē. Wā, la āx^hēdxa lēqwaxē, qa^hs k^hōqōlēxa k^hwāwaxsde^hyē, qa^hs
 ts^hl'exts^hlōdēs lāxa ^hnemsgemē l^hābata. Wā, la^hmēsē ētlēd q^hl'ewēx^h-
 idxa lēqwaxa. Wā, gril^hmēsē gwālexs laē ts^hl'exts^hlōts lāxa ^hnems-
 35 gemē l^hābata. Wā, laem hēx^hsāem la gwēg^hila. Wā, āl^hmēsē
 gwālexs laē ^hwilāmasxēs āxse^hwē. Wā, la g^hexaxa ma^hltsēmē
 l^hāl^hl'ebata lāx awābā^hysa k^hlāgilē qa^hs āxātsa xa^hmāsē. Wā, laem
 hēmawālaxa ts^hl'awūnxē.¹

¹Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four finger- 10 finger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālywasē Llobedzo xāk'ladzō).—Wā, 1 hē'maaxs laē xwā'lase'wēda gwā'xnisē, yisa ts'eda'qē: wā, laem k'legedzō'tsa gwā'xni-ē lāxēs xwāledzō'wē k'lā'k'lōbāna. Wā, lā'mēsē ts'lō's'fidēda ts'edā'qax q'lō'sna'yasa gwā'xnisē, qa ā'mēs āxbā'xa ya'x'yig'ilasa gwā'xnisē. Wā, la'mēs qa'x'fideq qa lāwā- 5 yēs hēx'tla'yas. Wā, g'il'mēsē lāwā'yēxs la'ē xwā'fidēda ts'edā. qaxa g'ā'x'fidē lāx ō'xlaatā'yasa gwā'xnisē lā'gaa lā'xa mō'denē lāx ts'lā'sna'yasa gwā'xnisē. Wā, lae'm ē'k'lōt'endāla x'lidē'g'a'yas. Wā, la xwē'fidxēs xwā'lase'wē. Wā, la'mēsē xwā'lbete'ndex nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts'lā'sna'yasa gwā'xnisē. 10 Wā, la'mēs xwā'fideq g'ā'x'i'l lāq lā'laa lāx ō'xlaatā'yas. Wā, laem wā'kwē q'le'meldzā'yasa xāk'!dzōxs la'ē lā'wā lā'xēs pese-na'yē. Wā, g'il'mēsē q'lō'nemēda xā'k'ladzāxs la'ēda ts'edā'qē āx'ē'dxa ēg'ā'kwe lāx xā'se'wē xe'x'mesa. Wā, la'mēsē xō'lex'x-se'ndeq, qa's L'lō'psayōgwilēq. Wā, lae'm mōp!enk'ē bā'la'yas 15 qa 'wāsgemats. Wā, g'il'mēsē gwāl xā'qēxs la'ē lā'gaelseq la'xēs ē'axe'lasē. Wā, la'mēs āx'ē'dxa ya'x'yig'ilasa gwā'xnisē qa's yilts'ele'ndēs lā'xa L'lō'psayōlē. Wā, g'il'mēsē la'nā'xwa k'lek'le-lā'laxs la'ē āx'ē'dxa dena'sē qa's yil'ale'lōdēs la'xa be'nba'yasa xā'yasa L'lō'psayō. Wā, g'il'mēsē gwāl yila'qēxs la'ē āx'ē'dxa 20 xā'k'ladzō qa's gē'g'aalts'lōdēs lā'xa L'lōpsayō. Wā, g'il'mēsē mō'wēda la āx'ā'ltslōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx ē'k'lelelās. Wā, la ē'tled āx'ē'dxa mō'max'at! xā'k'ladzō qa's

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river). When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

āxē'g'indēs lā'xa la yūlekwa'. Wā, gī'fēmxaā'wisē 'wī'ēlēda
 25 mō'waxs la'ē ē'tlēd yūfē'dex ē'k'lēlēlās. Wā, lae'm hē'x'sā
 gwē'gilē. Wā, ā'f'mēs gwā'lexs la'ē q'lūxtōwē'da l'lō'psayowē.
 Wā, lae'm g'a gwā'lēg'a (*fig.*). Wā, gī'f'mēsē q'lūxtō'xs la'ē āxē'd-
 xa mō'ts!aqē wiswūl xōk^u xex'mē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la l'lō'pts'lōls xā'k'ladzō. Wā, lae'm wā'x'saselaxa
 30 gī'lsq'ilt!a xōk^u xex'mē'sa. Wā, la ē'tlēd āxē'dxa q'lellets!ā'qē
 qā's l'lē'nxōdēs nā'qodāla xewē'la'yasa l'lō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'lōdents laq.
 Wā, hē'ēmis la elā'layosē. Wā, gī'f'mēsē gwā'lexs la'ē lā'nōlisaq
 lā'xa legwī'lasēs grō'kwē. Wā, gī'f'mēsē la klūmēlx'ī'dexs la'ē
 35 āxē'ē'dēda ts!edā'qaq qā's lē'sēlēlōdēs lā'x i 'nēxstā'ē'yasēs legwī'lē.
 Wā, lae'm gwā'la. Lae'm!a lē'gades l'lō'bedzo xā'k'ladzō lā'xēq'.

1 **Pectoral Fins of Dog-Salmon** (PELEXā'ēwēsa gwa'xnisē gā'yōl
 lāx 'nē'ldzāsa wā). Wā, hē'ēmaaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnisē. Wā, gī'f'mēsē gwāl lawā'lax q'lō'sna'yasēxs la'ē
 l'lō'tsē'stelaxa ō'xawa'yasa gwa'xnisaxs la'ē tlat'lō'skinaemxa
 5 PELEXā'wa'yas. Wā, lae'mēs k'lō'den lā'xens q'lwā'q'laxxts!ā-
 na'yēx, yix elā'la'yās lae'm ā'em la tē'kwāla. Wā, laemxaā'wisē
 t'lō'sōdxa PELā'ga'yē. Wā, lae'm!a lawāq. Wā, la āxts!ā'las lā'xa

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).- |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

hexa'cyē. Wā, grí'fmēsē gwā'lexs la'ē t'le'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, grí'fmēsē gwāl gē'xwaq la'ē
āx'e'dxa k'lik'ledē'sē qā's āxdzō'dēsa pelā'ga'yē lāq la'gwē'ldzewē 10
lāq. Wā, la' lā'lālelōtsa lā'xa nexstā'syasa legwī'lē qa l'le'segō-
stālasēwēsēs l'le'sālāsa legwī'lē. Wā, la' gwā'la. Wā, grí'fmēsē
k'la'yax'widēda xa'mā'slaxs la'ēda ts'ledā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'e'dxēs xwalā'yowē qā's t'lō'sālōxa pē'pellexāwa'yē
qā's ts'extslā'lēs la'xa lexā'm: xat!. Wā, grí'fmēsē gwāl 'wī'laxs 15
la'ē tē'x'walelōtsa pellexāwa'yaatslē lexē lā'xēxa āpsē'lelaxa
k'lik'ledē'sēxa la'āxdzā'yaatsa pelā'gē'yē. Wā, grí'fmēsē gwā'fale-
laxs la'ē q'lap'lē'x'ēdxē gayō qā's lep'lālelōdēsa xa'mā'slē lāq.
Wā, la'e'm 'nā'xwēem bā'nā'dzē'yē q'lemeldzā'syas lā'xa legwī'lē.
Wā, grí'fmēsē gwā'la la'ē dā'doqwikaxa pellexāwa'yē lē'wa pelā'- 20
ga'yē qa ā'lek'lelēs le'mx'wida. Wā, grí'fmēsē ā'la la' le'mx'wi-
dexs la'ē gē'xwaq qā's lā'k'leselaxa ts'lāwū'nxa. Wā, hē'emxaa
gwē'gilaxa ts'lā'sna'yē k'lik'ledē's'emxaa āxdzā yaasasēxs la'ē
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx'sālāl lāqēxs la'ē
ha'mēx'sī'lasē'wa. . . . 25

Dog-Salmon Cheeks. (P'elōs, yix hē'xt'la'yasa gwā'xuisē, yixs 1
l'ō'bekwaē qā's āxēlasēwē lā'lea lā'xa ts'lā'wū'nxē).—

Wā, hē'm:axs la'ē wī'wamēsa 'ne'mgēsē lā'xēs wā Gwā'nē
lā'xa 'ne'ldzās. Wā, grí'fmēsē q'l'nema gwā'xuisaxs la'ēda ts'le-

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'á'lax hē'x'tla'eyas. Wā, la āx'ē'dēda ts!ēdā'qaxa ē'g'a-qwa lāx xā'se'wē wūnā'gūlē. Wā, la mō'dēnbāla lā'xens bā'lax. Wā, la xō'x'wīdeq qa's lō'psayōgwīlēq. Wā, la ē'nā'ē'nem'p'ēna lā'k'lēndē āxā'eyas lōxs lō'ēmaax ma'p'lē'nyag'ē āxā'eyas. Wā, g'ī'ē'mēsē gwā'lē āxā'eyasēxs la'ē q'lāp'lō'x'ēideq qa's lās lā'xēs xwā'l-
 10 dēmsaxa gwā'xnīsē. Wā, lē lā'g'aēlsaxa ē'ne'mts!aqē lō'psayā qa's k!waxtō'dēsa hē'x'tla'ēyē lāx hē'nā'eyas āqā'lē wā'x'sanōts!ēxsta-eyasa lō'psayowē. Wā, ā'ē'mēsē gwāl wē'qwāxelaxa hē'x'tla'eyaxs la'ē lā'g'aē ō'ba'eyasa lō'psayowē lāx gēgēya'gēsasa hē'x'tla'ēyē. Wā, la'ē'm la k'lēā's yīlē'msa lō'psayowē dēnā'sa. Wā, g'ī'l-
 15 ē'mēsē gwā'lāmasxa ē'ne'mts!aqaxs la'ē lēx'ūlīsaxēs la gwā'lāma-tse'wa. Wā, lā'xaa ō'tlēd āx'ē'dxa ē'ne'mts!aqē lō'psayā qa's lā'stōlīsēs lāx lā'dze'wasdāsēs g'ī'l'x'dē āxse'wa'. Wā, hē'em-ē'xaa'wisē gwē'x'ēideq lā'xēs g'ī'l'x'dē gwē'gilasxa g'ī'l'x'dē āxsō's. Wā, ā'ē'mēs la hē gwē'nā'kūlaxa wā'ō'kwē. Wā, g'ī'l'mēsē gwā'-
 20 lēxs la'ē lā'ēwūnemas āx'ē'dxa q'lē'nemē leqwa' qa's lēx'wā'līsē lā'xa l'ēmā'ē'isē. Wā, g'ī'l'mēsē x'ī'qōstā leqwē'lā'eyasēxs la'ē ax'ē'dēx'da'x'ūxa l'ē'lō'pts'lāla hē'x'tl'ē' qa's lē q'lwā'stalas lāq. Wā, la'ē'm hē g'il lō'pasōsē q'lōq'lōnā's. Wā, g'ī'l'mēsē klūmē'l-x'ēidēxs la'ē lē'x'ēideq ē'wī'ēla qa hēs la āwā'p'lā'eyas la nēxwā'-
 25 laxa leqwisē'. Wā, g'ī'l'mēsē klūmē'l'x'ēidē l'ē'sasēxs la'ē āxsen dā'laq qa's k'ā't!alīsēlēq. Wā, g'ī'l'mēsē k'ōx'wīdēxs la'ē āxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dāḷaxa L'ēL'ō'psayowē, yī'xa hēhē'x'tla'yē, qa's āx'āli'selēq lā'xēs 27
 āpsā'lisē. Wā, gī'l'mēsē 'wī'elaxs la'ē āx'ē'dxa L'ō'bekwē hex-
 tla'ya qa's wā'x'sē'ste'ndēx q!wayō'sas. Wā, la lepse'ndeq qa
 Lepā'lēs. Wā, la lāwayōdex hā'mts'lāwasa hē'x'tla'yē. Wā, ā'mēs 30
 la L'ēs Lē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, gī'l'mēsē
 'wī'ēla gwa'texs la'ē āx'ē'dxa k'litk'!edē'sē gī'l'la 'nā'l'nempt'ena
 ē'seg'iyō lā'xens bā'lāqē 'wā'sgemasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'ts'lāna'yēx, yix 'wā'dzewasasa k'litk'!edē'sē. Wā,
 hē'mis la āxdzō'dalatsēsēs p!elō'slē. Wā, lae'm 'wī'ēlaem Lepā'- 35
 laxs la'ē gīdzewēxa k'litk'!edē'sē. Wā, la memk'ō'axs la'ē
 gī'dzā'ya. Wā, gī'l'mēsē 'wī'elaxs la'ē āx'ē'dxēs āxā'yē qa's lē
 lā'laLēlōts lā'xa neqō'stāsēs legwī'lasēs gō'kwē lā'xa ā'lā la L'ē'-
 sala. Wā, gī'l'mēsē gwa'texs la'ē āxk'lā'laxēs lā'wūnemē qa
 lēs Lē'lāḷaxa gā'yī'ngil'selaxa bē'begwānemē Lō'mē gī'ng'inā- 40
 nemē Lē'wa ts'lē'daqē Lē'wa wā'x'mē la waō'yats'lāla ts'lē'daqa
 qa lēs hā'mā'pex hāmts'lā'wasa hē'x'tla'ya, yixs la'ē 'me'wēs
 lā'xa L'ō'basdāsēxa la p!elō'sa. Wā, hē'x'ēlā'mēsē lē'da begwā'-
 nemē Lē'lāḷaxa 'nā'xwa bē'begwānem Lē'wēs dōgūlē ts'lē'dāq
 Lō'ma gī'ng'inānem qa gā'xēs hā'labala hē'x'hax'ēl'dxa L'ō'bekwē 45
 hē'x'tla'ya. Wā, k'lē'st'la gā'laxs gā'xaē 'wī'ēla hō'qūnts'ēsa Lē'-
 'lānemē qa's lē k'lūts'ē'stā'liselaxa 'mewē'sē L'ō'bek' hāmts'lā'sa
 hē'x'tla'yē. Wā, lā'x'daxwē hām'x'ī'da. Wā, gī'l'mēsē pō'l'i-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides). - |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground. ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē 'wī'laem mō'telaxōs k'lē'tslā'yawa'yē qa's lēs dā'k'lōtā-
 50 laqēxs lā'x'da'xwaē nā'ēnakwa. Wā, lā'lēda āxnō'gwadāsa hē'x'-
 tla'yē, yī'xa p'lēlō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p'lēlō'sa.
 Wā, gī'l'mēsē le'mx'wīdēxs la'ē āxā'xōdeq qa's gē'ts'lōdēs lā'xa
 'wā'lasē lexā'yā. Wā, la'ē'm gē'xaq qa'ēda ts'lā'wū'nxē. Wā,
 la'ē'm gwā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yix hē'x'tla'yasa gwā'x-
 nisaxs L'lōpase'waē qa's le'mx'wase'wē 'wī'la lē'wis ha'mt'lā). -
 Wā, hē'maaxs la'ē qā'x'ēdēda ts'lēdā'qax hē'x'tla'yasa gwā'x-
 nisē. Wā, gī'l'mēsē la q'lē'nemēda hē'x'tla'yaxs la'ē āx'ē'dxa hē'-
 5 'maxat! wā'xēda ts'lē'ts'lek!wa L'lēlō'psayā; hē gwē'x'sē L'lōpsa-
 'yāsa L'lō'pāxa p'lēlō'sē. Wā, la hē'emxat! gwā'lē gwā'laasasēxs
 la'ē L'lō'paq. Wā, laem lē'nqalē wā'x'sanōts'lexsta'yasa L'lō'psayō
 lāx ē'wanūlxawa'yasa hē'x'tla'yē. Wā, la lū'gwa lāx gēgeya'gesas.
 Wā, gī'l'mēsē gwā'lexs la'ē gwā'stelsaq lāx leq'lusē', lāx L'lā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'il L'lōplōtsōsē ōxlasx'ā'ya. Wā,
 gī'l'mēsē klūmelx'ēdēxs l'ē lē'x'ēdeq 'wī'la qa hēs gūyap'lā'-
 lēda leq'lūsē'. Wā, gī'l'emxaā'wisē klūmelx'ēdēxs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la lē'salelōts 'wī'la lē'wis
 L'lēlō'psayowē lāx ē'k'la'yasēs leq'wī'lē lāx negā'sasa ā'lā lē'sāla.
 15 Wā, la hē'x'sāem lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak'lāla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).—|
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky (spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx'wida. Wä, lawi'sla äxá'laxa L'lél'lo'psayowē. Wä, la 16
yil'ō'yōdxa L'lél'lo'psayowē qa's g'ē'xēq lá'xa ōnē'gwilasēs g'ō'kwē
hē'ēmīxaa gwē'x'ēdēda ts'edā'qaxs L'lōpaaxa p'elō'sē. Wä, la
äx'ē'dxēs 'wā'lasē de'ntsem L'lā'bata qa's g'ē'ts'ōdēsa x'ō'xwāsdē
lāq. Wä, la g'ē'xaq qa's hē'lēlayōlxa ts'äwū'bxla. 20

Dog-Salmon Spawn (1) (Gwēlēt'sē, yix g'ē'nasa gwā'xnīsaxs g'äyā- 1
nēmaē lāx 'nē'ldzāsū wī'wa; yixs la'ē xwī'lawēda gwā'xnīsē).—Wä,
hē'ēmaaxs la'ē xwā'l'ēdēda ts'edā'qax yā'nēmasēs lā'ēwūnēmē
la'ēmēs hē g'il äx'ē'ts'ōsēda lā'watsē qa's hā'ng'alīsēs lax g'em-
xagawālisas k'lwaē'dzasasēxs la'ē xwā'l'ēda. Wä, g'il'ēmēsē gwā'la 5
la'ē xwā'l'ēdēda ts'edā'qaxa gwā'xnīsē. Wä, g'il'ēmēsē nēlalēsē
xwā'la'ēyasēxs la'ē L'lē'x'ētsēs eē'yasōwē lā'xa gwē'lēdza'yē
g'ē'nā qa's L'lēts'lā'lēs lā'xa lā'watsa. Wä, ā'l'ēmēsē gwāl hē gwē'-
g'ilaxs la'ē qō't'lēda lā'watsāxa gwē'lē'dza'yē g'ē'nā. Wä, g'il'-
ēmēsē qō't'laxs la'ē lā'wūnēmas lā'sdēsa qa's lē hā'ng'alīs lāx ō'nē- 10
gwilasēs g'ō'kwē. Wä, la paqē'mtsa ts'lā'ts'lax'sēmē lāq. qa k'lē'sēs
tsax'ts'lā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'ēda. Wä, g'il'ēmēsē
gwā'lēxs g'ā'xāē bās qaxs k'ē'suē äē'mxāx pā'qemā'yas qaxs
q'lūnā'lāēda bē'begwā'nēmē lā tseyō'ts'ōd lāq.

Dog-Salmon Spawn (2).—Wä, la'ēmē'sen gwā'gwēx's'älā lā'xa q'lē'n- 1
kwē. Wä, hē'ēmaaxs la'ē qō't'lēda lā'watsāxa gō'ē'nāxs g'ā'lāē
xwā'l'ēda ts'edā'qaxa gwā'xnīsē. Wä, la äx'ē'dēda ts'edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q'wē qa's ts'ō'xūg'indēq. Wā, gr'ī'mēsē ēg'īg'ā'xs la'ē
 5 gū'xts'ōtsa alō'masē gē'ē'nē lāq. Wā, gr'ī'mēsē nēgō'ē'yo'x'wīdēxs
 la'ē gwā'la. Wā, la ā'x'ē'dxa qē'tsemē tlē'sema qa's le'selgēndēs
 lāq qa 'naxwēs qūx'ē'ī'da. Wā, gr'ī'mēsē 'wī'la qūx'ē'ī'da, la'ē
 gwāl le'se'lgēq. Wā, la ā'x'ē'dxa hē'la pō'xūntsa mē'gwatē qa's
 pents'lā'lēsa kūg'ikwē' gē'ē'nē lāq. Wā, ā'ī'mēsē gwāl pents'lā'laqēxs
 10 la'ē qō'tla. Wā, gr'ī'mēsē qō'tlaxs la'ē ā'x'ē'dxa mē'lkwē dena'sa
 qa's aelē' yū'lexstē'nts lā'xa pō'xūnsē. Wā, gr'ī'mēsē gwā'la la
 tē'x'walilas lā'xa k'les xē'nlela nēxwā'la lā'xa legwī'lē lāx
 ō'gwīwā'ililas g'ō'kwē. Wā, la'ēm hō'x'sāem tēgwī'lē lā'laal
 lā'xa q'wā'xēndlasa sū'gūm lē'wa q'wā'lemē. Wā, hē'ē'misēxs la'ē
 15 āxsō'sa k'lā'k'let'ē'noxwē qa 'wā'pelasēs k'lā'telāxēs k'lātase'we,
 yīxs k'lūt'ēga'yaē.

Quarter-Dried Salmon (Dzē'lēlak'; k'ō'lo'xwa).—Wā, ga'em ēnemx'ē-
 idālaxaat! t'ēlk' k'ō'lo'xwa. Wā, hē'ē'mawī'salēns gwāgwēxs'ē'alālē
 gwē'gūlasaxa dzē'lēlakwē k'ō'lo'xwa. Wā, hē'ē'maaxs g'ā'laē
 20 sēg'ekwa' gwā'xnisaxs la'ē ts'elā'k'a. Wā, lē'da gēnē'masa
 sēg'ekūlāq ga'sx'ē'ī'deq qa's lē k'lēgedzo'ts lā'xa lō'wā'yē, yīx
 xwā'ēdzā'sēx yā'nemasēs lā'wūnemē gwā'xnisa. Wā, la'mēs
 ā'x'ē'dxēs xwā'ayowē. Wā, la xwā'īdxa ts'elā'k'ē gwā'xnisa.
 Wā, hē'ēm gr'īl t'ō's'īsōsēxs la'ē t'ō's'īdēx q'lō'sna'yas ō'xawa-
 25 'yasa k'ō'tela. Wā, lā'wī'sa qā'x'ē'ī'deq qa lā'wēs hē'x'tlā'ya.
 Wā, la xwā'īdēx āwī'g'a'yas g'ā'x'ē'īd lāx ō'xlaatā'yas lā'g'aa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

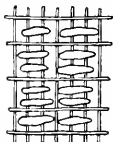
Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'ŋyas ts!ā'sna'ŋya. Wā, lae'm la hō'la'le 27
q!ē'mledzā'ŋyas q!ō'q!ŋ'ŋyas. Wā, la wā'kwē q!ē'mledzā'ŋyasa
k'!ō'lo'xwē. Wā, la'mō'sē āx'ē'dxa xō'kwē k!waxlā'ŋwa qas
qet!ē'dēq lāx gwā'laas'masa lemō'kwē k'!ō'lo'xwa. Wā, gr!f'mēsē 30
gwāl qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x!lāsa legw!lasēs
gō'kwē. Wā, la 'nā'f'neup!ena 'ne'mxsa'mē 'nā'lās gē'x'ūla'elaxs
la'ē k!ā'yax'wīda. Wā, gr!f'mēsē k!ā'yax'wīdexs la'ē āxā'xō'dēda
ts!edā'qaq qas lē ā'lēx'īdxa nā'xsaap!ē lō'ē ē'gr!sē lō'ē l!ē'q!ē lāx
ō'gwāga'ŋyasa wa. Wā, la gr!f'eni le'mxwaxs la'ē ēlap!ē'dēq; wā, 35
gr!f'mēsē malp!enx'bete'lsela lā'xa ā'wī'nak!ūse ēlā'pay'asēxs la'ē
lep'bete'lsasa 'ne'mē dzē'lō'lak' k'!ō'lo'x' lāq. Wā, la'mō's āx'
ē'dxa k!ē't!emē qas āxdzō'dēs lā'qēxs la'ē xal'ex'ī'd k!ā'dzōtsa
gō'xsema'ŋyaakwē dzeqwa lāq. Wā, gr!f'mēsē hamelg'īdzō'ŋya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k'!ō'lo'xwa qas 40
lēbeg'īndēs lāq. Wā, lae'mxaā'wis āx'al'dzō'tsa k!ē't!emē
lāq. Wā, lae'mxaā'wisē k!ā'dzōtsa dzeqwa' lāq. Wā, la 'nāl-
'neup!ena lā'k!īndēda hē gwā'la āxēsa 'nemō'kwē ts!edā'q lā'xa
'nemts!ēq!esē ēlā'pa'ŋya. Wā, la aē'k!a ts!emē'gr!ntsā dzeqwa'
lā'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wā, lae'm 45
hē'x'sāem lē lā'grāa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wā, la'mē'sen gwā'gwēxs'ēālal lā'xa 1
gē'ē'nāsa dō'gwīnētē dza'wū'na lē'wa melē'kē, yixs 'nemā'x'is-
'maaxs hē'maē ā'lēs ā'm'emaē gē'ē'nās. Wā, hē'maaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:

As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife

20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'fidēda ts'edā'qax dō'gwānemāsēs lā'wūnemē lō'mp lā'wa-
5 yōts'lō melē'k'a, wā, la'mē'sē āx'ā'liselaxa gē'nē lāx hē'lk'!ō-
tagawā'lisasēs k'lwē'dzasaxs xwā'Laē. Wā, grī'mēsē gwāl xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'lik'!edē's qas LEX^u'dzō'da-
lisa gē'nē lāq; grā gwā'lē'grā (*fig.*). Wā, grī'mēsē gwā'lexs la'ē
lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'f'mēsē āxā'xōyōxs la'ē
ā'lak'lāla la le'mx'wida qas āxts'lō'yowē lā'xa yībelō'sgemē
k'a'yatslā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa ō'gwī-
walilasa legwī'lē qa hēlā'lisa lē'salāsa legwī'lē lāq. Wā, laem'
lē'gades lā'llēm'wē'dzek^u lōxs senē'ts'ēx'Laē.

15 **Sockeye-Salmon.**—Tā'yaltslāla, yī'xa la ts'elā'x'īd melē'k'a.
Wā, grī'mē la ts'elā'x'īdēda melē'k'ē lāx 'ne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'mis la sēk'a'sōsa wī'wamēts'lēnoxwē
lāx la xwē'lawaatsa melā'lē lāx 'ne'ldzāsa wā. Wā, grī'mēsē
qlēyō'lqēxs la'ē gēnemās xwā'fidxa wā'kwē qa yō'wēs gwā'-
20 lōx xwā'La'yasēx xwā'La'yasa gwā'xnisaxs la'ē k'lō'loxwilaq.
Ā'em neqā'xōd xwā'fidex āwī'g'a'yasa k'lō'tela grā gwā'lē'grā (*fig.*).
Wā, la k'lēs hē'lq'lālaq la hē'l lā'xa grō'kwē qaxs k'lē'saē hē'l-
q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'misēda lā'wūnemās
qaxe'lsa qa gē'x'udemasa la xwā'lēsēs gēnemē. Wā, hē'emxaā'-

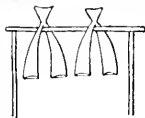
cut by his wife; and the || woman hangs up what she has cut, and it 25
 is dried by the | sun and the wind. It is left hanging there with
 cross-sticks | of broken cedar in the tails, which | cross over the two
 drying-poles. It is left there for a long time, so that it becomes really
 dry. | When it begins to be dry, it is named "sun-dried salmon." ||
 When it begins to be really dry, the woman | takes it down and takes 30
 off the cross-pieces of cedar-wood from the tails. As soon | as they
 are all off, she gathers them, and takes them into her | house. She
 takes a box and tilts it over by the side of the | fire; and soon it
 becomes warm, and then it becomes dry inside. After it is || quite 35
 dry inside, she puts it down on the floor of the house not far from the |
 fire, so that it is heated by the heat of the fire. Then she | takes the
 sun-dried salmon and puts it away well in it. After | she has done
 so, she puts the cover on the box containing the sun-dried salmon. |
 Then the cover is tied down with cedar-bark rope. || Then she 40
 finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
 salmon. | When a man has caught many ugly sockeye-salmon, his
 wife | makes sun-dried salmon of some of them. Others she splits
 in two; | and when she gets tired of cutting sun-dried salmon, || she 5
 just splits the others in two. She just cuts off | the heads of the

wisēdā ts!eda'qē la gē'x'wīdxēs xwā'la'yē. Wā, laem l'ē'sasōsa 25
 l'ē'sela l'ē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
 dālxaxa k'ō'gēkwē k'waxlā'wa. Wā, l'ē'misa gayō'sela la'xa
 ga'yō mā'hts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lem'x-
 'wīda. Wā, grī'l'mēsē le'mx'wīdexs la'ē l'ē'gades tā'yalts!āla.
 Wā, grī'l'mēsē la ā'lak'lāla le'mx'wīdexs la'ēla ts!edā'qē āxā'- 30
 xōdeq qa's lawā'lēxa gē'gē'yaxsde'yas k'waxlā'wa. Wā, grī'l-
 'mēsē wīlā'masqēxs la'ē q!ap!ēx'īdeq qa's lē mewē'las lā'xēs
 gō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-
 gwī'lē qa's pex'ts!ō'dēq qa le'mx'walts!āx'īdēs. Wā, grī'l'mēsē
 le'mx'walts!āx'īdexs la'ē hā'ng'alilas lā'xa k'lē'sē qwē'sala lā'xēs 35
 legwī'lē qa l'ē'sālase'wēsēs l'ē'salāsa legwī'lē. Wā, la'mē'sē
 āx'ē'dxa tā'yalts!āla qa's lē aē'k'la hā'nts!ālas lāq. Wā, grī'l'mēsē
 gwā'lēxs la'ē yikūyī'nts yikūya'yasa tā'yalts!alaats!ē xātse'ma.
 Wā, la'mēsē t!emak'iyī'nts t!ema'k'iyā'yaxsa dense'nē dede'm lāq.
 Wā, lae'm gwāl lā'xēq. 40

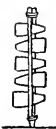

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx's'ālasla melō'lē, 1
 yixs grī'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gene'mas
 tā'yalts!ālag'ilaxa wāō'kwē. Wā, la q!wa'xsēg'ilaxa wāō'kwē.
 Wā, hē'm'axs la'ē wīō'līda lā'xēs xwā'l'ēna'yaxa tā'yalts!āla.
 Wā, ā's'misē la q!wā'k'ilaxa wāō'kwē. Wā, lae'm ā'em la qak'ā'- 5
 lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'l'ōdaemixaax

- 7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:
up outside of the house,
wind dry them, and there
15 before they are dry. As
the woman takes a large
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |



- 7 *nā'k'ladzās. Wā, la hā'xelē xwā'la'yas la ma'its!ē'ndex ō'gwi-*
da'yas k'ō'tela. Wā, la'mē'sē lē'xaem la elegā'layōsēs ts!ā'sna'yē.
Wā, gr!fmēsē gwā'la, la'ē āx'ē'lsē lā'wūnem'sēxa dzō'xūmē; lae'm
10 *lā'lebe'lsaq qa k'ā'detāyantsa gē'xūdemalasa q!wā'xsa'yē. Wā,*
gr!fmēsē gwā'lexs lā'asa ts!edā'qē āx'ē'dxa q!wā'xsa'yē qas
qexendā'lē gē'xūndālas lāq, gra gwā'lē'gra (fig.). Wā, lae'mxaa
hē'em la āxēldze'ma lā'sanā'yasa g'ō'kwē. Wā, lae'mxāē hē'ma
l!ē'sela lē'wa yā'la lē'mxwaq. Wā, la'mē'sē hēx'sā'em gē'xwa-
15 *laxs k'lē'smāē lē'mxwida. Wā, gr!fmēsē gā'nul'idexs lā'na'xwa-*
ēda ts!edā'qē āx'ē'dxa ēwā'lasē q!lūlē'dzō lē'wa'ya qas lēplē'-
dēs lāx ē'k'la'yas qa nō'kwēs qa k'lē'sēs xwē'laqa de'lx'īdā'ma-
tsō'sa gō'sāxa gā'nulē. Wā, gr!fmēsē ē'ka ēnā'lāxa gā'lāxs
la'ē xwē'laqa lō's'īdeq qa lā'wās nawe'maxx ēwā'lasē lē'wa'ya
20 *qa l!ē'sasēwēsēsa l!ē'sela lē'wa yā'la. Wā, gr!fmēsē yō'-*
gwaxs la'ē k'lē's lō's'īdeq. Wā, gr!fmēsē ā'lak'lāla lē'mx'wī-
dexs la'ēda ts!edā'qē āxā'xōdēq qas lē laē'las lā'xēs g'ō'kwē.
Wā, la āx'ē'dxa lā'batē qas hā'nts!ōdēs lāq. Wā, gr!fmēsē
gwāl hā'nts!ālaqēxs la'ē g'ē'xaq lā'xa nēxwā'la lā'xēs lēgwī'lē.
25 *Wā, lae'm hē'lēlayōlxa ts!āwū'nxla. Wā, la ēnā'l'nemp!ēna hē*
gwē'g'ilasēwēda dza'wū'nē. Wā, la k'lē's hē gwe'g'ilasēwēda gwā'x-
nīsē lē'wa waō'kwē k'ō'k'lūtela. Wā, laem gwāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 been roasted, | in this manner and break them off after they have  been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they 40 are taken away and laid down || just over the fire, so that the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

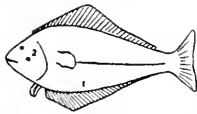
As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L'ō'bək^u tsā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'maaxs la'ē xwā'titse'wēda dō'gwānemē dza'wū'na. Wā, 30 la'mē'sē āxāla'mēda tsā'sna'yē lāxa xā'k'ladzās; wā, g'il'mēsē gwāl xwā'lēda tsā'dā'qaxs la'ē āx'ē'dxa L'ō'psayowē qa's k'ō'qālēxa tsā'sna'yē lāxa xā'k'ladzowē qa's lē gē'gaałts'ālisa tsā'sna'yē lā'xa L'ō'psayowē gra g'wā'lēgra (*fig.*). Wā, la q'ūnā'laemxat! ā'l'em lā'wōdayōwa tsā'sna'yaxs la'ē L'ō'pa lā'xa xā'k'ladzowē, yixs 35 gra'ē g'wā'lēgra (*fig.*). Wā, ā'l'mēsē k'oqā'layōxs la'ē L'ō'pa. Wā, hē'maaxs la'ē gwāl āxā'łts'ōdālayō lā'xa L'ō'psayowēda tsā'sna'yē. Wā, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wā, la'mē'sē k'ūme'lx-ēda'mē L'ē'sasēxs la'ē āx'ē'tse'wa qa's L'ē'saleōdayowē lāx neqō'-stāsa legwī'lē qa L'ē'seg'ōstālasē'wēsēs L'ē'salāsa legwī'lē. Wā, 40 g'il'mēsē pō'sq'EX'ēdēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'em āxāxō-deq qa's hā'mx'ēdē lāq. Wā, g'il'mēsē k'lē's'wī'laqēxs la'ē ā'em xwē'laxaleōts lā'xa ē'k'lē.

Halibut.—Wā, g'il'mēsē laē'L lā'xēs g'ō'kwaxs la'ē gene'mas 1 hā'labala L'ē'xwē'laq. Wā, g'il'mēsē hā'mx'ē'dexs la'ē gene'mas lā'wēlsa dā'laxēs lā'laxamē g'il'ts'ē'watsēs mō'wē xwā'xūlayā. Wā, la'e'm lāl ē'ax'ēdelxa ē'nā'xwā'mē neluelē'sa p'lēp'lā'ēyē.

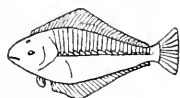
- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³
- 20 she turns it | She cuts all around it. | Then she turns it | Then she cuts under the cheek-fins, and gills. As | soon as she has them out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



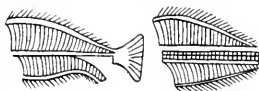
- 5 Wä, la^mmē^sen lāsl gwāgwēx^sālāl lā^qqēxs laēda ts!edā^qe hēl lāl ē^{ax}alaleqēxs la^ē gwā^llēs lā^ēwūnemē lō^qwa, qaxs hēwā^{xa}-^{mē}lēda begwā^{nemē} gō^xwēdxēs gēnē^{mē} gwā^{sagawēsēs} laē^{na}yē lō^qwa. Wä, hē^{misēxs} la^ē gax^sōltā^{laxa} p!ēp!ā^{yē} lā^{xēs} lō^{gwats!ē}.¹ . . .
- 10 Wä,² gī^lmēsē k!wā^ggalisēda ts!eda^qqē lāx k!līx^{ligē}dzasa plā^{yaxs} la^ē āx^{wūlts!ō}dxēs xwā^{xūlayowē} mō^{wa}. Wä, la āx^ēdxā t!ē^{gayowē} dē^{na}sgem qā^s gē^xalalisēs xwā^{layowē} lāq. Wä, gī^lmēsē^ē wī^ēla ē^xbax^ēidēda mō^{wē} xwā^{xūlayōxs} la^ē hē gī^lax^ētsōsēda pelā^{layo} xwā^{layā}, qaxs^ē nāxwā^{maē} lē^{gadēda} mō^{wē} xwā^{xūlayō}. Wä, hē^{em} gā^{lēda} pelā^{layowē} xwā^{layā}; wā, hē^{misā} gelts!ē^{mē}; wā, hē^{misā} xwā^{layowē}; wā, hē^{mislēda} t!ē^{layowē}. Wä, la k!wā^{galis} lāx ōxtā^{lisasa} plā^{yē}. Wä, la xwā^{līdex} bē^{nba}yas tek!ā^{sa} plā^{yē} (*fig.*). Wä, la xwaltsē^ēsdēq. Wä, la nel^{alē}lōdqēxs la^ē āx^ēdxā gelts!ē^{mē} qā^s
- 20 xwā^{xūlap!ē}dēxa pel!ē^{mya}yē qā^s xwā^{lō}dēxa q!ō^{sna}yē. Wä, gī^lmēsē lawāxs laē gō^{lōlts!ē}xa yā^xyīgīlasa plā^{yē}. Wä, la xwā^{lōdxa} ts!eyī^{mē} qā lawāyēs lā^{xa} mō^{qūla}. Wä, la lē^xsemdeq qā l!ē^p!eqalēsēxs laē āx^ālisāq. Wä, lawī^sla hēweyō^d xwā^{lōdxa} pelā^{lā}xa āpsā^{dze}yē qā^s āx^ālisēq. Wä, la xwā^{ltsē}stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.² Continued from *ibid.*, p. 480.³ That is, close to the edge of the fish.

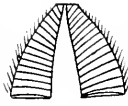
puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:)
Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. || Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she |
lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)

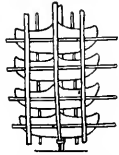


35



L'ē'sē ma'k'inxendālaxa q'wā'q'lūnxa'yē. Wā, ā'f'mēsē gwāl xwā'- 25
laxs la'e lā'g'aa lā'xa ō'xlā'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē ō'xlāatā'yasa p'lā'yē g'ī'lp!edasa xwā'la'yasa. Wā, la
ē't'ledxa āpse'nxa'yē. Wā, la sa'pōdxa 'emēlā'dza'yē L'ēsa. Wā,
g'ī'l'mēsē lawā'dā L'ē'saxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'yas
hāmō'māsa p'lā'yē. Wā, g'ī'l'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't'led 30
xwā'f'ēd g'ā'g'ilelā lāxa q'wā'q'lūnxa'yē. Wā, hē'em ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa p'lā'yē qa's āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't'led hē gwē'x'īdxa
āpse'nxa'yē. Wā, g'ī'l'mēsē lawā'xs la'ē lē'x'īlisāq qa's ō'gwaqē
sapō'dxa ts'lo'fats!ā'yē L'ē'sa. Wā, g'ī'l'mēsē lawā'xs la'ē xwā'f'ēdex 35
āwū'nxa'yasa q'wā'q'lūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'yas
xaas hāmō'mō. Wā, lā'xaa g'ī'g'ilisās lā'xēs g'ā'yanēmē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'īdxa la'āx'ā'laLElēda āpse'nxa'yē.
Wā, g'ī'l'mēsē wī'lowēda q'lē'mlalāsa p'lā'yaxs la'ē āxō'dxa tsā'p'lē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgēmanōs. Wā, la
āx'ē'dxa gele'masa L'ewe'lsē qa's dā'x'īdēxa de'mplaxsda'yē qa
ā'k'laxsdālēsa hāmō'māsa p'lā'yaxs la'ē kwexā'laxa x'ī'la'. Wā,
lā'e'm mā'g'ilēnēxa hāmō'mō (*fig.*). Wā, g'ī'l'mēsē wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the
tail-ends of | both sides of the ribs of the backbone together, (in
this manner:)  Then she carries them | up and hangs
them just over the fireplace of the house. She | takes
her roasting- tongs and takes them down to where the
fins are. | She takes them at once, and puts four fins
50 in one pair of || roasting-tongs. She ties the roasting-
tongs on top with cedar-bark. | Then she takes thin split cedar-
wood, and puts it over each side, (in this manner:) |
As soon as she has done so, she gathers driftwood on
the beach, | and makes a fire; and when the fire that
she has made blazes up, she | picks up stones and puts
55 them on the fire that she has made. As soon as || there
are enough on it, she takes the fins in the roasting-
tongs and | puts them up by its side. Then she gathers
the backbones | while the tail is still attached to them; and she takes
the | stomachs and puts them down on the beach, not far from the
stones in the fire. | Then she also takes mats and puts them down
60 there also with her || tongs, and also a bucketful of water. As soon |
as the fins are roasted, she takes them away from the stones on the
fire; | and when the stones are red-hot, she takes her | tongs and
with them takes off the wood that is left on the fire. | When it is all



- 45 x'í'lāxs la'ē āx'ē'dēda ts!edā'qaxa dena'sē qa's ya'lōdē ō'xsda'yasa
wā'x'sōt!ena'yē x'í'lāsa hāmō'mā qa's yā'loḏēx (*fig.*). Wā, la dā'laq
qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs gr'ō'kwē. Wā, la
āx'ē'dxēs L'ō'psayowē qa's lē le'nts!ēs lāx āxā'sasēs pela'. Wā,
hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pela' lā'xa 'ne'mē
50 L'ō'psayā. Wā, la k'il'getōtsa dena'sē lāxa L'ō'psayowē. Wā,
la āx'ē'dxa xō'kwē wī'swel k'waxlā'ēwa qa's k'laā't!ēdēs lāq (*fig.*).
Wā g'í'l'mēsē gwā'lēxs la'ē q!ap!ē'x'īdxa q!ē'xalē lā'xa L'ema'isē
qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē
xō'x'wīdxa t!ē'sēmē qa's xex'lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-
55 'mēsē hē'l'a lāx nā'qa'yasēxs la'ē āx'ē'dxa L'ō'pts!āla pela' qa's
lē lā'nōlisas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yixs hē'-
'maē ā'lēs āxā'tē de'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa
mō'qūha qa grā'xēs gra'e's lāxa k'lēs qwē'sah lā'xa t!ē'qwapa'yē.
Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's gra'ē āxā'lisāq lē'wis
60 k'lipLā'la; wā, hē'misa nā'gats!ē la qō'tlaxa wā'pē. Wā, g'í'l-
'mēsē L'ō'pa pela'xs la'ē āxse'ndēq lā'xēs t!ē'qwapa'yē. Wā,
g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'semāxs la'ē āx'ē'dxēs
k'lipLā'la qa's k'lip'salēs lā'xa x'ix'iq!ayawa'yasa gū'ta. Wā,
g'í'l'mēsē wī'lāxs la'ē āx'ē'dxa ts!ā'ts!esmōtē qa's lexsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'ēstāsa x'ī'x'ixsemāla t'lē'sema. Wā, lā'xaa k'lū'lx'id 65
lā'xa āwā'dzōxlō k'lē't'lēma qa's lexā'lōdālēs lāx ō'kūya'ya
ts'lē'lqwa t'lē'sema. Wā, g'ī'l'mēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdālēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's
āx'ā'lōdālēs lā'xa mā'kala lā'xa ts'lā'ts'lēsmōtē lāx ō'ts'lāwās. Wā,
g'ī'l'mēsē wī'laxs la'ē āx'ē'd lā'xa k'lē'sē l'ō'p'lētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'ē'misa wāō'kwē q'lwā'q'lūnxa'ya lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, lō'ma de'mp'laxsda'yē, lē'wa
tsā'p'lēts'lā'yē. Wā, g'ī'l'mēsē wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
lē'lep'lā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
ēwā'bets'lāla nā'gats'lā qa dzā'dzeley'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'l'mēsē gwā'l' dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā'sidēs
lāq qa k'lē'sē k'u'x'sālēda k'lā'lēla lāq. Wā, g'ī'l'mēsē gwā'lēxs
la'ē āx'ē'dxēs k'lō'gwats'lē lexā'ya qa's lē ments'lā'lasa ts'lēy'masa
plā'yē lē'wa dewa'na lē'wa k'lē'la. Wā, g'ī'l'mēsē wī'laxs la'ē
k'lō'qūnts'lē'selaq lā'xa l'ēma'isē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts'lō'x'wīdxēs k'lō'gwats'lē lexā'ya qa wī'lowēsa k'lē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'delē xwā'lē plā'yā qa's
k'ē'xālēxa e'lkwā. Wā, g'ī'l'mēsē gwā'lēxs la'ē gwē'alī'sēlaq
lā'xa l'ēma'isē qa k'lē'sēs haqewīnē'kala. Wā, lā'la memk'ā'-
lā'mē ēwē'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85
ēk' lāx t'lē'lsase'waxs hē'ē'maē ā'lēs gē'tē. Wā, hē'ē'mis lā'g'ilas

87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

87 ā'leml t!e'lsasōlxa gaā'lāsa lēnsē. Wā, g'í'f'mēsē gwāl 'nā'xwaxs la'ē 'lā'q!lūgr'a'f'xa g'í'yí'mg'ílsEla qa g'ā'xēs k'lūs'ā'lisEla lā'xa L!ema'isē. Wā, g'í'f'mēsē g'ā'xexs la'ē lē't!ēdxa nā'yí'masēs
 90 nek'ā'se'wē. Wā, la LEp'lā'lisxa lē'wa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'f'mēsē gwā'lēxs la'ē hamx'ē-í'dēda Lē'lānemē. Wā, la'e'm q'lā'q!alālēda ts!edā'qē qa 'nā'xwa-mēsa k!wē'lē ts!egedzō'dalasēs ha'mo'tē xāq la'xa lē'wa'yē. Wā, g'í'f'mēsē hām'x'ē'í'dexs la'ē 'nā'xwa'ma Lē'lānemē xa'max'ts!a-
 95 nasēs e'eyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'f'mēsē hām'x'ē'í'dexs la'ē ts!egedzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas L!ēs lā'xa LEBē'sē lē'wa'yā. Wā, g'í'f'mēsē gwāl ha'mā'paxs la'ēda k!wē'lē q!wā'g'ilis qa's lē hō'q!lūnts!ēs lā'xa L!ema'isē qa's lē ts!ē'nts!enx'wīd lā'xa de'msx'ē. Wā, g'í'f'mēsē gwā'lēxs la'ē
 100 'nā'xwa nā'ē'nakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts!edā'qē k'ēxā'lōdxa k'lē'ts!ayawa'yē hā'mx'se'wēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!enē'pents!ēselaq lā'xa L!ema'isē qa's lē haaxte'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa 'ē'g'īdzōx'wīdēs. Wā, g'í'f'mēsē gwāl ts!ō'xwaqēxs g'ā'xāē dā'laq qa's g'āxē gē'x'wā'lisag lā'xa gē'x'wā'demāxa k'lā'wasē. Wā, g'í'f'mēsē gwā'lqēxs la'ē q!ap!ē'x'īdxa L!ē'lē'sasa p'lā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wā'LE'lōts lāx neqō'stāwasēs legwī'lē qa L!ē'sālase'wēsēsa L!ē'salās. Wā, la'e'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ʼnā'xwaem ɛ'k'ladzaʼyē ɛ'lsadzeʼyas. He'em gweʼyā'sa bā'k'lumē 10
neleenaʼyēda hē gwā'lē. Wā, la'e'm x'ō's'id lā'xēq qaxs ā't'mēlē
t'l'lsalxēs k'lā'wasilasōlaxa lā'la ʼnā'x'idelxa le'nsLa.

Wā, hē'em gwē'gilatsa bā'k'lumē qaēs gālē lō'gwānem plā'ya,
yixs k'leō'saē k'lēs hē'x'idaem nek'a'sōsa ts'edā'qē qaxs q'lā'la-
maā'laēda plā'yaqēxs mō'lōlēmaaxs gā'laē lā'lānema lā'gilas 15
hē'x'idaem nex'it'se'wa, yisa gā'lōlaq. Wā, qā'laō k'lē'slax
hē'x'idaem lax ha'mē'x'silasōlax yis lō'gwanenāq lā'elaxē k'lē'slax
lā'lax ɛ't'lēd lāx q'lek'a'sō lāxexs la'ē wāx ɛ't'lēd lō'qwēda lō'-
q'wēnoxwaxa plā'yē. Wā, hē'ēmis lā'gilas hē gwē'gilaxēs gā'lō-
lānemē plā'ya. Wā, k'lē'sc'la la hē gwē'gilēda ts'edā'qax la 20
ɛ't'lēd lō'gwanensēs lā'wūnemē. G'it'maē lā'weyōdex mō'qūlāsa
ā'lē lō'gwanensēs lā'wūnemaxs la'ē ā'em ts'exstā'laq lā'xa
de'msx'ē, ʼwī'la lē'wis ts'eyi'mē, lō'ma mā'lēgemanowē. Wā,
hē'misa hāmō'mowē lē'wa tsā'p'ledza'yē. Wā, q'lūnā'laemxaāwisē
ts'exstālaxa pēla' lā'xa de'msx'ē. Wā, la ʼnā'l'nemp'lena gē'x- 25
ʼwalisxa pēla' lā'xa le'nux'demaxa k'lā'wasē qa k'lā'yax'widēs.
Wā, g'it'mēsē k'lā'yax'widexs la'ē hā'nx'leudeq qa's yō'sēq
lē'wis ʼwā'pala. Wā, lā'lēda ts'edā'qē lē'xaem hāmx'it'duaxwa
lā'xa lō'bēkwē pēla', yixs lā'lē x'ō's'idexs la'ē t'l'lsaxēs k'lā'-
wasēxa mō'wē lō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30
waō'kwē.

32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-

32 Wā, gr'í'mēsē lā'yīnx'ēdēxs la'ē á'lak'lāla la tse'nxwēda p'lá'yē
la'as ē'tl'ēd la lō'x'widēda lō'ql'wēnoxwaxa p'lá'yē qa's lā'k'!ese-
lalxa ts!āwū'nxē. Wā la gēgēnē'mas āxā'laxa mō'qūla qa's t'lō-
35 sōdēxa q'lō'sna'yē. Wā, la yī'ml'īdeq qa lepā'lisēxs la'ē lep'en-
dā'las lāx neqō'stowasēs legwī'lasēs gr'ō'kwē qa le'mx'widēs.
Wā, hē'em lē'gades mō'qwasdē. Wā, lā'xaa qax'īdex mā'-
lēgemanās. Wā, la t'lō's'īdex ō'xlaxx'ā'yas qa wā'x'sē'stēs.
Wā, lā'xaa t'lō't'ledzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēgē-
40 mānō. Wā, gr'í'mēsē lawā'xs la'ē ts!eqe'nts!ēsxa gr'its!ē'wa-
sasa leqwa'. Wā, lā'xaa lep!ā'lēlōtsa hēlō'sgemaē lā'xaaxa
neqō'stāwasa legwī'lasēs gr'ō'kwē. Wā, hē'em lēgades mā'-
lēqasdē. Wā, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndalēs lā'xaax
āxā'sasa gr'í'x'dē āx'ā'lēlōdayā. Wā, hē'em lē'gades palasdē.
45 Wā, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx g'wā'laasasen gr'í'-
x'dē wā'ldema (see p. 244). Wā, hē'em lē'gēmsē x'í'la. Wā,
la āx'ē'dxa q!wā'q'lūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wā, lā'xaa
tē'x'walelōts lāx āxā'sasa wā'kwē. Wā, hē'x'sāem lē'gēmsē.
Wā, lā'xaa āx'ē'dxa de'mp!axsda'yē qa's t'lō's'īdex ōnō'dza'yas.
50 Wā, gr'í'mēsē lepā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wā,
lā'xaa lep!ā'lēlōts lāx āxā'sasa wā'kwē. Wā, hē'em lē'gades
de'mp!axsdēyasdē. Wā, lā'xaa āx'ē'dxa tsā'p'lēdza'yē qa's tē'x'-
wale'lōdēs lā'xēs wā'kwē. Wā, hē'em lē'gades tsā'p'lēdza-
yasdē. Wā, lā'xaa āx'ē'dxa l'ē'sē qa's lebedzō'dēs lā'xa t!elē'-

board || for dried halibut. The meat side of the skin is upward. | 55
 Then she takes her splitting-knife, and she cuts under the | thick
 layer of fat of the skin, and two finger-widths is the width | of split-
 ting it; and she continues cutting [what she is doing] until she comes
 to the | tail, for she begins at the neck, and it just does || not come 60
 off; and she does the same with the other side; this is | called "torn-
 from-the-edge." The torn-off edges | do not come off from the skin.
 As soon as | the woman finishes, she hangs it up at the place where
 the others are. | She puts the meat-side upwards; but when it has
 been hanging four || days, the woman takes down the skin, and she 65
 tears off the | torn-off edges. And when they are all off, the woman
 takes a | narrow piece of cedar-bark and ties them in the middle, and
 she hangs them up | again not very near to the fire, namely, | the
 torn-off edges. Then she hangs up the skin again also. This is
 only || done to those that are caught in the autumn, when the halibut 70
 is just | getting fat. . . .¹

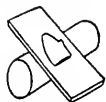
When the guests have gone out, | the woman sharpens her fish-
 knives, in the evening; | and when she has done so, she takes the
 cutting-board | and scrapes it off, so that it is clean. After she has
 done so, she || puts it down on the beach where she is going to split 75

dzāxa k'la'wasē. Wā, lae'm ē'k'ladza'yē e'lsadza'yasa L'ē'sē 55
 Wā, la āx'ē'dxēs t'ē'lyayowē xwā'layā. Wā, la t'ē'lyabōdxa
 wā'kwē tsētse'nxūnxēsa L'ē'sē. Wā, la ma'ldē'nē wā'dzewasasa
 t'ē'lyabōtse'was. Wā, hē'na'kūla'mēsē āxā'yas lā'graa lā'xa
 ōxsde'yas grā'gilela lā'xa ō'xawa'yas. Wā, hā'lselāmēsē | la
 k'les lā'wāxs la'ē ē't'ēd hē gwē'x'ēdxa āpsē'nxā'yē. Wā, hē'em 60
 lē'gades xwā'xūse'nxā'yē, yī'xa tse'ntsenxūnxā'yē. Wā, lae'm
 k'les lawā'ēda xwā'xūsenxā'yē lāx L'ē'sē. Wā, grī'lēmēsē gwā'-
 lexs la'ēda ts'edā'qē gē'x'wale'lōts lāx āxā'sasa waō'kwē. Wā,
 lae'm hē ē'k'ladza'yē e'lsadza'yas. Wā, hē't'la la mō'benxwa'sē
 'nā'lāsēxs la'ēda ts'edā'qē āxā'xōdxa L'ē'sē qā's xwa'sōdālēxa 65
 xwā'xūsenxā'yē. Wā, grī'lēmēsē wī'lāxs la'ēda ts'edā'qē āx'ē'dxa
 ts'ē'q'ē dena'sa qā's yilō'yōdēq. Wā, lā'xaa xwē'laqa tō'x'wale'-
 lōts lā'xa k'le'sē xē'nlela 'nēxwā'la lā'xa legwī'lē, yī'xa xwā'-
 xūsenxā'yē. Wā, la xwē'laqasa L'ē'sē ō'gwaqa. Wā, lae'm lē'x'aem
 hē gwē'gīlase'wēda lōgwanemāxa lā'yīnxē, yīxs hē'maē ā'lēs tse'n- 70
 x'ēwidēda p'ā'yē. . . .¹ Wā, grī'lēmēsē wī'la hō'qūwelsēda lē'la-
 nemx'dāxs laē'da ts'edā'qē g'ē'xi'lālxēs xwā'xūlayowaxa la dzā'-
 qwa. Wā, grī'lēmēsē gwā'lexs la'ē āx'ē'dxēs t'elē'dzowē qā's
 k'ēxeldzō'dēq qā ē'gīdzowēs. Wā, grī'lēmēsē gwā'lexs la'ē āx'a'-
 lisaq lā'xa L'ema'sisē lāx āxā'sasēs t'ē'lsasōlē. Wā, lae'm gwā'- 75

¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |

Then she takes one-quarter of the halibut and puts it
80 down on its back on the || cutting-board. The skin-
side is next to the cutting-board, | and the side next
to the ribs is upward. Then | she cuts it downward, in



this manner:
goes half way
is | thicker at



85 our || fingers
the same to
too long, | she

which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,

90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them length-

wise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||

95 thick. Then she turns her knife down flat, and she cuts under | one

76 la¹la qaē'da lā'La ēnā'x'īDEL. Wā, gī'lēmēsē ēnā'x'īDEXS la'ēda ts'edā'qē lē'nts'lēs lā'xa l'ēma'sīsē lāx āxā'sasēs t'lē'lsasōLē. Wā, la k'wā'galisa lā'xa la gwā'lēs lāē'sa t'lē'lē'dzō g'a gwā'lē'g'a (fig.).

Wā, la āx'ē'dxa āpsō'dēlē plā'ya qā's neLEDzō'dēs lā'xa t'lē'lē'-
80 dzō. Wā, laē'm hē mā'kalēda āxā'sdāsa l'lē'sē lā'xa t'lē'lē'dzō.

Wā, la ē'k'ladza'ya mā'kalax'dē lā'xa x'ī'la. Wā, la'mēsē t'lō'-
saxōdeq g'a gwā'lē'g'a (fig.), g'ā'g'ilela lā'xa ō'xawa'yasa plā'yē
hā'g'aa lā'xa ē'negō'yā'yasa āpsō'dilē la wī'swūlba. Wā, la lēlē-
kwē'da āpsba'yās. Wā, la mā'lp'lē'nk'ē āwā'sgemasas lā'xENS

85 q'wā'q'lwax'ts'āna'yē, hē'mē'sa mā'ldē'nē. Wā, lā'xaa hē'em
gwē'x'īdxa āpsEX'sē lā'xa ō'xsde'yē. Wā, gī'lēmēsē gī'lt'ag'aaxs
lāē t'lō'sōdeq qa ts'EXTs'lō'dēsa q'lō'g'aa lā'xa lēxa'yē, hēkwē'lē
qaē'da t'lō't'lasēsawa'yē. Wā, gī'lēmēsē wī'la hē gwē'x'īdxa wāō'-
kwē lā'xēs lāē'na'yē g'ē'dzōdālas lā'xa lēBES' lē'wa'yā. Wā, la

90 āx'ē'dxa ē'ne'mts'laqē qā's k'adedzō'dēs lā'xēs t'lē'lē'dzowē qaxs
la'ē ēnā'xwaem la k'lē'k'lēwēl'ē'ūna plā'wēdzēsē. Wā, la'mēsē
negele'ndālaX nEX'ēna'yasa k'lēwē'lkwē plā'yā. Wā, la'mēsē
t'lō'saq g'ā'g'ilela lā'xa lē'x'ubā'yē lā'g'aa lā'xa wīlba'yās. Wā,
ā'lēmēsē gwāl t'lō'saqēxs lā'ē k'lō'dēnē wā'gwasas lā'xENS sET'lax'-

95 ts'lā'na'yēx; wā la pā'x'īdxēs t'lē'lyayowē qā's t'lē'lt'eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place for the dried hali-
 but, | in this manner: She hangs them
 up lengthwise. | After they have all
 been hung up, the woman takes
 her | fish-knives and puts them into her
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the dry-
 ing-poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. | 10

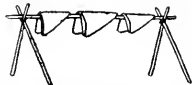

When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

āpsō'dilasēs āxsē'wē'. Wā, la lē'nā'kūlēda p'lā'ya. Wā, la 96
 wī'nā'kūlaxs la'ē t'lē'saq. Wā, ā'l'mēsē gwā'lqēxs lā'ē lēp'ē-
 da. Wā, la lē'x'ēndeq qas xwē'l'idēq. Wā, lā'xaa t'lē's'idēq.
 Wā, ā'l'emxaa'wisē gwāl t'lē'saqēxs la'ē 'wīla lēpā'la. Wā, la
 hē'staem gwē'x'ēidxa waō'kwē. Wā, g'l'mēsē 'wīla la t'lē'lē'kwa 200
 p'lā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'ūdemāxa k'lā'wasē. Wā, lae'm
 g'a gwā'lēg'a (fig.). Wā, lae'm gē'x'ūseq'lala lā'xēs g'ildō'lasē.
 Wā, g'l'mēsē la 'wīla gēyō'kūxs la'ēda ts'edā'qē āx'ē'dxēs
 xwā'xūlayuwē qas la'ts'ōdēs lā'xēs lā'lxamē. Wā, la dā'laq
 lē'wa hexa'yē, yix la g'l'ts'ewatsa t'lō't'esba'yē p'lā'ya.¹ . . . 5

Wā,² g'l'mēsē dzā'qwaxs la'ēda ts'edā'qē lē'nts'ēs lā'xa L'e-
 ma'isē lāx āxā'sasēs k'lā'wasē. Wā, la q'ap'lē'x'ēidxa gēgā'yō.
 yix lā gē'x'walaatsa k'lā'wasē. Wā, g'l'mēsē 'wīla q'ap'lē'x'ēi-
 dexs la'ē nā'kūnentsa lē'el'wa'yē lāq qa k'lē'sēsē lā'g'aalēlēda 10
 gō'sāxa gā'nulē lāq.

Wā, g'l'mēsē 'nā'x'ēidxs la'ē ē't'lēd lā'wiyōdxā 'nāwē'mē lē-
 'wa'ya qas ē't'lēdē gwē'l'idxa gēgā'yowē, yix gē'x'ūdemasa k'lā'-
 'wasē. Wā, la hē'menalāem hē gwē'gilaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la 'nā'lē'nēmp'lēna yū'dux'p'lē'n'xwa'sē 'nā'lāsa
 k'lā'wasē k'lēs k'lā'yax'wīda. Wā, g'l'mēsē k'lā'yax'wīdexs 15

¹ Continued on p. 359.² Continued from p. 359.


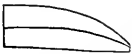
16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, and when it is dry, | she folds it, wise in this way:  and she 25 puts it away || on a stage made on pur- pose in one corner of the house, in this manner: | and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |

30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

16 la'ē āxemā'xōdxa k'lā'ēwasē 'wīla. Wā, la dzaḡwi'deq qa dā'l'ē- idēs. Wā, la ḡwēlaqa g'īlg'aale'lōdālaq. Wā, lae'm la gē'g'i- lāla g'a ḡwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'ne'mxa 'nā'lāxs la'ē ā'lax'ēid k'lā'yax'wida. Wā, g'ī'l- 20 'mēsē 'nā'x'ēidexs la'ē ē't'lēd āxā'xoyō qa's ē't'lēdē dzaḡwīdeq qa lēlepā'lēsēxs la'ē lep'a'lēlōts lā'xa gē'gayō. Wā, g'ī'l'mēsē q'lā'q'lēx'silaxs plā'ēyaxs la'ē lep'alī'selaxa la k'lā'yax'wid k'lā'ēwas lā'xa l'ēmā'isē g'a ḡwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē le'mx'wīdexs la'ē negēxlā'la k'lō'x'wīdeq g'a ḡwā'lēg'a (*fig.*) qa's lē g'ē'xaq 25 lā'xa k'lā'gēlē, hēkwē'lēm lāx ōnē'ḡwīlasa g'ō'kwē g'a ḡwā'lēg'a (*fig.*). Wā, lae'm 'mewē'g'indalēda ts'edā'qasa k'lā'ēwasē lā'xa wāō'kwē. Wā, lae'm ḡ'ngwatolil qa 'nē'ēnemadzōx'wīdēs. Wā, lae'm ḡwāl lā'xēq.

Wā, g'ī'l'mēsē 'nā'xwa la naengedzō'x'wīdēda k'lā'ēwasaxs la'ē 30 ḡaē'l 'mewēg'ā'yap'a. Wā, lae'm ḡwēlaqa la pē'x'wida, wā, lē'da ts'edā'qē āx'ē'dxa hēkwē'la'ēyē āwō' l'lā'lēbata. Wā, la hānts'ō'dā- lasa k'lā'ēwasē laē'lak'lēndts'lāwēda 'nā'l'nemsgēmē. Wā, lawī'sla g'ē'xaq lā'xa k'lē'sē lā'g'aatsa de'l'xa. Wā, lae'm ḡwāl lā'xēq.¹


¹ Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

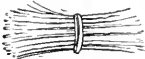
Dried Codfish (Nē'sasdē k'ā'ēwas).—Wā, hē'ēmauxs k'leā'saē 1
gū'yo'lasxa plā'ēyē, wā, gī'lēmēsē q'lē'nemaēda nē'ts!a'ēyē, wā,
lē'da ts!edā'qē hē'x'idaem lā'wīyōdex yā'x'yīgīla lāx gwā'laasasen
gwā'gwēx'sālāsē gwē'g'ilatsēxs gīla'ē xwā'l'idex bā'kūlānemasēs
lā'ēwūnemē. Wā, lā'xaa hē'em gwē'g'ilaxs la'ē lepā'lē q'lē'mlālā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs l'lē'sē. Wā, gī'lēmēsē lawā'yē
xā'qasēxs la'ēda ts!edā'qē t'lē'lsōdex l'lē'sas qas ts!ex'ē'dēq.
Wā, la g'a gwā'lēda ēpsō'dilasēgra (*fig.*). Wā, lē'da ts!edā'qē
ma'!ts!ē'ndēq lā'xēs gī'ldōlasē. Wā, la'e'm mō'x'sēda wa'x'sōdīlē.
Wā, la'mē'sē 'neqā'xōd xwā'l'idex 'nex'ēna'ēyasa āpsēx'sā'sa 10
āpsō'dīlē g'a gwā'lēg'a (*fig.*). Wā, la'em hē'em gwē'g'ilāqē gwē'-
gilasaxa plā'ēyaxs la'ē t'lē'lsasēwa. Wā, la hē'emxat! la gē'xwa-
sēwē lāx gē'ēwasaxa k'ā'ēwasē. Wā, la hē'emxat! gwē'g'ilasēwē.
Wā, gī'lēmēsē le'mx'wīdēxs la'ē 'mē'lmaxsa. Wā, gī'lēmēsē ye-
ya'g'isa 'nā'lāxs la'ē hē'em le'mxwasēwēda g'ō'kwē lāx o'g'wīwa- 15
līlasa legwī'lē. Wā, gī'lēmēsē le'mx'wīdēxs la'ē l'lā'lēq'ūssa.
Wā, la k'lēs gā'la ē'k'anaxwa lē'wa l'lā'lēsdēgōla lō'ma kwā'-
kwax'degōlē. Wā, la'e'm gwāl lā'xēq.

Wā, la hē'emxat! gwē'g'ilasēwēda nē'sasdē k'ā'ēwasa; hē'emxaa
gwā'yīlālēda k'ā'ēwasasa plā'ēyē, yīxs gāā'xsta'yaaxa gāā'lāxs 20
k'leā'saē xā'mas ga'ē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long them up in this way: | “standing on rock;”
- 5 has finished || hanging lock-branches with  poles and puts This is called and when he up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she 'puts
- 10 it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into
- 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes,
- 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed

- 1 **Herring-Spawn.**—Wä,¹ grí'f'mēsē 'wíl'g'aadexs lá'xa xwā'k'lūnāxs lá'ē lá'g'aala lá'xa ā'wí'l'ba'yē yix lá'k'wēmadzasasa yā'la. Wä, lá āx'ē'dxa grí'fsgílt'la dzeseqwa qā's qā'xalōdēs g'a g'wā'lēg'a (*fig.*). Wä, hē'em lē'gades qā'q'lā. Wä, grí'f'mēsē g'wā'lexs lá'ē gē'x'walelō-
- 5 dā'lasa en'endexlā'la q'wāx lāq. Wä, grí'f'mēsē aē'g'isa 'nā'-lāxs lá'k'wēmasaēda yā'la, wā la le'mwūmx'ē'dxa q'el'lexsa' 'nā'la. Wä, grí'f'mēsē 'wí'la le'mx'wīdexs lá'ēda begwā'nēmē āx'axō'dxēs en'endexlā'la q'wā'xa qā's āx'alōdā'lēq lá'xa t'ledzek'wa. Wä, la gēne'mas qe'mxālaxa aē'ntē lá'xa q'wā'xē. Wä, la k'lā'dzōdālas
- 10 lá'xa lē'wa'yē. Wä, grí'f'mēsē 'wí'elaxs lá'ē 'nakūyí'ntsa lē'wa'yē la'qēxs lá'ē dzā'qwa. Wä, grí'l 'nā'x'ē'dxa gā'ā'lāxs lá'ē 'wí'ēla lep'lā'lodalaxa lē'el'fwa'yē qā's gwēldzōlalēsa aē'ntē lāq. Wä, grí'l-mēsē ā'lak'lāla lem'x'wī'dexs lá'ē āx'ē'dxēs xexetse'mē: wā, la me'nmaqaxa me'la aē'ntaxa ā'wa'wastowē qā's lā lats'lā'las lá'xa
- 15 xexetse'mē. Wä, grí'f'mēsē qōqūt'laxs lá'ē āx'ē'dex yikūya'yas qā's yikūyí'ndēs lāq. Wä, la g'ē'xaq lá'xa lem'wē'lē lá'xa g'ō'kwē. Wä, hē'em āxē'lasōs qā's ha'mí'fxa ts'lāwū'nxē. Wä, la āx'ē'dxa ha'yā'l'a l'lā'lēbata qā's k'lats'lō'dēsa l'lā'lax'u'dēleqala aē'nt lāq. Wä, hē'em lā'xoyōs lá'xa a'logūla lē'lqwālaLa'yā, qaxs
- 20 k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wä, lae'm gwal lá'xa q'wā'xē en'endaxlā'la. . . .² Wä,³ hē'ē'misa q'lā'x'q'lēlīsē la dā'pasō qā's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wā, lae'mxāē ā'em q'ē'lsāla. 22
 Wā, g'il'mēsē gwāl wā'sēda wa'na'yaxa la mō'p'enxwa's ē'nā'lāxs
 la'ē āx'ūstā'nowēda EN'ENDXLā'la q'ax'q'eli'sa. Wā, la k'lālpā'la-
 yewa āwā'dzo se'ya'sa q'lā'x'q'elīsē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūnē lā'xa āwī'lba'yē lāx lāk'wē'madzasa ya'la. Wā, lē'da
 ts'edā'qē hē'menalaem lē'x'lēx'aq. Wā, k'lē'stla gē'x'ēid hē gwē'-
 gilaqēxs la'ē lem'x'wī'da. Wā, g'il'mēsē ā'lak'lāla la lem'x'wī'dē
 la'ē hō's'itē'wa ē'naē'nqaxsa q'lā'x'q'elīsē. Wā, la papeqā'laxs la'ē
 yi'loyō'tsāsa dēna'sē (fig.). Wā, la g'ē'ts'oyo lā'xa xetse'mē. 30
 Wā, la aemxa'se'wē yikūya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'lē lā'xa
 g'ō'kwē. Wā, lae'm ha'mi'lxa ts'lāwū'nxē. Wā, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wā,¹ g'il'mēsē ē'wī'latōsamasqēxs laē LEP'lālīlisa 1
 lē'wa'yē lāxa k'lē'sē nēxwāla lāxēs legwīlē. Wā, lā qwēleyindex
 t'lemak'īya'yasēs ts'lēnats'lē lex'a'ya. Wā, lā qebedzōtsa ts'lēx'ina
 lāxa LEBēlē lē'wa'ya. Wā, lā k'lūnxelilaq yīxs laē ha'nēla ē'nemsgemē
 lōpts'lā lexā lāx gemxagawalīlas. Wā, la'mēs dāx'ēidxa ē'nemxlāla 5
 ts'lēx'ina qa's x'ix'ts'lāhisa ts'lēx'ina lāxa lex'a'yē x'ig'ats'lēq. Wā,
 g'il'mēsē ē'wīlg'ilexloxs laē ts'lēx'ēdex ts'lēnanās. Wā, lāxāē ē't'led
 āx'ēdxā ē'nemxlāla ts'lēx'ina. Wā, lāxāē x'ix'ts'lālasa ts'lēx'ina
 lāxēs x'ix'ts'lālasaqēs x'ig'ikwāgūts'lā ts'lēnats'lē lex'a'ya. Wā,

¹ Continued from p. 205, line 23.

- 10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
 15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
 20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
 25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
 30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

- 10 g'il'emxaāwisē 'wīl'g'ilēxlā laē ts'lex'ēdex ts'lenanās. Wā, āx'sā-
 'mēsē hē gwēg'ilaxa waōkwē ts'lex'ina. Wā, g'il'mēsē 'wī'la la
 x'ig'ikwaxs laē ēt'lēd ts'lex'axa ts'lex'ināxa la 'nāx'īdxa gaāla, wā,
 lāxaē āem hē gwēg'ilēs g'ilx'dē gwēg'ilasēxs lāx'dē ts'lex'axa ts'lex-
 'ina. Wā, g'il'emxaāwisē qōqūt'lē ts'lets'lenats'lās laelxa'yaxs laē
 15 t'emak'iyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laem-
 xaē 'nāl'nemsg'ememk'aq. Wā, lāxaē hēem gwēx'īdqēs g'ilx'dē
 gwēg'ilasxēs g'ilx'dē ts'lenanēmxs laē x'ix'īdeq. Wā, g'il'mēsē
 'wī'la la x'ig'ekūxs laē 'wī'la la laaxts'lālas lāxa laelxa'yē. Wā,
 g'il'mēsē gwālexs laē nakūyindūlasa lē'wa'yē lāq qa k'lēsēs q'lūp'ē-
 20 qelasō'sa q'walōbesaxa la gānola. Wā, g'il'mēsē 'nāx'īdxa ga-
 ālāxs laē āx'ēdxēs sē'wayowē qa's lā lāxēs xwāxwagūmē. Wā,
 lā wī'x'stendeq qa's lā ānēqax q'lēxala. Wā, g'il'mēsē lāg'aa lāx
 q'layasasa q'laq'lexemāxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
 g'il'mēsē qōt'lē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il'mēsē
 25 g'āx'alis lāxa l'emā'isasēs g'ōkwaxs laē hēx'īdaem mōltōdxēs
 q'lēxānemē. Wā, g'il'mēsē 'wī'lōltāxs laē hēx'īdaem āxk'lāxēs
 lā'wūnemē qa lās wēx'wūsdēsēlaxa q'lēxalē qa lās wēg'ilelaq
 lāxēs g'ōkwē. Wā, la'mēsē wīx'wūsdēsē lā'wūnemāsēq qa's lā
 wīg'ilelaq lāxēs g'ōkwē. Wā, lāla g'emāxs āx'ēdxēs k'lilākwē
 30 lē'wa 'wālasē xālaētsōx met'lāna'yē. Wā, lā k'wāgalil lāxa
 āwāgawalilasēs g'ōkwē. Wā, lā ts'lex'walilaxēs k'lilākwē lāxa
 āwinagwīlē. Wā, hē'mis g'ūg'ililatsēxs laē bāl'itsēs q'waq'wax'-

starts and measures | three long spans and one short one for the length 33
 of her | digging, and the same for the width of the hole she
 digs with her digging-stick. || Then she cleans the soil out with the 35
 large clam-shell. When | it is one span and four finger-widths |
 deep, she stops digging. Then she takes the small | pieces of drift-
 wood and puts them into the hole; and when they are level | with
 the floor, she takes larger pieces of driftwood and || puts them down 40
 on the sides of the hole. Then she puts one down on each side,
 inside of these two, | and she lays other medium-sized sticks cross-
 wise close together over the | four pieces. After this has been done,
 she takes her medium-sized hand- | basket, goes down to the beach,
 and puts stones | into it. When it is full, she carries it up || into her 45
 house, and she pours the stones over the wood that she has built up.
 She | keeps on doing this, and does not stop until there are many
 stones on it. | When she thinks there are enough, she stops. She
 takes the | large basket, goes into the woods, where she is going to
 look for dead fern and | skunk-cabbage. First she plucks off the
 dead fern-fronds; and when || her basket is full, she breaks off the 50
 broadest leaves of skunk-cabbage; | and when she has broken off
 many of them, she piles them on top of the fern-fronds | and ties
 them down. She puts the basket on her back and carries | it out of

ts!āna⁴yaxa mamōp!enk⁴elasa ts!ex⁴ts!āna⁴yē yix ⁴wāsgemasas 33
⁴lap!ālibilālas. Wā, lā hēm⁴xat! ⁴wādzeg⁴egaxs laē lap!itsēs k!ilā-
 kwē. Wā, lā gōlo⁴ts!ālasa ⁴wālasē xālaēs lāxa t!ēk⁴. Wā, gīl- 35
⁴mēsē mōdenbalēda ⁴nemp!enk⁴ē lāxens q!wāq!wax⁴ts!āna⁴yē yix lā
⁴wālabetalilasas ⁴lāpa⁴yasēxs laē gwāl ⁴lāpa. Wā, lā āx⁴ēdxā āmem-
⁴yē q!lāq!lēxema qas lōxts!ōdēs lāq. Wā, gīl⁴mēsē ⁴nemak⁴iya
 lē⁴wa āwīnagwilaxs laē āx⁴ēdxā lās!akwāla q!lēxala qas k!ak⁴e-
 denōdēs lāq. Wā, lā k!āk⁴etōtsa malts!ūq lāx āwāgawa⁴yas. 40
 Wā, lā gek⁴eyindālasa memk⁴ewakwē hāyāl⁴astō q!lēxal lāxa mō-
 ts!aqē. Wā, gīl⁴mēsē gwālexs laē āx⁴ēdxēs hēla k!ōg⁴wats!ē lē-
 xa⁴ya qas lā lents!ē lāxa l!ema⁴isē qas lā xōx⁴ts!ālasa t!lēsemē
 lāq. Wā, gīl⁴mēsē qōt!axs laē ōxlōsdēse⁴laq qas lā ōxlaēlele⁴laq
 lāxēs g!ōkwē qas lā gūqeyints lāxēs ēaxalasōx⁴dē. Wā, lā hē- 45
 x⁴sāem gwēg!lē. Wā, al⁴misē gwālexs laē q!lēnema t!lēsemē. Wā,
 gīl⁴mēsē k!ōtaq laem hēlalaxs laē gwāla. Wā, lā āx⁴ēdxā ⁴wā-
 lasē lex⁴ya qas lā lāxa āl!ē. Wā, laem lāl āxlā gēmsē lō⁴ k!ē-
 k!aōk!wā. Wā, hēt!a gīl k!ūlx⁴itsō⁴sēda gēmsē. Wā, gīl⁴mēsē
 qōt!ē lex⁴yas laē p!ōx⁴wīdxā āwādzoxlōwē k!ēk!aōk!wā. Wā, 50
 gīl⁴emxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyints lāxa gēmsē,
 qas t!emak⁴i⁴yindēq. Wā, lā ōxlex⁴ideq qas g!āxē ōxlol-
 t!ālaq qas lā ōxlaēlele⁴laq lāxēs g!ōkwē. Wā, lā ōxleg⁴alilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'lēse nexwāla lāxa t'leqwabegwile. Wā, āl'mēsē menābō-
 55 tsa gūta laqēxa la 'nāx'ēdxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'lipālāa qa gāxēs gwalēl k'adēla. Wā, hē'misa g'il't'ex-
 lāla 'wālas k'āts'Enaqa. Wā, hē'misa 'wālasē lōq'lwa. Wā, g'il-
 'mēsē q'lēnema ts'lēx'ināxs laē q'lūnāla yūdūxūla lōxs mewēx-
 laēda āwāwē dzēg'ats'lēxa ts'lēx'ina lōel'qwa. Wā, hēm wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'ēdēda
 t'lēsemāxs laē āx'ēdxēs k'lipālāa qa's k'lip's'alax'ēdēxa x'ix'e-
 q'ayawa'yasa q'lēxalē lē'wa ām'ēmayastowē ts'lōhua. Wā, g'il-
 'mēsē 'wīlg'ilqēda t'lēsemāxa gūltāxs laē 'nemāk'eyindxa x'ix'ex-
 semāla t'lēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxa gēmsē qa's xāl'ex'ēdē tēlx'eg'eleyintsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lexeyindālas lāxa x'ix'exse-
 māla t'lēsema. Wā, g'il'mēsē lā wākwā gēmsāxs laē āx'ēdxa
 āwāxlowē k'lek'laōk'lwa qa's aēk'lē lēpeyindālas lāxa gēmsē.
 Wā, lāxāē ēk'lebax'ēdē ōba'yasa k'lek'laōk'lwa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'le-
 k'laōk'lwa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'lōqūlilaxēs ts'lēts'ēnatslē laelxa'ya qa's lā gūqeyindālas lāxa
 k'lek'laōk'lwa. Wā, g'il'mēsē 'wīlts'lāxs laē āx'ēdxa q'lēnemē k'le-
 k'laōk'lwa qa's lēxat! lēpeyindālas lāx ōkūya'yasa ts'lēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off |
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx'dzekwalaxs laē gwāh. Wā, ā'misē la ēšēlaq qa 75
 l'ōpēs. Wā, hē'mis la ts'ōxūg'indaatsēxa āwāwē lōelq'wa lē'wa
 'wālasē g'il'tēxlāla k'āts'ēnaqa. Wā, g'il'mēsē gwālēns laē
 yāwax'id x'ōs'ida. Wā, lā dzāq'waxs laē kūśālaxa nēyimē k'lek'laō-
 k'wa lāx ōkūya'yasēs nek'asē'wē ts'lēx'ina. Wā, g'il'mēsē 'wīlāwēda
 k'ek'laōk'wāxs laē āx'ēdxa āwāwē lōelq'wa qā's lā k'ū'stalilelas lāq. 80
 Wā, lā āx'ēdxa 'wālasē k'āts'ēnaqa qā's tsēqēs lāxa kū'nēkwē ts'lē-
 x'ina qā's lā tsēts'ālas lāxa āwāwē dzēg'egwats'ē lōelq'wa. Wā,
 g'il'mēsē qōt'lexs laē hanāl tsēts'ālaxa wāōkwē dzēg'egwats'ē lōel-
 q'wa. Wā, g'il'mēsē 'wīlge'tslāwa kūnyasaq laē āx'ēdxa k'le-
 k'laōk'wa wāōkwa qā's lā lēpeyindālas lāxa dzēg'egwats'ē lōel- 85
 q'wa qaxs gwaq'ēlaaq q'lūpeyindālasō'sa q'wālobesē. Wā, laem
 xamaēll hēl gwaēlē qā's ālak'lalil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganōlē; wā, hē'mis qa genx'īdēs. Wā, g'il'mēsē 'nā-
 x'īdxa gaālāxs laēda ts'lāts'lēx'sīla ts'lēdāq āx'ēdxa ēgraqwa lax xā-
 sē'wē k'waxlāwa. Wā, lā k'ōdenē k'lewelx'ūnēna'yas lāxēns 90
 selt'ax'tslāna'yēx yix 'wāg'idasas. Wā, lā āx'ēdxēs k'lāwayowē. Wā,
 lā bāl'īdxa k'lewelx'īmē k'waxlāwa qa malp'enk'ēs lāxēns q'lwā-
 q'lwax'tslāna'yēx yix āwāsgemasasēxs laē k'limts'ēndeēq. Wā, lā
 mālts'laqa 'nemāsgemē. Wā, lāxaē bāl'itsēs ts'lēx'tslāna'yē lāxa
 mālts'laqaxs laaxat! āx'ēdxēs nēxx'āla k'lāwayowa qā's k'limts'ēn- 95
 dēq. Wā, laem mālts'laqa maēmalt'enk'as āwāsgemasē lāxēns
 q'lwāq'lwax'tslāna'yēx. Wā, lā mālts'ax'ēnixaēda ts'lēts'lēx'tslāna-

97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

98 'yēs āwāsgemasē lāxēns q!wāq!wax'ts!āna'yēx. Wā laem k'ādayōl
 qa āwādzē'wasLES leqālasēs ts!ēndzōlēxa g'ala gwāhālēga.¹
 100 Wā, gril'mēsē gwālēns laē āx'ēdxa āwādzowē k'!ek!lōk!wa qa's pā-
 gedzōdēs lāxa lēbēlē lē'wa'yā. Wā, lā āx'ēdex xel'xwāla k'!ā-
 wayāsēs lā'wūnemē qa's xel'xwālēs lāx t!ēnxedzō'yas negedzā'yasa
 k'!ek!lōk!wa. Wā, laem lalōla qa 'nemākwēs 'wāgwāsus lē'wa
 āwūnxa'yē. Wā, gril'mēsē q!ēxsē la hē gwēx'itsō'sēns, laē pāpage-
 5 lēlasa k'!āxewax'us t!ent!ēnxedzā'yē k'!ek!lōk!wa lāx legwīlasēs
 grōkwē qa lēlēndedzōx'wīdēs. Wā, laem āem 'nēx' qa xāl!ēx'ī-
 dēs ts!ēlts!ēlgūdōx'wīdex laē yāwas'īd pāxlēnts lāxēs legwīlē.
 Wā, gril'mēsē 'nāxwa la gwālaxs laē grēxaq qaxs 'nāl'nēmp!ēn ē
 yūdux'p!ēnxwa'sē 'nālās hē gwaēla dzēgrekwē ts!ēx'ima qa
 10 ālak!alēs la genk'axs laē leqasē'wa. Wā, laem gwālāla lālaal lāx
 leqāx'demlaq.² . . .

Wā,³ lā āx'ēdēda ts!ēdāqaxēs legedzōwē k'!itk!lēdēsxēs ts!ēndzōlē
 qa's lā pax'ālilas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āx'ēdxēs
 penkwē k'!āxewax'us t!ent!ēnxedzē'wē k'!ek!lōk!wa qa's aēk!lē
 15 lēbedzōlālas lāxēs legedzōwē k'!itk!lēdēsa. Wā, gril'mēsē lābēndē
 lepā'yas k'!ek!lōk!wa lāxa k'!itk!lēdēsaxs laē āx'ēdxēs nexx'āha
 k'!āwayowa qa's t!osālēxa la 'wadzogawa'yasa nēxts!āwasa k'!itk!lē-


¹ A rectangular cake.² Continued on p. 167, line 1.

Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes || one of the dishes con- 18
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 25
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, || so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wā, g'il'mēsē la 'wīla la t'ewēkwaxs laē āx'ēdxēs k'atsē- 18
stalayōlē menyayowa qā's g'ēdzōdēs lāx (1). Wā, lāxāē āx'ēdxā
'nemēxla dzēg'egwats'lāxā ts'lēx'ina lōq'wa qā's g'āxē hānbalilas 20
lāx (1) k'itk'edēsā. Wā, lā āx'ēdxā 'wālasē g'il'tēxlāla k'ats'lē-
naqa. Wā, hē'misa 'wālasē xālaētsōx met'lāna'yēx. Wā, lā
tsēqasa k'ats'lēnaqē lāxā dzēg'ekwē ts'lēx'ina (fig.). Wā, lā k'lwā-
balilaxa k'itk'edēsē lāx (1). Wā, lā āx'ēdxēs k'atsē'stalayowē
menyayowē. Wā, lā k'atbents lāx (1). Wā, lā k'ats ē'stalasa yū- 25
dux'ts'laqē lāq. Wā, g'il'mēsē gwā'alelaxs laē dāx'īdxā 'wālasē
k'ats'lēnaqaxs laē qōt'lāxā dzēg'ekwē ts'lēx'ina qā's lā tsēts'lōts lāxā
menyayowē k'lwāxlāwa. Wā, lā āx'ēdxā 'wālasē xālaētsōx
met'lāna'yēx; wā, lā nelālēda xēhēsaxs laē āxelgēs āwig'a'yasa
xalaēsē lāxā dzēg'ekwē ts'lēx'ina qā gwēlats'lāwē lalanēq' lāxā 30
menyayowē k'lwāxlāwa. Wā, lēm lēqūlgēs āwig'ayasa xalaēsē
lāq qā q'lesmenkwēs. Wā, hē'mis q' 'nemālēs wāgwasas lē'wa
menyayowē k'lwāxlāwa. Wā, hē'mis qā 'nemākwē wāgwasas.
Wā, g'il'mēsē gwāla laē āx'ēlōdxā 'nemts'laqē menyayowē
k'lwāxlāwaxa gwāqenwa'yē lāx (1). Wā, hē'misa mlt'slaqē gēge- 35
ba'yā. Wā, lē'mē hewāx'em lāb'laxa menyayowē k'lwāxlāw-
gwāqenwē lāx (2). Wā, lā k'atemg'alelōtsa mēmenyayowē
k'lwāxlāwa 'nāl'nemts'laq lāx wāx'sba'yaxa ts'eg'ōla. Wā, lā

- stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||
- 55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

- kat'lalelōtsa gūldōla menyayowē k'waxlāwa lāx ōba³yas ga gwā-
 10 lēga (*fig.*). Wā, gril'mēsē gwālexs laē ēt'ēd dāx'īdxa kats'lenaqē
 qaxs hēmenāla'maē qōt'lalilxa dzēgrekwē ts'ēx'ina. Wā, lāxāē
 tsēts'lōts lāxa menyayowē k'waxlāwa. Wā, lāxāē ēt'ēd āx'ēdxa
 'wālasē xalaēsa qas hē'mēxat! gwēx'itsē lāxēs gril'x'dē gwēgrilas
 grālē leqāse⁴wa. Wā, āx'sā'mēsē hē gwēgrilaxa wāōkwē. Wā,
 45 āl'mēsē gwālexs laē lābendex 'wāsgemasasa k'lik'edēsē. Wā,
 gril'mēsē 'wīla la legekwa ts'lēndzowaxs laē lē'lālxēs lā'wūnemē
 qa grāxēs dādebendxa ts'lēndzōdzala k'lik'edēsa qas lā lāga-
 alēlōts lāx neqōstāwasēs legwīlō lāx x'ildemāsē xāxamasē. Wā,
 gril'mēsē 'wīlgustāxs laē leqwēlax'īdxa legwabā'yrs qa ālak'ālēs
 50 ex' x'iqēla qaxs wālaqēlaaq hālabala lem'x'wīda. Wā, gril'mēsē
 ēk'ē l'ēsuabā'yas laē hēlalaemxa 'nemxsā 'nālāxs laē ālak'lāla
 lem'x'wīda. Wā, lā hēx'sāem x'ilelalelaxa 'nāla lē'wa gānolē.
 Wā, gril'mēsē 'nāx'īdxa gālāxs laē gaaxstālx'īdēda leq'ēnoxwaxa
 ts'ēx'ina ts'ēdāqa.¹ . . .
- 55 Wā,² gril'mēsē 'wīla la dzēdzexsukwa lē āx'ēlxēs ts'lēndzowē
 qa grāxēs pāpeqewēkalēs dzēlzēndzōdzala k'lek'etk'edēsa lāx
 yaēltsemaslasēq. Wā, lā āx'ēdxa 'nemts'laqē dzexek' k'ādzekwa
 qas elts'ēndēq. Wā, lā k'āk'ēdēdzōlilas lāxa lebēlē eldzo lē'wa³ya.
 Wā, lā āx'ēdxa ts'lēndzowē sek'laxsa qas papeqōdēs lāx ēk'la³ysa

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 131, line 34.

five cakes of elderberries, one on top of the other, and || puts them 60 on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the



two strips of cedar-bark tight and ties the ends together. | As soon as she finishes it, she takes up another | piece of soft split cedar-bark and breaks it in two; and she puts down the pieces on the | mat that has been spread out. Then she takes the bundles of elderberry-cakes that have been tied and || puts them 65 on it. She ties them crosswise, the same way as the first, | in this manner:

elderberry-
are tied to-
what she in-



This is what they call one bundle of cakes, | when five cakes of elderberries gether. She continues doing so with | tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70 fire; and when it is warm inside and really | dry, she puts the bundle of elderberry-cakes | into the box. When it is full, she puts the | cover on and ties it down. When this is done, | she puts the elderberry-box away in a place where it is always dry; || that is, where the 75 heat of the fire can reach it. After she has done so, she | gathers up the cakes that she did not tie into bundles, and puts them into another | small box, and she throws all the elderberry-cakes into it. | When they are all in, she puts the cover on, | ties it down, and puts (the box) down by the side of the first box. ||

la āx^hāxēl malts^hlaq dzexek^h k'ādzekwa (*fig.*). Wā, gril^hmēsē la 60
ēnāxwa ēNEMENXālaxs laē lek'lūt'lēd yaltsemtsa malts^hlaqē dzexek^h
k'ādzekwē lāq. Wā, gril^hmēsē gwālexs laē āx^hēdxa ēNEMts^hlaqē
dzexekwē k'ādzekwa qa's elts'ēndēq. Wā, laxaē k'adedzodālas lāx
lēbēlē lēwa^hya. Wā, lā āx^hēdxa la yiltsemāla ts'lēndzowa qa's
āxeyindēs lāq. Wā, laem galōpalaxs laē yil^hēts lāxēs g'ilx^hdē yila^hya 65
g'a gwālēgra (*fig.*). Wā, hēem gwe^hyō ēNEMx^hsayōk^h ts'lēndzowa lā
yiltsemāla sek'laxsa ts'lēts'ēndzā. Wā, lā hēx^hsāem gwēgrilxēs
gwe^hyō qa's hāngwīl qa's ts'lēx^hts'lax^hsōlxa ts'lāwūn^hlā. Wā, lā āx^hēd-
xa hēlā xāxadzemaxs laē gwāl yaēltsemaxēs ts'lēts'ēndzowē. Wā,
lā qōgūnōlilas lāxēs legwīlē qa's pex^hts'lōdēq. Wā, gril^hmēsē ālek^hlāla 70
lā lem^hxt^hslāxs laē aēk^hlā hānts'lālaxa yaēltsemaxē ts'lēts'ēndzo lāxa
ts'lēndzoatslē xāxadzema. Wā, gril^hmēsē qōtlaxs laē yikūyints
yikūya^hyas. Wā, lā t'ēmāk^heyīndēq. Wā, gril^hmēsē gwālexs laē
hāngalilasēs ts'lēndzoatslē xāxadzemē lāxa hēmenālā^hmē lem^hwila
yīx lāg^huasasa l'ēsalāsēs legwīlē. Wā, gril^hmēsē gwālexs laē 75
qlap'lēg'ililaxēs k'lēsē yiltsemtsō' ts'lēndzowa qā's lā āx^hēdxa ōgū-
lā^hmē xāxadzema. Wā, lā pelx^halts'lālasa ts'lēndzowē lāq. Wā,
gril^hmēsē ēwilt^hlāxs laaxat! yikūyints yikwaya^hyas. Wā, laxaē
t'ēmāk^heyīndēq qa's lēxat! hānōlilas lāxa g'ilx^hdē hāng'alilems.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wā, lā āx^ēdxā ēwālasē lōq!wa qā^s grāxē k'ānō-
lilas lāx hāx'hānēlasasēs nēnegwats!ē laelxā^{ya}. Wā, lā qwēlē-
yindex t!ēt!emak^{ēya}ēyasēs nēnegwats!ē laelxā^{ya}. Wā, grīl^{mēsē}
gwālexs laē hēkūmwālx t!āk^{ēya}ēyasēs nēnegwats!ē q!wāxā. Wā,
5 lā āx^ēdxā hē^ēla lē^{wa}ēya qā^s LEP!āhīlēq lāx L!āsalilasēs k!wāēlaslaxs
lālē k'īm^tlēdelxā nek!ūlē. Wā, lā dāx^ēdxā ēnemts!aqē lāxā
nek!ūlē qā^s k!ūlpālēxā nek!ūlē lāxēs yīsx^{ēnē}, qā^s lā k!āts!ōtsa
k'īmdek^{wē} nek!ūl lāxā lōq!wē. Wā, lā ts!egēdzōdālasa yesx^{īmē}
lāxā LEBēlē lē^{wa}ēya. Wā, lā hālabālxas laē k'īm^tq. Wā, grīl-
10 ^{mēsē} ēwī^ēla k'īmdek^{wa} nek!ūlē la k!āts!āxā k'īmdegwats!ē lōq!wa.
Wā, lāxāē wī^ēladzā^{ēya} yīsx^{ēnē} lāxā k'īmdedzowē LEBēl lē^{wa}ēya.
Wā, grīl^{mēsē} ēwī^ēlaxs laē q!ēnēpelīlaxēs k'īmdedzowē lē^{wa}ēya
qā^s lā laaqewelsaq lāx L!āsanā^{ēyasēs} grōkwē. Wā, lā ēdēl laēl
lāxēs grōkwē qā^s āx^ēdēxēs nānāagemē qā^s lā lents!ēs lāxā
15 L!emā^{ēisasēs} grōkwē. Wā, lā xex^{uē}wīdxā ālexsemē t!ēsema qā^s
lā xex^{uē}ts!ālas lāxēs nānāagemē. Wā, ā^ēmisē gwanāla qā^s
lākwēsēxs grāxāē ōxlosdēselaq qā^s lā ōxlaēLElaq lāxēs grōkwē.
Wā, lā ōxLEG^{adilas} lāx onālisasēs lēgwīlē. Wā, laem gūgenōlisas
lāxēs lēgwīlēxā t!ēsemē. Wā, lāxāē ētents!ēsa k!lōqūlaxēs nānā-
20 aagemē qā^s lāxat! ēt!ēd xex^{uē}ts!ālasa t!ēsemē lāq. Wā, grīl^{mēsē}
hēlats!āxs laē ōxlosdēsa qā^s lāxat! ōxlaēLElaq lāxēs grōkwē qā^s

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

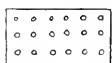
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lā ōxlaqas lāxēs gr̥lx'dē xegwanema. Wā, á'mēsē la hängēlila 22
t'ēts'lāla lexāxa xegwīlē t'ēsēma. Wā, lā hēl'idxēs legwīlē qa
q'ap'lēsgeṃlīlēs. Wā, lā āx'ēdxā ēk'ē lem̥xwa lelqwaēma qā's
gayi'lālax'īdēq lāx ōkūya'yasēs legwīlē. Wā, gr̥l'mēsē gwālexs 25
lāē xeqūyindālasa t'ēsēmē lāq. Wā, gr̥l'mēsē 'wilk'eyendēxs lāē
āx'ēdxā beng'ela t'eqag'i'lats'lā qā's aēk'lē ts'lōxūg'indeq. Wā,
gr̥l'mēsē gwālexs lāē häng'alīlas. Wā, lāxaē āx'ēdxā āma'yē
q'lōlats'lā qā's gūxts'lōdēsa 'wāpē qa 'negoyoxsdales. Wā, laem
ha'nēl lāx l'āsotāga'yasa beng'ela t'eqag'i'lats'lā lāx āwāgawa'yas 30
l'e'wa legwīlē. Wā, lāxaē āx'ēdxā ts'lēs'lāla qa gr̥axēs k'adēla. Wā,
laem 'wīla lāxēq. Wā, á'misē la ēsela qa mēmēntsemx'īdēdā
t'ēsēmē la xex'lālālēs lāx legwīlas.

Wā qens yāwas'īdē gwāgwēx'sex'īd lāxa beng'ela t'eqag'i'l-
ts'lā, yixs māmōp'enk'elaasa ts'lēx'ts'lāna'yē lāxens q'lwāq'wax'- 35
ts'lāna'yēx yix 'wāsgēmg'ēgraasas. Wā, la nēxneqela mēlp'enk'
lāxens q'lwāq'wax'ts'lāna'yēx yix 'wādzegēgraasas. Wā, lā
'nēmp'enk'ōstā lāxens q'lwāq'wax'ts'lāna'yēx yix 'wālesgēmesas.
Wā, lā yūem gwālē wūlāyasōx wūlā'yasa xēlsemāxs k'ōgēkwaē. 40
Wā, la'men gwāl laxēq.

Wā, gr̥l'mēsē 'naṃxwa la mēmēntsemx'īdēdā xex'lālālēsē t'ē-
semxs lāē āx'ēdēdā nānak'ūltsila ts'lēdāqxēs k'īmdēx'ts'lā-lāxa nē-
k'ūlē lōelq'wa qā's gr̥axēs k'anōlīlēlas lāxa beng'ela t'eqag'i-
lats'lā. Wā, lāxaē āx'ēdxēs ts'lēs'lāla qa gr̥axēs k'adēl lāx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wä, lä göx^éwid läxa lex^uts^lälä k'imdek^u nek^lälä qa^s lä göx^uts^läläs läxēs t^leqagⁱlats^lē beng^ela qaxs hē^{maē} la lēgem^{sa} beng^ela t^leqagⁱlats^läxs laē goxts^löyowa nek^lülē läq. Wä, ä^lmēsē gwäl goxts^läläsa nek^lüläxs laē möden läxens q^lwä-q^lwax^{ts}läna^{yēx} yix wäx^uts^lewasas yixs laē ^énemäk^eyaakwa.
50 Wä, lä äx^édxēs ts^lēslälä qa^s k^lip^lidēs läxa xⁱx^éxsemälä t^lēsema qa^s lä g^ägⁱlasila häpstents laxa q^lölats^lēts^lälä ^éwäpa, qa lawälēsa k^lwēk^lütsema^yaq gūna^ya. Wä, hē^{mis} qa k^lēsēs xenlela ts^lēlqwa qa k^lēsēs k^lümex^éidēda nek^lülē qo lal k^lip^leqalts läq. Wä, gⁱl^émēsē la häpstaakwēda t^lēsemaxs laē k^lip^leqas läx äpsbaltsläwasa
55 nek^lülē. Wä, lä hēx^{sä} gwēgⁱlaxa waökwē xⁱx^éxsemälä t^lēsema. Wä, gⁱl^émēsē gwälēxs laē g^a gwälēg^a (*fig.*). Wä läxaē ^ét^lēd göx^éwid läxa nek^lülē qa^s göx^yindēs läxa xⁱx^éxsemälä t^lēsemaxa lä axegēxa nek^lülē. Wä, gⁱlemxaāwisē mödenē wāgwasas läxens q^lwäq^lwax^{ts}läna^{yēx}s laē ^ét^lēd äx^édxēs ts^lēslälä qa^s k^lip^lidēs
60 läxaaxa xⁱx^éxsemälä t^lēsema qa^s lä häpstents läxa ^éwäbets^läläwasa q^lölats^lē. Wä, läxaē k^lip^leqas läx öküya^yasa nek^lülē. Wä, gⁱl^éemxaāwisē la hamelqeyindqēxs laē ^ét^lēd göx^yindäläsa nek^lülē läq. Wä, gⁱl^émēsē ^éwilg^éelts^läyēda nek^lüläxs laē ^ét^lēd k^lipeyindäläsa ts^lēlqwa t^lēsem läq. Wä, gⁱl^éemxaāwisē hamel-
65 qeyēyēda ts^lēlqwa t^lēsem läqēxs laē äx^édxä hēladzowē lē^éwa^ya qa^s lēpeyindēs läq, qaxs lē^{maē} maemdelqūla. Wä, gⁱl^émēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx'ēdxēs ts'lēndzewats'lē, yīxa k'lēsē y:ēltsemālaxa 67
 k'ādzekwē qa's lā pelk'emgraalelōts lāxa neqōstāwasēs legwīlē
 qa hālābōlēš tsōs'ēda. Wā, lā lents'lēs lāx l'ēma'isēsēs g'ōkwē
 qa's lā ālāx pegedzowa de'na t'lēsema. Wā, g'il'mēsē q'lāqēxs 70
 laē āx'ēdeq qa's g'āxē pax'ālīlas lax āpsanālīlasēs t'eqag'ilase'wē
 nek'lūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegedzōwē de'na t'lēsema. Wā, g'il'mēsē ālak'lāla
 lā tsōsaxs laē āxāxōdxa ts'lēndzowē. Wā, lā āx'ēdxa ehlzowē
 lē'wa'ya qa's lep'lālīlēs. Wā, lā pagedzōtsa de'na t'lēsem lāxa 75
 lē'wa'yē. Wā, lā āx'ēdxa 'nemxsa ts'lēndzowa qa's pax'ālōdēs
 lāxa de'na t'lēsema. Wā, lā āx'ēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q'wēq'ūlts'lēs. Wā, g'il'mēsē 'wī'welx'sexs
 laē gōx'wītsēs wāx'sōlts'lūna'yē e'eyasō lāxa q'wēlkwē ts'lēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, āl'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'welx'sēda
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmenāla'maē
 neqaxsē ts'lēndzowē q'wēlase'wasa ts'lēdāqē qās āxegemxēs t'eqa-
 g'ilase'wē nek'lūla. Wā, g'il'mēsē 'wī'la la q'wēlkwā neq'xsa ts'lēn-
 dzowa laē āxōdxa lē'wa'yē lep'emālīlasa t'eqag'ilats'lē beng'ela qaxs 85
 lē'maē l'ōpaxs laē gwāl medelqūla. Wā, lā āx'ēdxa k'ats'ēnaqē;
 wā, hē'misa 'wālasē lōq'wa qa's lā k'anōlīlas lāxa t'eqāg'ilats'lē
 beng'ela. Wā, lā āx'ēdxa ts'lēslāla qa's k'lap'elēs lāxa t'lēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzōs lāxa L'ōpē nek!ūla. Wā, g'il'mēsē lāxa
 90 t'ēsemāxs laē āx'ēdxā k'āts!ēnaqē qā's k'ixālēxa t'ēqāxs laē
 k'wēk'lūtsemōxa t'ēsemē. Wā, g'il'mēsē 'wīlg'eltsemixs laē k'lip-
 ts!ōts lāxa lōq!wē. Wā, āx'sā'mēsē hē g'wēgilaxa wāōkwē t'ēse-
 ma. Wā, g'il'mēsē 'wīlōstēda t'ēsemāxs laē dāg'ililaxa t'ēts'lāla
 lōq!wa qā's lā gūqewelsaq lāx L'āsanā'yasēs g'ōkwē. Wā, g'āx-
 95 'mēsē k'alaxa lōq!wē qā's k'āg'alilēs. Wā, lā āx'ēdxēs ts'lēslāla
 qā's xwēt'ēdēs lāxa L'ōpē nek!ūla. Wā, lā g'ēg'ililēxs laē āla-
 k'lāla la 'wāpalēda L'ōpē nek!ūla. Wā, lā āx'ēdxā k'āts!ēnaqē
 qā's tsēqēs lāxa q!wēkwē ts'lēx'ina qā's lā tsēqēlas lāxa L'ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts'lēslāla lāq. Wā, g'il-
 100 'mēsē 'wīlaqēda q!wēkwē ts'lēx'ina laqēxs laē genx'ēda. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs k'itk'ēdēsēxs legēdzōx'dāxa ts'lēn-
 dzowē. Wā, hēemxaāwis menyayāsēs menyayāxa ts'lēndzowē.
 Wā, lāxae penkwa k'lek!uok!wa lāxa legwīlē, yixs ā'maē naqem-
 g'iltō laxēs la g'wēgilasxa L'ōpē nek!ūlēs laē leqāq lāxēs g'wēgila-
 5 saxs lāx'dē leqaxa ts'lēndzowē. Wā, hēemxaāwisē gwālaasasa ts'lēndzowāxs laē yaēl-
 tsemālaxa k'ādze kwē lāxaax gwālaasasa ts'lēndzowāxs laē yaēl-
 tsemālaxa k'ādze kwē. Wā, lāxae xetsemē hānts!ewasaxa lēga-
 dās negūdzewats'ē xetsema, yixs laē g'its!ewax'sa negūdzowē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal-berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wā, hēem k'lēš aēk'laak^u negūdžō t!eqēda la g'ēqelaxa ts!ēx'ina, yixs hāē sēnatsēq qa's laxōyā. Wā, hē'mis qō t!eqa- 110 g'ilaēxsdc lā'wūnemāsēx negūdžōwa, wā lāxaē hēem g'wēg'ilase'wēda negūdžōwē t!eqē g'wēg'ilasaxa ts!ēndžowaxs laē k!wēladzema. Wā, lēx'a'mēsē ōgūx'idēda lēgemasa lōelq!wāxs t!ext!aga-ts!āxa negūdžōwē. Wā laem gwāla 'nemx'idāla g'wēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negūdžō 1 t!eqa).—Wā,¹ la hēemlāl k'ilx'amenqūla nek'lūla axeqelāxa ts!ēndžowen g'alē g'wāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q!ēnemē lēlqwāhula'ya, lāg'ilas k'lēš sayōqwa nek'lūlē. Wā, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'lēš. Wā, 5 hē'misēxs hālabalāē lem'x'widēda negūdžōwē t!eqaxs laēda ts!ēndžowē axegēq. yixs hōlaloqwaaxs k'ilx'wasē'waē.

Wā, la'mēsēn g'wāgwēx'sex'idēl lāxa negūdžōwaxs aēk'lasē'waasa ts!ēdāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsemē lō'mēs lēlēlāla. Wā, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negūdžō 10 t!eqa laxēs k'lēts!ena'yē nekwaxēs dōgūlē āwā nek'lūla, yixa ēkas q!wāx'ēdaēna'yē. Wā, laem gūl'tesaq qa's lāl nekwāleq qō lāl q!ayōx'widēl. Wā, g'il'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdux'sēmē laēlxa'ya yixaaxēs g'il'xdē negwats!ā. Wā, lā hēemxat! g'wēg'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything || as she did before when she went to pick
 salal-berries, as I first described; | and she also does as I said before,
 when she picks the salal-berries off the branches, | and she puts
 them into the same dishes; and when they have all been cleaned, |
 she takes the mortar-box for the salal-berries, and she puts it down
 on the floor | where she is going to work; and she also takes her
 20 husband's stone hammer and places it || on the edge or by the side
 of the mortar-box. Then she takes the | dish containing the cleaned
 salal-berries and puts it down next to the mortar-box; | and she puts
 in both hands and takes out the | cleaned salal-berries and places
 them in the mortar-box. When | they are two finger-widths deep
 25 in the || bottom of the mortar-box, she takes her | stone hammer
 and pounds them until they burst, and she continues | pounding
 them until she sees that they have all burst. Then she takes the |
 large dish and pours the pounded salal-berries into it. After | pour-
 ing all out, she takes some more of the cleaned salal-berries, ||
 30 puts them into the mortar-dish, and when they are | two finger-
 widths deep in the | mortar-box, she takes her stone hammer and
 pounds them. | She pounds them for a long time; and when she sees |
 that they have all burst, she puts the hammer down on the floor ||
 35 and pours the pounded salal-berries into the dish. | She continues

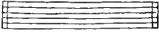

15 lēs gwēgilasaxs gālēx'dē nekwaxen gīlx'dē gwāgwēxs'ālasa. Wā,
 lāxaē hēm gwēgilāqēs gwēgilasaxs lāē klūlpālasa nek'lūlē. Wā,
 lāxaē hēm k'latslālasēda lōelq'wē. Wā, g'il'mēsē 'wīlala k'imde-
 kwaxs lāē āx'ēdxa legatslāxa nek'lūlē qa's g'āxē hāng'alilas lāxēs
 ēaxelāsē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē
 20 mekwāgelilas lāxēs legatslāxa nek'lūlē. Wā, lā āx'ēdxa k'imde-
 gwatslāxa nek'lūlē lōq'wa qa's g'āxē k'ānodzents lāxa legatslāxa
 nek'lūlē. Wā, lā gōx'witsēs wāx'sōlts'lāna'yē ē'eyasō lāxa k'imde-
 kwē nek'lūla qa's lā goxts'lālas lāxa legatslāxa nek'lūlē. Wā, g'il-
 'mēsē mālđen lāxens q'wāq'wax'ts'lāna'yēx yīx wāgwasasa k'imde-
 25 kwē nek'lūl lāx ōts'lāwasa legatslāxa nek'lūlaxs lāē dāx'ēdxa
 pelpelqē qa's leselgendēs lāq qa 'wīlēs kūx'ēda. Wā, lā gēg'ilil
 leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wīla kūk'axs, lāē āx'ēdxa
 'wālasē lōq'wa qa's lā qepōsasa lā ledzek" nek'lūl lāq. Wā, g'il-
 'mēsē 'wīlāsens lāē ētlēd gōx'wīd lāxa k'imdekwē nek'lūla qa's
 30 lēxāt! goxts'lōts lāxa legatslāxa nek'lūlē. Wā, g'il'emxaāwisē
 mālđen lāxens q'wāq'wax'ts'lāna'yēx yīx wāgwasas lāx ōts'lāwasa
 legatslāxa nek'lūlaxs lāē dāx'ēdxa pelpelqē qa's leselga'yēs lāq.
 Wā, lāxaē gēg'ililexs leselga'yaaq. Wā, g'il'emxaāwisē dōqūlaq
 laem 'wīla kūkūx"sens lāē g'ēg'alilasēs ledzayowē pelpelqaxs lāē
 35 qepāsasa lā ledzek" nek'lūl lāxa ledzegwats'lē nek'lūl lōq'wa.
 Wā, āx'sā'mēsē la hē gwēgilaxa waōkwē k'imdek" nek'lūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes
quickly, | but leaves them for two nights in the dish, covered over
with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights
covered | over with a mat, so that no soot will drop into them and | so
that they will get thick,—for she can not make them into cakes
immediately | after pounding, because the berries are full of juice,
and therefore || she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried
elderberries mixed with salal-berries, | and also the heated skunk-
cabbage. She puts the heated | skunk-cabbage leaves down flat the
whole length of the drying-frame. She puts them on very | smoothly;
and when they are all down on the drying-frame from end to end, || she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage
leaves that hang down over the two side-pieces of the drying-frame |
(this is called by some people “stiff edge of the drying-frame”). |
After cutting them all off, she takes a large horse clam-shell | and a
large spoon, and she takes the pounded-salal-berry dish || and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips
it in, and stirs it until they are well mixed | with the juice; and when

al^hmēsē gwālexs laē wīla la ledzekwa. Wā, k'łestla yānagnaāla 37
lex^hēdeq. Hēda la mālexsē gānolas nākūyāla la lēwa^hyaxs laē
lex^hēdeq.

Wā, la^hmēsen gwāgwēx's^hex^hidel lāxa hēyadzō negūdžōxs laēda 40
ts'ledāqē xwānal'id qas leqēq lāqēxs laē mālexsēs gānolē nāxūm-
līla lēwa^hyē qa k'łēsēs q'wāp!eqelasōsa q'walōbesē. Wā, hē^hmis
qa ālak'ālēs genx^hida qaxs k'lēasaē gwēx^hidaas lex^hēdqēxs g'ālāē
gwāl leseleqēq qaxs ālak'lālaē q'lēnemē saaqas. Wā, hē^hmis lāg'ilas
hē gwaēlē qa lemlemōx^hdēs. Wā, lā āx^hēdēda ts'ledāqaxa k'litk'le- 45
dēsē, yixēs k'litelāx'dāxs g'ālēx'dē leqaxa ts'lēts'enqela negūdžō-
wa. Wā, hē^hmis penkwē k'lek'aōk'wa. Wā, lā pāgedžōtsa penkwē
k'lek'laōk'wa lāx wāsgemasasa k'litk'ledēsē. Wā, laem aēk'axs
laē hamelgedžā^hya k'lek'laōk'wa pāpeqō^hnakūlaxs labendālaē. Wā,
lā āx^hēdxēs nexxāla k'lāwayowa qas t'łōsālēxa k'ilk'elx'enxa- 50
yasa k'lek'laōk'wāxs laē k'lesāla lāx k'āk'etenxa^hyasa k'itk'ledēsē;
yixs lēqelaēda waōkwās l'āl'lexenxē lāxa k'āk'etenxa^hya. Wā,
g'il^hmēsē wīla t'łōsewakūxs laē āx^hēdxa wālasē xālaētsa met lāna^hyē.
Wā, hē^hmis wālasē k'āts'enaqa. Wā, lā āx^hēdxa leg'ex^hts'lālāxa
nek'lūlē lōq'wa qas g'āxē hānenxelilas lāxa k'litk'ledēsē. Wā, lā 55
dāx^hēdxa k'āts'enaqē qas tsēqēs lāq qas xwēt'ledēq qa lelgowēs
lē^hwis saaqē. Wā, g'il^hmēsē ālak'lāla la lelgōxs laē tsēx^hitsa k'āts'le-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: |  | The thickness of the cedar-stick is one-half of the little finger, | and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she


- 58 naqē qa L!āk'emalisēxa leg'ekwē nek!ūla qa's lā tsēdzōts lāx āpsba-
yasa k'itk'!edēsē. Wā, lā āx'ēdxā k!waxlāwē qa's negeŋōsa. Wā,
60 lā k'atbents lāxa māx'ba'yasa k'itk'!edēsē gra g'wālēga (*fig.*), yixs
k'!ōdenaē lāxens selt!ax'tsāna'yēx yix wāgwasasa k!waxlāwē. Wā,
lā āem qatawēlētēwē lāx L!āl!exenxa'yasa k'itk'!edēsē. Wā, lāxaē
heem g'wēx'ēdxā āpsbā'yē. Wā, g'il'mēsē g'wālexs laē āx'ēdxā
xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg'ekwē nek!ūl lāx
65 āpsba'yasa k'itk'!edēsē. Wā, laem ēnemāk'alēda leg'ekwē nek!ūl
lē'wa gēba'yē k!waxlāwa. Wā, lā lālenxendxa L!āl!exenxa'yasa
leg'ekwē nek!ūla. Wā, g'ilnaxwa'mēsē gwēldzōd ēwēlasa leg'ekwē
nek!ūlexs laē ēt!ēd tsēx'ētsa k'āts!enaqē qa's lā tsēdzōts lāx lā
ēwālaats ōba'yasa nek!ūlē. Wā, āx'ūsā'mēsē hē g'wēgilaxs laē
70 lābendālaxa k'itk'!edēsē. Wā, g'il'mēsē lāg'aa lāxa ēnemē gēba-
yā laē g'wāla. Wā, g'il'mēsē g'wālexs laē gra g'wālēga (*fig.*), yixs
ēnāl'nemp!enaē maltsemg'ustāxsēda k'itk'!edēsē la āxdzālaxa
leg'ekwē nek!ūla lō'xs hāyaqamaaq, yixs hēlaēda nek!ūlē lāxēs
q!wax'ēdaēna'yē lō'xs se'x'ut!aēda ts!edāqē la nekwaxa nek!ūlē.
75 Wā, g'il'mēsē g'wālexs laē āxk'lāxēs lā'wūnemē qa g'āxēs g'ēwalaq
qa's lēs'alelōdēs lāx neqōstāwasēs leg'wīlēxa k'!ēsē ālaem ēk'lāla
qaxs gimxwāla'maēda ts!edāqaxs laē lāwabewēxa k'itk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
fire. Now the woman takes hold of one end, | and her husband of
the other, and they put the salal-berry cakes (for now their name
is changed) || over the fire. After doing so, her husband | builds up 80
the fire with very dry alder-wood. | The reason why they use alder-
wood to burn underneath is because it gives no sparks | and it makes
a very hot fire, for the owner of the salal-berries wishes them | to dry
quickly. As soon as the fire burns well, they watch || the drying- 85
frames that they may not catch fire, and they do not leave (the cakes)
there for more than two | hours. Then they are half dry. Now |
the berry-cakes are done; and she takes them all down and puts
down on the floor one | of the drying-frames. Then she takes down
another one and puts it on top | of the one on the floor; and she con-
tinues doing so, putting them one || on top of another. After she has 90
taken them all down, the woman | takes an empty drying-frame and
places it over the top | one which has the long strips of salal-berry
cakes on it. Then she turns it over on the | empty one. The woman
is careful that the salal-berry cake | is flush with the end of the
empty drying-frame, and || that the sides are straight along its sides; 95
for all the frames are made of the same length | and of the same
width. As soon as | she has finished, she calls her husband to come
and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk'la⁵yasa legwilē. Wā, laem dādeba⁵ya ts'edāqē 78
lē⁵wis lā⁵wūnemaxs laē lēstōdxa t'leqa qaxs le⁵maē l'āyoxlāxs
laē lēstā⁵ya lāxa legwilē. Wā, gril⁵mēsē gwālexs laē lā⁵wūnemas 80
leqwēlax⁵idxēs legwilasa l'āsmesēxa ālak'la⁵la la lem⁵xwa. Wā,
hēm lāgilas hē legwābewisēda l'āsmesaxs k'lesāc ānōbēxostāla.
Wā, hē⁵misēxs lōmaē l'lēsegrustāla qa⁵s ēnēk'aē qa hālabalēs
lem⁵x⁵widēs t'leqa. Wā, gril⁵mēsē x'iqostāwē leqwēh⁵yas laē q'laq'la-
lālaq qa k'lesēs x'ix⁵ēdē k'litk'ledēsas. Wā, k'lēst'la malts'agele- 85
lagila lāxa q'laq'la⁵lak'la⁵yaxa ēnālāxs laē k'layax⁵wīda. Wā, laem
l'ōpa t'leqa. Wā, lā āxaxōd ēwīlaq qa⁵s pax⁵alilēsa ēnemxs
k'litk'ledēsa. Wā, lā ēt'led āxaxōdxa ēnemxsa qa⁵s pāgēg'indēs
lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē qa⁵s lā ēwīla
pāgēg'indālas lāxa waōkwē. Wā, gril⁵mēsē ēwīlaxaxs laēda ts'edāqē 90
āx⁵ēdxa lōbedzāla k'litk'ledēsa qa⁵s lā papeqōdeq lē⁵wa ēk'len-
xelilē t'leqadzālaxa hēyadzowē t'leqa. Wā, laem benāsalēda
lōbedzāla. Wā, lā dōqwalēda ts'edāqaxa t'leqādzāla k'litk'ledēs
qa ēnemabalēs ōba⁵yas lē⁵wa lōbedzāla k'litk'ledēsa. Wā, hē⁵mis
qa ēnemexālēs ēwenx⁵ayas qaxs ēnem⁵maēs āwāsgemasē. Wā, 95
laxaē ēnem⁵mē āwādzewasasa k'lek'litk'ledēsē. Wā, gril⁵mēsē
gwālexs laē lē⁵lāxēs lā⁵wūnemē qa g'āxēsē dādebendxa lā
hāqāla k'lek'litk'ledēsa. Wā, la⁵mēsē lā⁵wūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

āpsba'yē. Wā, lāda ts!edāqē dāx'ēidxa āpsba'yē. Wā, lā 'nemā-
 100 x'ēid wīx'ēidqēxs laē lēx'ēideq qa hēs lā ēk'lagawa'ya t!eqadzāla
 k'lik'ledēsa. Wā, g'il'mēsē lēx'ēidqēxs laē lāsēda t!eqa lāxa lōbe-
 dzāla k'lik'ledēsa. Wā, laēm lēnkwa hēya'izowē t!eqa. Wā,
 hēx'ēida'mēsē lā xwēlaqa lēs'alelōts lāx neqostāwasēs lēgwilē.
 Wā, g'il'mēsē gwālexs laē āx'ēdex āxdzāyaasdāsa hēyadzowē t!eqa
 5 qa's kūsālēxa ts!āg'etslāyē penk' k'lek'laōk'wa qa's ts!ex'ēdēq.
 Wā, lā hāx'ēwideq qa's lāxat! pāpeqōdeq. Wā, laē hēm gwēx'ēd-
 qēs g'ilx'dē gwēx'ēdaasxēs g'ilx'dē lēx'ase'wa. Wā, āx'ūsā'mēsē hē
 gwēgilaxa waōkwē. Wā, lā 'nemxsa'mēsē 'nādxs laē 'wīla
 lēm'ēwida. Wā, g'il'mēsē 'nāxwa lem'wemx 'ēda laēda ts!edāqē
 10 āx'ēdxa xāxadzemē qa's āxōdēx yikūya'iyas qa's qōgūnōlisēsa
 xaxadzemē lāxēs lēgwilē qa ālak'lālēs lem'x'widē ōts'lāwas. Wā,
 g'il'mēsē ālak'lāla la lem'x'tslāxs laē k'lik'ēdxēs lēgwilē. Wā,
 lānaxūla'mēda ts!edāqaxs laē āxāxelaxa k'lek'lik'ledēsē qa's
 pāpeqō'nakūlēq lāxēs lāx'dē gwaēlasexs lāx'dē lēx'aq. Wā, lā
 15 āx'ēdxa xaxadzemē, yīxa hēla xetsema qa's g'āxē hāng'alila lāx
 māk'inxēlilasa k'lek'lik'ledēsē. Wā, lā dābendxa hēyadzowē t!eqa
 qa's ts!en'x'tslālēs lāx ōx'lā'yasa hayadzewatslē t!eqa xaxadzema.
 Wā, lā sek'ālē ōba'yas lāxa āpsanextslāwasa xāxadzemē. Wā,
 g'il'mēsē hamelxaltslāxs laē gwānax'ēdeq qa 'nemālasēs k'lō-

the bottom, she folds it back so that it is of the same size || as the 20
 bottom of the small box. It is in this way | when it is
 put into the small box into which it is being folded. |
 She continues doing this with the others; and  when they
 are all in, | she heats some new skunk-cabbage leaves over
 the fire; and | when they are soft, she takes the crooked knife of
 her husband, || cuts out the thick veins in the middle, and, when they 25
 are all off, | she heats them again over the fire. She does not stop
 until they are almost brittle | and very dry. Then she puts the
 leaves on top of the | strips of salal-berry cake, and she tucks them in
 all round inside the box | containing the strips of salal-berry cakes,
 so that it is very tight. After doing this, || she puts the cover on 30
 and ties it down. When | this has been finished, she puts it down
 in a place where the heat of the fire reaches it, and | she leaves it
 there until winter; for generally | the cannibal dancers wish to eat only
 long salal-berry cakes, | when the owners of the long salal-berry cakes
 have a winter ceremonial, and also || the head chiefs of the owners of 35
 long salal-berries | wish to eat them; but the poor people of the tribe |
 eat salal-berries mixed with elderberries when they are given at a
 feast. | Now this is finished. |

Currants¹.—After doing so, (the woman) takes a large dish and | 1
 puts it down by the side of the currant-baskets. She pulls out the |

xwa⁵yas LE⁵wa pāq!EXsda⁵yasā xāxadzēmē. Wā, lā gra gwālēgraxs 20
 (fg.) laē hānts!ā lāxa xaxadzēmē lāxēs q!elx^uts!āēna⁵yē. Wā, lā
 āx^usāēm hē gwēgrilaxa waōkwē. Wā, gril⁵mēsē ⁵wilts!āxs laē
 āx⁵ēdxa alōmasē k!Ek!aōk!wa qas pEX⁵ūdēq lāxēs lēgwilē. Wā,
 gril⁵mēsē pEX⁵widEXs laē āx⁵ēdex xelxwalāsēs lā⁵wūnemē qas
 xelxwālēx t!ent!ENxEdzā⁵yas. Wā, gril⁵mēsē ⁵wilāxs laē ēt!ēd 25
 pāpax⁵ēlālas lāxēs lēgwilē. Wā, āl⁵mēsē gwālexs laē ēlāq tsōs⁵ēda
 qaxs laē ālak!āla la lēm⁵wīda. Wā, lā aēk!a paqeyints lāxa
 hēyadzowē t!eqa. Wā, laēm dzōpas lāx ēwanēqwas ōkūya⁵yas
 hēyadzowē t!eqa qa ālak!ālēs EMxa. Wā, gril⁵mēsē gwālexs laē
 yikūyints yikūya⁵yas. Wā, lā t!emak⁵eyūndeq. Wā, gril⁵mēsē 30
 gwālexs laē hāngralilas lāxa lāgraaasas l!ēsālās lēgwila qaxs
 hēx⁵sāmēlē ha⁵nēl lāgraal lāxa lāla ts!āwūnx!ida qaxs q!ūnālaēda
 hāmats!a ⁵nēx⁵ qas lēx⁵amē t!ext!āqxa hēyadzowē t!eqaxs laē
 ts!ēts!ēx⁵idē grōkūlōtasa t!egadāsa hēyadzowē t!eqa. Wā, hēmisa
 xamagema⁵yē grig⁵egāmēsa grōkūlōtasa t!egadāsa hēyadzowē t!E- 35
 qaxs ⁵nēk⁵āē qas t!ext!āqēq, yixs lāa⁵las hēgūlīda⁵yas grōkūlōts
 nENGūdzōgūxa ts!ēts!ENqelaxs laē k!wēladzema. Wā, la⁵mūn
 gwāl lāxēq.

Currants.—Wā, gril⁵mēsē gwāla, laē āx⁵ēdxa ⁵wālasē lōq!wa, qa 1
 grāxēsē hānālilxa nāg⁵ē q!ēdzats!ē lEXa⁵ya. Wā, lā lEX⁵EMōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
 See p. 209, line 37.

3 huckleberry-branches that have been pushed through the baskets,
and she takes off | the skunk-cabbage covering and puts it down,
5 and she takes a mat || and spreads it outside of the basket. | She puts
the large cleaning-dish on the left-hand side of the | currant-baskets.
When everything is ready, she takes | one branch of the currants.
She takes hold of it with her left | hand, and pulls off the berries with
10 her right hand, and || she drops them into the large dish for holding
the cleaned berries. She | continues doing so, cleaning the currants.
When they are all cleaned, she takes her | front-basket, goes down
to the beach in front of her house, and | picks up twelve stones.
When they are all in, | she carries it on her back into the house
15 and || puts it down by the side of the fire. Then she puts the
stones | into the fire; and after doing this, she takes a | square
box and puts it down next to the fire, and also her tongs, which |
she puts down on the floor, and also a large, long-handled | ladle, which
20 she puts next to the square box. || She also takes skunk-cabbage
leaves which were used for covering the berries, cuts out the mid-
ribs, | and, after these have been cut out, she heats them over the
fire. | She continues to do this until they get very brittle. Then she
puts them into a | small dish and breaks them to pieces until they
25 are as fine as | flour. When this is done, and the stones that || she
has put on the fire are red hot, she takes a small steaming-box and |

3 lōlask'eyayē gwādemsa qa's ts!ex'īdēq. Wā, lāxaē lāweyōdxa
nāseyayās k'!ek'!aōk'!wa, qa's āx'ēdxa lē'wa'yē,
5 qa's lēp'ālilēq lāx l'asahilasēs nāgrā'yē q'lēdzatslē lexā'ya. Wā,
hēlat'!a ha'nēla 'wālasē k'imdatslē lōq'!wē gēmxa'nātilasa nāgrā'yē
q'lēdzatslē lexā'ya. Wā, g'il'mēsē gwālengralīexs laē dāx'ēdxa
'nēmts!aq!exlā q'lēsenā, qa's dāxlayēx yīs'x'enasē yīsēs gēmxiōl-
ts!ānā'yē. Wā, lā x'ik'ālaxa q'lēsenāsēs hēlk'!ōts!ānā'yē, qa's lā
10 k'!āts!ōts lāxa k'imts!ālasē 'wālas lōq'!wa. Wā, āx'!sā'mēsē hē
gwēgilaxs k'imtaaxa q'lēsenā. Wā, g'il'mēsē 'wēlāxs laē āx'ēdxa
nanaagem lexā'ya, qa's lā lentslēs lāx l'ēma'isāsēs grōkwē qa's
lā xē'x'wts!ōtsa grā'iwāla t!ēsem lāq. Wā g'il'mēsē 'wīlts!āxs
grāxaō ōxlōsdēse!aq qa's lā ōxlaēle!aq lāxēs grōkwē, qa's lā ōxla-
15 nōlisas lāxēs legwīlē. Wā, hēx'ēda'mēsē xē'x'welts!ālaq, qa's lā
xē'x'wēndālas lāxēs legwīlē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
k'limyaxlā, qa's grāxē hānōlisas lāxēs legwīlē lē'wis ts!ēslāla. Hē-
emxat! āx'ētsō's, qa grāxēs k'ādila. Wā, hē'misa 'wālasē g'ilt!ex-
lāla k'āts!ēnaqa āx'ētsō's, qa grāxēs grēnālilxa k'limyaxlā. Wā, lā
20 āx'ēdxa ts!ēts!ak'eyēx'dās k'!ek'!aōk'!wa qa's k'!axālēx t!ent!enxe-
dzā'yās. Wā, g'il'mēsē 'wēlāxs laē pēx'ēdeq lāxēs legwīlē. Wā
āl'mēsē gwāl pēx'aqēxs laē ālak'!āla la tsōsa. Wā, lā āxts!ōts lāxa
lālōgūmē, qa's tsōselgēndēq. Wā, āl'mēsē gwālexs laē yō la gwēx'sa
qūxēx. Wā, g'il'mēsē gwālexs laē mēmēultsemx'ēdēda t!ēsemē
25 xē'x'w!ālālēs lāxa legwīlē. Wā, lā āx'ēdxa āmā'yē q'!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the-fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries | everything home and puts it down at the left side of the

gũxts!ôdêsa 'wâpê lâq qa negôyoxsdales. Wä, lä hanagöts lâx 26
äwägawa'yasa k'îmyaxlâ lē'wa legwîlê. Wä lä äx'êdxâ 'wâlasê
g'ilt!exlâla k'äts!enaqa qa's tsêqêš lâxa q'êšêna qa's lä tsêts!âlas
lâxa k'îmyaxlâ. Wä, g'il'mêšê nexsêda q'êšêna la tseyâdzems
lâxa k'îmyaxlâ lē'wa grêts!â lâxa k'imdegwats!ê 'wâlas lōq!wa, 30
laê äx'êdxêš ts!êslâla qa's k'îp!êdêš lâxa x'ixsemâla t!êsema,
qa's lä hanax'wîd hâpstents lâx 'wâbets!âwasa q'ôlats!ê, qa's
lä k'îp!eqas lâxa q'êšêna. Wä, la q'el!esgemâ x'ix'exsemâla
t!êsem lâ k'îp!gêmsêq. Wä, lâxaê êt!êd tsêx'êtsa 'wâlasê g'il-
t!exlâla k'äts!enaq lâxa lex!ts!âla k'imdek" q'êšêna, qa's lēxat! 35
tsêk'eyînts lâxa la äxeqelaxa x'ix'exsemâla t!êsema. Wä, âl'mêšê
gwâlexs laê 'wî!â. Wä, lâxaê êt!êd äx'êdxêš ts!êslâla, qa's k'îp!ê-
dêš lâxaaxa x'ix'exsemâla t!êsema, qa's lēxat! g'âg'alasila hâpstents
lâx 'wâbets!âwasa q'ôlats!ê. Wä, lä k'îp!ek'as lâx ôküya'yasa q'ê-
sêna. Wä, âl'mêšê gwâlexs laê 'wî!êda q'el!esgemê t!êsema. Wä, 40
lä äx'êdxâ lē'wa'yê qa's 'nâxündêš lâxa q'ôlase'wasa q'êšêna. Wä,
âx"â'mêšê hê gwaêtxa 'nâla lē'wa gânulê. Wä, la'mêšêda ts!edâqê
lâxa âl!ê âlâxa äwâdzoxlōwê k'êk!aök!wa. Wä, g'il'mêšê q'lâqêxs
laê p!ap!ôx'eweqewaxa äwâdzoxlōwê lâxa k'êk!aök!wa. Wä,
g'il'mêšê q'eyôlexs laê 'lâp!îdxa l'ôp!ek'asa âlêwasê, qa's pak!ex- 45
sendêq qâ's yî!ôyodêš lâq. Wä, g'il'mêšê gwâlexs g'âxaê gemxe-
laq, qa's lä nâ'nak" lâxêš grôkwê, qa's lä gemxenôlisus lâxêš le-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwîlê. Wā, lā āx'ēdex xelywāla k'lāwayosēs lā'wūnemō, qa's lā
 k'lwagalil lāx gēmōēlasasa k'lek'laōk'wa. Wā, lā t'lōts'endxa
 50 yilōyoyē pāk'lexsaak' l'lōp'lex'sa ālēwasē. Wā, lā dāx'ēdxa nēmxa
 k'lek'laōk'wa, qa's xelywālēx t'ent'ēnxēdzā'yas, qa 'nemēs wā-
 gwasasa negēdzā'yē l'ēwis ēwūxa'yē. Wā, g'il'mēsē gwālexs lāē
 ēt'ēd dāx'ēdxa 'nēmxs qa's ā'mēxat! hē gwēx'ēdeq lāxēs gwēx'ē-
 daasdāxēs g'ilx'dē āxse'wa. Wā, āx'sū'mēsē hē gwēg'ilaxa wāōkwē.
 55 Wā, g'il'mēsē 'wīlaxs lāē pex'ēdeq lāxēs legwîlê. Wā, g'il'mēsē
 lēndēdzōx'wida, lāē pagēdzōlilās lāxa lēbilē lē'wa'yā. Wā, lā 'nā-
 xwaem hē gwēx'ēdxa wāōkwē. Wā, g'il'mēsē 'wīlaxs lāē āx'ēd-
 xa k'litk'lēdēsē, yīxaax k'litk'lēdēsēlasēxa negūdzwōē t'ēqa.
 Wā, lāxaē hēm menyayosēda k'lwxlāwē, yīxēs mēnselāxa ts'lē-
 60 ts'lenqela nek'lūla. Wā, hē'mis āx'ētsō'sēda mōts'laqē menyayowē
 k'lwxlāwa. qa's g'ēdzōlilēs lāxa k'lek'litk'lēdēsē. Wā, lāxaē
 āx'ēdxa 'wālasē xālaētsōx met'ana'yēx qa's g'āxē g'ig'alilās.
 Wā, lawēsēlē āxōdxa lē'wa'yē lēpēmālit'sa k'limyax'la q'lōla-
 ts'lēxa q'lēsēna. qa's g'ig'alilēs. Wā, lā āx'ēdxa ōgū'la'mē hēla
 65 lōq'wa, qa's k'ag'āgēndēs lāxa k'limyax'la. Wā, lā dāx'ēdxa
 'wālasē xālaēsa, qa's āx'widēxa saaqasa q'lēsēnaxs g'āxaē q'lō-
 kūyēxa q'lōkwē q'lēsēnaxs lāē wūndzēsēs lāmaēsē lax āwabā'yasa
 saaqē. Wā, lā āx'ut'slālas lāxa lōq'wē la hāng'āgēxa k'limyax'la.
 Wā, āl'mēsē gwālexs lāē lemōkwa q'lōkwē q'lēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
with which she searches for the stones | that are still in the bottom
of the box. | She takes out the stones and puts them down by the
side of the fire. When | all the stones have been taken out, she takes
a small dish into which she puts the | powdered skunk-cabbage, and
she empties it into the boiled || currants. When it is all in, she takes 75
her tongs and | stirs it; and she only stops stirring when it is all |
mixed. Now the boiled currants are thick. When she has | done so,
she takes the heated skunk-cabbage leaves and spreads them | on
the drying-frame along the whole length. After || doing so, she takes 80
the cedar-stick measures and lays them down on the drying frame, |
in this way,¹ so that the four measures are at (1). | She takes the large
shell and dips it into the boiled currants, | and she pours them out
inside the measures at (1). Then she turns | the shell on its back
and spreads (the currants). When they are spread all over, ||
she presses them so that they fill the corners of the mould and | so 85
that they are pressed close together. After doing this, | she con-
tinues doing so with the others, when she makes berry-cakes. When
the | cakes have all been made to the end of the frame, she puts it
just over the fire; | and after doing this, she takes another drying-
frame, and || she does the same as she did to the first one when she 90

‘mēsē gwālexs laē āxēdxa ts!ēslāla qa’s k’!ap!elēs lāxa t!ēse- 70
maxs hēmaē ālēs xegwēs lāx ōxlā’yasa k’!imyaqla. Wā,
laem k’!ipūstālaq qa’s k’!ibenōlīseles lāxēs legwīlē. Wā, grīl-
‘mēsē ‘wīlōstēda t!ēsemaxs laē āxēdxa lālogūmē, yīx āxts!ewasasa
q!wēlkwē tsewēk’ k’!ek!aōk!wa, qa’s lā k’!lāqas lāxa q!ōlkwē
q!ēsēna. Wā, grīl‘mēsē ‘wīlāqaxs laē āxēdxēs ts!ēslāla qa’s 75
xwēt!ēdēs lāq. Wā, āl‘mēsē gwāl xwētaqēxs laē ālak!āla la
lēlga. Wā, la‘mē la genkēda q!ōlkwē q!ēsēna. Wā, grīl‘mēsē
gwālexs laē āxēdxa penkwē k’!ek!aōk!wa qa’s lebedzodālēs
lāxa k’!itk!ēdēsē lābendālaq ‘wāsgemasas. Wā, grīl‘mēsē
gwālaqs laē dāx‘īdxa menyayowē k!waxlāwā qa’s k’!atemg’aale- 80
lōlē g’a gwālēg’asa¹ mōts!aqē k!wēk!waxen menyayo lāx (1).
Wā, lā āxēdxa ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-
masxa xālaēsaxs laē gwēldzōts lāq. Wā, grīl‘mēsē gwēldzōdexs
laē laqwaq, qa lalanēqwēs lāx ēwūnxa’yasa menyayowē. Wā, 85
hēmis qa gwālelēs q!esmenxwīda. Wā, grīl‘mēsē gwālexs laē
āem hē gwēnākūlaxa waōkwaxs laē leqaq. Wā, grīl‘mēsē lābendē
leqa’yasēxs laē hēx‘īdaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
grīl‘mēsē gwālexs laē ēt!ēd āxēdxa ‘nemxsa k’!itk!ēdēsa. Wā,
āemxaāwīsē neqemgiltewēxēs gwēgrīlasaxēs grīlx‘dē legēdzōtse- 90

¹ See figure on p. 261.

- 91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have
 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

- 91 wa. Wā, á'misē hē gwē^ēnakūlaxs laē ^ēwīla legēkwēda q'lēdzēdzowē tēq'a. Wā, g'il'mēsē gwālexs laē āx^ēēdxā lē^ēwa^ēyē qa^ēs lēbēg'm-dēs lāx ēk'ladza^ēyas. qa k'lē^ēsēs lā q'lūbedzodālēda q'walobesē lāq. Wā, hē'mis qa ālak'lālēs l'lēsalasō'sa l'lēsegrostālāsa legwīlē, qa
 95 hālax'ts'lē^ēs lēmo^ēnakūla qaxs k'lē^ēsaē geyōlēnox lēm^ēx'wīdēda q'lēdzēdzowē tēq'a, yixs ^ēnāl'nēmplēnaē yūduxūxsēs ^ēnāla lō'xs lāg'aāē lāx sek'lāp'lēn^ēxwa^ēsēs ^ēnālē lālem^ēwa. Wā, g'il'mēsē lēm^ēx-^ēwīdexs laē ^ēnāxwa lēlaxoyewa k'lēk'litk'lēdēsē, qa^ēs g'āxē pāpeqewēnēk'ala lāxa onālisasa legwīlē. Wā, g'il'mēsē ^ēwīlaxaxs
 100 laēda ts'lēdāqē āx^ēēdxā lōbedzāla k'litk'lēdēsā, qa^ēs lā pagēdzōts lāxa āxdzālāxa q'lēdzēdzowē tēq'a. Wā, lā aēk'ila qa nēnamēn-xalē ē'wēnxa^ēya lē^ēwē ōba^ēyasa mālexsa k'lēk'litk'lēdēsā. Wā, lā lē'lālaxēs lā^ēwūnemē, qa g'āxēs g'iwalaqēxs lālē lēx'alxēs q'lēdzēdzowē tēq'a. Wā, g'il'mēsē g'āxē lā^ēwūmemasēxs laē dābēn-
 5 dēda ts'lēdāqaxa āpsba^ēyasa pāpeqāla mālexsa k'lēk'litk'lēdēsā. Wā, lā lā^ēwūmemas dābēndxa āpsba^ēyas. Wā, lā ^ēnēmāx^ēīdexs laē wēg'ilelōdeq, qa^ēs lēx^ēīdēq. Wā, hē'mis la lādzatsa q'lēdzēdzowē tēq'a lāxa lōbedzāla k'litk'lēdēsā. Wā, lā ^ēnēmāx^ēīdaem lāsa q'lēdzēdzowē tēq'a lē^ēwis āxdzāyansa penkwē k'lēk'laōk'wa. Wā,
 10 g'il'mēsē āx^ēālelōdxā lā lōbedzāla k'litk'lēdēsā qa^ēs lā pax^ēābilas. Wā, lā qūsālaxa k'lēk'laōk'wāxs laē k'ūtāla lāx ē'ewēg'a^ēyasa q'lēdzēdzowē tēq'a. Wā, g'il'mēsē ^ēwīlāwa k'lēk'laōk'wāxs laē xwēlaqōstōd lāg'aalelōts. Wā, lā hēemxat! gwēx^ēīdxā māk'ilāq.

same with the next one: | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wā, gril'mēsē 'wīla lā lēnkūxs laē ēt'ēd LEBēg'intsā lē'wa'yē lāx ēk'ladzē'yas. Wā, 'nemxsā'mēs la gānōlē hēx'demas gwāla- 15 laxs laē ālak'lāla lā lem'wīda. Wā, lā lēlaxōdxā k'lek'lik'le-dēsē, qā's pax'alilelē. Wā, gril'mēsē 'wilgalilexs laē q'ap'lēx'īdxā q'ēq'ēdzēdzowē t'ēqā, qā's pāpēqōdalēq, qā sēsēk'xasagālēs. Wā lā yaēltsemasa q'lōyaakwē k'ūdzek' lāq, lāx gwālaasasa ts'ē-ts'ēnqela negūdōxs laē yaēltsemakwaxen gril'x'dā gwāgwēxs'alasa. 20 Wā, lāxāē hānts'lōyo lāxā pēx'tsewakwē xaxadzema, qā's lā hāng'alilem lāxā k'lēsē xēnlela qwēsāla lāxā legwilasa g'ōkwē, qā lāg'a-aasēsa l'ēsalāsa legwilē, qāxs ālak'lālaē dēlnak'a q'ēdzēdzowē t'ēqāxs k'lēsāē aēk'ilasē'wa yisa k'lēsē q'lālela gwēg'ilasaq. Wā, laem gwāla. 25

Viburnum-Berries.—Wā,¹ gril'mēsē 'wīlōsdēsa laē lāsdsē gēnemas, 1 wā, lā lāxsā begwānemaxa t'ēldzelalats'lēx'dē xwāxwagūma, qā's lā q'lēxats'lēnoxs lāxā q'lēxalē. Wā, laēm l'ēxwa gēnemas. Wā, k'lēst'la ālaem gālaxs g'āxāē aēdaaqē lā'wūnemas. Wā, gril'mēsē g'āxalēsēxs laē alaxlax'īdxēs q'lēxats'lē xwāxwagūma, qā's laltā-wēxs laē sep'lūltālx'īdxā q'lēxalē q'lēxānēms. Wā, gril'mēsē 'wīlōltāxs laē yil'x'ūsdsēlax'īdēq, qā's lā yilgwēlelaq lāxēs g'ōkwē, qā's lā yil'x'walilas lāxēs gwe'yō, qā's lēx'walil'laslēx l'ōbaslasa t'ēlsē. Wā, gril'mēsē 'wīlōsdēsēxs laē xāmax'īda-

¹Continued from p. 218, line 44.

- 10 [himself] goes | and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When | he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-
- 20 wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 emxaaxs laē āxēdxa lexāyō, qā's lā lents!ēs lāxa l'ēmafisē, qā's lā xex"ts!ālasa t!ēsemē lāxa lexāyō. Wā, ā'misē gwānala, qā's lākwēōxs laē gwāl xex"ts!ālaqēxs laē k'lōqūlisuq, qā's g'āxē k'lōx'wūs!ēse!aq, qā's g'āxē k'lōgwēle!aq lāxēs g'ōkwē. Wā, lā k'lōx'walilas lāxēs t!āts!ēltsē!as!axa k'lēlx'ē t!ēsa. Wā, lā'mē
- 15 hēx'idaem gwālexs laē k'ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, hāemlas nāxwa q'lāle!ax gwēgrilasas lā leqwēlaxa ts!āts!el-q'waas!axa t!ēsemē qaxs nāmīlāla'māē gwayi'lālasa lāxa nek'alē lē'wa q'lōlāxēs q'lōlasōlaxs laē ts!āts!elq!waxa t!ēsemē. Wā, hēem lāgrilas hēx'sāem la ēaxelēda begwānemaxa q'lēxalē lē'wa t!ēsemāxs
- 20 laē genemas ēaxelaxa t!ēlsē. Wā, g'il'mēsē gwāl'alila leqwāxs laē mōkūyālaxa t!ēsemāxs k'lēs'māē mēnabewakwāxs laēda begwānemē g'ōx'wīdxēs genemāxs laē k'lūnxēlilxa lē'wa'yē la qēbedzā-lilatsa t!ēlsē, yīxs hē'māē g'il āx'ētsō'sa ts!ēdāqaxs g'ālaē gwāl lē'wxwāxs g'ālaē g'āx nā'nakwāxs laē āx'ēdxa eldzowē lē'wa'yā, qā's
- 25 lep'lililēq. Wā, lā āx'ēdxa ēwālasē nāg'ē t!ēlts!āla lexā'yā, qā's lā qēbedzōtsa t!ēlsē lāxa lēbēlē lē'wa'yā. Wā, lāxāē hēemxat! gwē-x'īdxa nanaāgemē lexā'yā. Wā, lāxāē hēem gwēx'īdxēs hēlō-māgemē lexā'yā. Wā, lā'mē wī'la lā lōpemts!āwa laelxā'yas: wā, lā āx'ēdxa āmāyaga'yāsēs laelxā'yēxēs nanaāgemē lexā'yā,
- 30 qā's hāng'alilēs lāxēs gemxagawalilaxs laē k'lūnxēlilxa t!ēldzedzāla lēbēlē lē'wa'yā. Wā, lā dāx'īdxa nexlāla t!ēlsa, qā's k'lūlpālēxa t!ēlsē lāxēs t!ēldzanowē, qā's lā k'lats!ālasa t!ēlsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs | and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē lāxēs hēlk'!ōtagawalilē. Wä, hē^{mis} 33
la g'ex^uwidaats lā^wūnemasēq. Wä, g'il^mmēsē 'wī^{la} la k'!ūlbekwa
t!elsaxs laē mēnābōdēda begwānemaxēs gwālēlēx'dēda ts!āts!e- 35
q!waaslaxa t!ēsemē. Wä, g'il^mmēsē x'iqōstāxs laē āx'ēdxā lāwats!ēxa
yix^usemē q!ōlats!ā, qā^s g'āxē hānōlisas lāxa hēgwilē. Wä, lāxāē
āx'ēdxā māltsēmē āwā naengats!ā, qā^s lā tsēx'ēidex 'wē^wwāp!ēma.
Wä, g'il^mmēsē g'āx wāx'senkūlaxa 'wī^wwābets!āla naengats!ēxs laē
hēⁿākūlaems laxa yix^usemē q!ōlats!ā, qā^s lā gūqāsasa 'wāpē lāq. 40
Wä, laem maltsema naengats!ē qōqūt!axa 'wāpē gūxts!ōyosēxs
laē hēlats!āwa yix^usemē q!ōlats!ēxa 'wāpē. Wä, g'il^mmēsē gwālexs
laē āx'ēdxā k'loxstanowē lexāxa t!elsē, qā^s g'āxē hāⁿōlilas lāxa
yix^usemē q!ōlats!ē. Wä, lāxāē ēt!ēd āx'ēdxā gilt!ē k'!lplālaa qā^s
g'āxē k'at!āhilas. Wä, lā āx'ēdxā nāgats!ē, qā^s lā tsēx'ēid lāxa 45
'wē^wwāp!ēmē, qā^s g'āxē hānagōts lāxa q!ōlats!ē lē^wwa hēgwilē
qā^s hābasxēs k'!lplālaa. Wä, g'il^mmēsē 'wīlgalilēxs laēda begwā-
nemē āx'ēdxā dengwats!ēmōtē, qā^s g'āxē hāng'alilas. Wä, lā
ēt!ēd lā tsā lāxa 'wāpē. Wä, laem hē tsayats!ēsāda 'nemsgemē
'wālas nagats!ā. Wä, g'il^mmēsē g'ax aēd!aqāxs laē gūxts!ōts lāxa 50
dengwats!ēmōtē qā^s ts!oxūg'indēq. Wä, g'il^mmēsē gwālexs laē
hāng'alilas lāxēs hēmenēlas!ē haⁿēlah! lālaal lāxa lāla ts!āwūn-
x'ēdeh, yixs lāa!al gūqōdxā nēqwa 'wāpa yixs tsōxūg'indayāsēq.
Wä, g'il^mmēsē gwālexs laē dōx^wwālelaqēxs hēⁿmaē menmenltsemx'ēi-

55 sees that the stones are red-hot. || he takes his long tongs, | puts the
 end into the bucket with water which stands between the | steaming
 box and the fire, and, when the end of the tongs is wet, he picks the |
 red-hot stones out of the fire and puts them into the steaming-box;
 he | continues doing this with the other red-hot stones: and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of
 water. The man is careful that | the water does not boil up, for he
 only wants it to be real hot. | When it has nearly come to a boil, he
 stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cook-
 ing-basket. Then (the woman) | fills the front-basket with more berries,
 which are in the | medium-sized swallowing-basket, and she pours these
 too into the cooking-| basket. When it is nearly full, she stops. Then
 the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it
 carefully while it is covered with water, for (the berries) must not
 be cooked too long. | She takes it out of the hot water every now
 and then, and watches it. | When (the berries) all turn red, they
 are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda tlēsemē lāx legwilas. Wā, lā dāx^ʔdxēs g'ilt'a k'liplālaa qa^s
 L'lenx-stendēs ōba^syas lāxa ^swābets'lāla nagats'lē hanagawalilxa q'lō-
 lats'lē lē^swa legwilē. Wā, gil^smēsē la k'lūnxbalaxs laē k'lip^sits lāxa
 x'ix'exsemāla tlēsema, qa^s lā k'lipstents lāxa q'lōlats'lē. Wā, lā
 hauāl hē gwōgilaxa waōkwē x'ix'exsemāla tlēsema. Wā, gil-
 60 ^sna^sxwa^smēsē x'ixbax^ʔidē ōba^syas k'liplālaas laē L'lenxstents lāxa
^swābets'lāilē nagats'lā. Wā, la^smē q'lāgemalēda begwānemē qa
 k'lēsēs medlx^swidēda ^swāpē qa ā^smēs ālak'lāla ts'elx^ssta. Wā,
 gil^smēsē elāq medlx^swidexs laē gwāl k'lipstālasa tlēsemē lāq.
 Wā, lā āx^ʔēdxa nanaāgemē lexa^sya, yāxs laē qōt'lalalilxa t'lē^sē,
 65 qa^s lā gūqāsasa t'lē^sē lāxa k'lōxstanowē lexa^sya. Wā, lāna^sxwē
 ēt'lēd k'lāsasa t'lē^sē lāxa nanaāgemē lexa^syaxa k'lōts'lāwaxa
 hēlomagemē lexa^sya, qa^s lā ēt'lēd gūqāsas lāxa k'lōxstanowē
 lexa^sya. Wā, gil^smēsē elāq qōt'laxs laē gwāla. Wā, lā dāg'aalela
 lāx k'lek'lak'ogwaasasa k'lōxstanowē lexa^sya, qa^s lā k'lōxstents
 70 lāxa ts'elx^ssta ^swāp q'lōts'lāxa q'lōlats'lē. Wā, lā lōmāx^ʔid q'lāq'lā-
 lalaqēxs laē hānendzēsa, qa k'lēsēs hāx^sseq'la l'ōpalaēna^syas. Wā,
 la^smē yāla k'lōx^swüstendeq lāxa ts'elx^ssta ^swāpa, qa^s q'lāq'lalalēq.
 Wā, gil^smēsē ^sna^sxwa la l'lāl'ex^ssemx^ʔidexs laē hēx^sidaem
 k'lōx^swüstendeq, qa^s lā gūxts'lōts lāxa dengwats'lēmōtaxs laē
 75 gwālił hā'nēl lāxēs hēmēnē^slaslē hā^snē^slas lālaal lāxa ts'lāwūn^sxlā.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they || take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, gril'mēsē la lōpts'āwēda k'lox-stanowē lexā'yaxs laē ēt'lēd gūx- 76
ts'lōtsa k'ilx'ē t'ēls lāq. Wä, gril'mēsē qōt'laxs laē hāmōlilas lāxēs
q'ōlats'lē, qā's xāl'lex'idē k'lipstālx'itsa x'ix'ex-emāla t'lēsem
lāq. Wä, gril'emxaāwīsē elāq medelx'wīdexs laē k'loxstentsa
t'ēlts'lāla k'loxstanowē lexā lāq. Wä, laemxāē q'lāq'alālāq qa 80
L'lāl'lex'seinx'idēs lō'xs 'melx'deēlēqālaē lenxēda wākwaxs laē
L'lōpa. Wä, gril'mēsē hē gwestōx'wīdexs laē k'lox'üstendeq, qā's
lā gūxts'lōts lāxa dengwats'emōtē. Wä, gril'mēsē lā mewēxla
qōqūt'lēda k'loxstanowē lexā, la gūxts'lōyosēxa dengwats'emotaxs,
laē ēt'lēd āx'ēdxa ōgū'la'maxat! dengwats'emōta, qā's ts'lōx'wū- 85
grīndēq. Wä, gril'mēsē gwālexs laē hāngogwalilaq lē'wa lā hēlats'lā
t'ēlyats'lē dengwats'emōta. Wä, lāxāē gūxts'lōtsa mowēxa k'lē-
k'loxstanowē laelxē q'lōlk' t'ēls lāq, yīxs 'nāl'nemp'ēnāē
neqasgemē dengwats'emōtē t'ēlyats'lāsa la'yasek'āla, yīxa lā-
klwēmasas nāqā'yē, qā's g'wālap'laaxs 'nēk'āē qa q'lēxlēsēs t'lē- 90
t'ēlyats'lē dengwats'emōta. Wä, gril'mēsē 'wīla L'lōpaxs laē tsēx'id-
xa 'we'wāp'ēmē, yīsa āwāwē naengats'lā, qā's lē gūqeyīndālāsa
maēmōsgemē āwā naengats'lē lāxa 'nāl'nemsgemē t'ēlyats'lē
dengwats'emōta. Wä, gril'mēsē q'wālōts'ewax'sa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qā's papanaqēs lāxēs t'lēt'ēlyats'lē 95
dengwats'emōta, qa pēpāqēmēs. Wä, laem ēdzēllexa ts'āwūnxla,
qō ts'lēts'lēx'idēlē g'ōkūlōtas. Wä, laem gwāla.

1 **Crabapples.**—The woman takes the large basket, | which is still
 full of crabapples, and pours these | on the mat at the same place
 where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are
 empty, she puts them down all around | the crabapples which she
 had poured on the mat. After this is done, | she sits down on the
 right-hand side of the basket in the front corner, and | her husband
 sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are
 sitting down. Then they take up each a bunch | of crabapples and
 pinch off the stems of the crabapples | with the right hand. With
 the left they hold the | crabapple-stems, which are in bunches; and
 when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the
 cleaned crabapples into the | medium-sized basket. They continue
 doing this while they are cleaning them; | and when the baskets have
 been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then
 the woman takes a | large dish and pours into it the clean crab-
 apples and those which | her husband has cleaned; and generally

1 **Crabapples.**—Wā, la^{mē} āx^ēdēda ts[!]edāqaxa nāgaē ^ēwālas lexa
^ēya, yixs hē^{maē} ālēs tselx^{ts!}ālaxa tselxwē, qa^s gūq[!]leqēsa tsel-
 xwē gūts[!]lāq lāxa lāx^{dē} gūgedzōyosēxa lebēlē lē^{wa}ya. Wā,
 la^{mē} ^ēnāxwaem hē gwēx^ēidxa hēlomāgemē lexa^{ya} lē^{wa} nā-
 5 naāgemē lexa^{ya}. Wā, gūl^{mēsē} lā lōpemts[!]āxs laē hūnē^{stalas}
 lāxa tselxwē lā k[!]ladzālilaxa lē^{wa}yē. Wā, gūl^{mēsē} gwālexs laē
 k[!]wāgalil lāx hēlk[!]ōdenwalilasa nānaagemē lexa^{ya}. Wā, gūxē
 lā^{wūnemas} k[!]wāgalil lāx hēlk[!]ōdenwalilasa hēlomāgemē lexa^{ya}.
 Wā, laem gēgemxagawalila laelxa^{yē} lāx k[!]ūd^{zē}lēna^{ya}sa ts[!]e-
 10 dāqē lē^{wis} lā^{wūnemē}. Wā, lāx^{da}xwē dāx^ēidxa ^ēnāl^ēnemxlāla
 lāxa tselxwē qa^s ēp[!]exlē māg[!]inōdālaxa tselxwaxs laē ēpālaq
 yisēs hēlk[!]ōts[!]āna^{yē}. Wā, lā hē dālayosēs gemxōlts[!]āna^{yē} lāx
 tseltselx[!]mets[!]exlā^{yas}. Wā, gūl^{mēsē} ^ēwīlāwa ts[!]elxwaxs laē
 k[!]lats[!]ōdēda ts[!]edāqasēs k[!]imta^{yē} tselx[!] lāxa nānaagemē le-
 15 xa^{ya}. Wā, lāla lā^{wūnemas} hē k[!]lats[!]ālasēs k[!]imta^{yē} tselxwa
 hēlomāgemē lexa^{ya}. Wā, āx[!]sā^{mēsē} hē gwēgilaxs k[!]imtaaq.
 Wā, gūl^{mēsē} qōqūt[!]ē k[!]ēk[!]imdats[!]āsēxa tselxwaxs laē gūxts[!]ōts
 lāxa ^ēwālasē k[!]imdegwats[!]ēxa tselxwē nāgē lexa^{ya}. Wā, āl-
^ēmēsē gwāl gūxts[!]ālaxa ^ēwālasē k[!]imdegwats[!]ēxa tselxwē nāgē
 20 lexāxs laē ālak[!]lāla la qōt[!]la. Wā, lāxaē āx^ēdēda ts[!]edāqaxa
^ēwālasē loq[!]wa, qa^s lā gūxts[!]ālasēs k[!]imta^{yē} tselx[!] lāq lō[!] k[!]im-
 ta^{yasēs} lā^{wūnemē}. Wā, lā q[!]ūnāla āx^ēedxa k[!]im^{yaxlā} lō[!]xs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē āx^ētse^ēwa lāwatsa, qa^ēs gūxts!ālasōsa k'imdek^{wē} tsely^{wa}, 23
yīxs q'ēnemaēda tselwānemas. Wā, g'il'mēsē 'wīla lā k'imdek^{wa}
tselx^{waxs} laē hē'mē lā'wūnemas ts'edāqē lā q'ēxaxa q'ēxalē. 25
qaxs lāxūmlaēda tselx^{waxs} ēaxelase^{waē}. Wā, hē'mēs lāgrilas
griwālēda begwānemaxēs genēmē. Wā, g'il'mēsē g'āxexs q'ēxēx-
dāxa q'ēxālaxs laē hēx^ēidaem wēx^ēideq. qa^ēs lā wēg'ilelaq lāxēs
g'ōkwē, qa^ēs lā wēx^ēalilaq lāxēs lex^ēwalilas-lē. Wā, g'il'mēsē 'wī-
lōsdēsa q'ēxalaxs laē k'at'alilasa ma^ēlts'laqē hā'yāl'agit q'ēxala. 30
Wā, hēem kāk'edenwa'yē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma'yastō lem^{xwa} q'ēxala. Wā, lā āx^ēēdxa āwāwastāla q'ēxala.
qa^ēs gēk'eyindālēs qa t'lāxt'emas t'lēsemē. Wā, g'il'mēsē
g'wālexs laē āx^ēēdxa lex^ēyē, qa^ēs lā lents'lēs lāxa l'ema^ēisē,
qa^ēs lā t'laxts'lālasa t'lēsemē lāxēs t'lāgats'lēxa t'lēsemē lex^ēyā. 35
Wā, g'il'mēsē g'wānala lāx^usēxs laē ōxlex^ēideq. qa^ēs lā ōxlōs-
dēselāq, qa^ēs lā ōxlaēlelaq lāxēs tsātselx^usē'lats'lēlē g'ōkwa.
Wā, lā ōxleg'alilaq qa^ēs lā t'lāqeyindālās lāxēs la g'wālilā'yā. Wā,
lā q'ēnemē t'lāganemas t'lēsema. Wā, g'il'mēsē hē'l'alē t'lāgan-
masēxs laē tsēnabōtsa gūlta lāxes t'lēqwapayē. Wā, g'il'mēsē 40
x'iqostāxs laē āx^ēēdxa dengwats'lemotē, qa^ēs g'āxē hā'nōlīsas lāq
lāxa t'lēqwapayās, qa ts'elxsemx^ēidēs. Wā, hē'mīs lā āx^ēēdaatsēxa
āwāwē ma^ēltsēm naengats'lā, qa^ēs lā tsēx^ēid lāxa 'wāp, qa^ēs lā
gūxts'lālas lāq. Wā, g'il'mēsē la negōyoxsdālaxa 'wāpaxs laē g'wāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wä, läxaē āx'ēdxēs k'lip'lālaa, qa grāxēs k'adēla.¹ . . . Wä, gril'mēsē gwālexs laē āx'ēdēda begwānemaxa nagats'lē, qa's lä tsāxa 'wāpē. Wä, gril'mēsē grāx aēdaaqaxs laē hanāgōts läxa dengwats'lemotē lē'wa legwile. Wä, la'mē 'nāxwa la mēmen-tsemx'īdēda t'ēsēmē t'lāxlālālēs läxa legwile. Wä, hē'mis lä
50 dāx'īdaats'lēxēs k'lip'lālaa, qa's l'ēnxstendēs läxa 'wābets'lāwasa nagats'lāxs laē k'lip'lits läxa x'ix'exsemāla t'ēsēma. Wä, läxaē hāpstents läxa 'wāpē, qa lawāyēs k'wēk'lūtsemayaq gūna'ya. Wä, gril'mēsē gwālexs laē k'lipstents lāx 'wābets'lāwasa q'lōlats'lāxa tselxwē dengwats'lemota. Wä, lä hēxs'sā gwēgrilē. Wä, ā'misē
55 gwālexs laē ālak'lāla la maēmdelqūlēda 'wāpē. Wä, lä āx'ēdxa k'lik'lēdēsē, qa's lä pāxstents läxa maēmdelqūla 'wāpa. Wä, gril'mēsē gwālexs laē āx'ēdxa 'wālasē k'imdegwats'lē nāgrē lexa'ya, qa's lä hāndzōts läxa k'lik'lēdēsasa tsātselx'silāxa tselxwē q'lōlase'wa. Wä, läxaē āx'ēdxa k'imdegwats'lāxa tselxwē hēlōmā-
60 gēm lexa'ya, qa's läxat! hā'nōdzents lāq. Wä, läxaē āx'ēdxa k'imdegwats'lāxa tselxwē nanaāgem lexa'ya, qa's lä hānāgōts lāq. Wä, gril'mēsē wī'lastaxs laē t'ēpsemxa ts'lēlx'sta 'wāpa. Wä, lä āx'ēdēda begwānemaxēs k'lip'lālaa, qa's ēt'lēdē k'lip'lits läxa x'ix'exsemāla t'ēsēma, qa's läxat! hāpstents läxa 'wāpē. Wä,
65 lä nāl'ex'īd k'lipstālas, qa ālax'īdag'ēs medelx'widēda 'wāpē. Wä, gril'mēsē ālak'lāla la maēmdelqūlaxs laē x'ōs'ida. Wä, hēt'lālē genemas la q'lāq'lālaq. Wä, laem āx'ēdxa k'āts'ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'īdēs lāxa tsēlxwē, qa's p'lēx'wīdē, qa tel'telx'semx'ē- 68
īdē. Wā, g'il'mēsē lā tel'telx'semxs laē l'ōpa. Wā, la'mē lē-
'lālxēs lā'wūnemē qa's k'lōx'ūstalax'īdēxa yūdux'semē q'lēq'lōlx'- 70
ts'lāla laelxāxa tsēlxwē, qa's lā gūxts'lālas lāxa ōgū'la'max'at!
la ts'lōx'g'itsō'sa genemasa begwānemēxa la g'wā'lil ha'nēl lāxēs
hēmēnē'laslē ha'nēlasa tsē'wats'lē dengwats'emōta. Wā, hē'mis la
gūxts'lātsēsā q'lōlkwē tsēlxwa. Wā, g'il'mēsē k'lēs 'wī'la q'lō'īdxa
waōkwē tsēlxwa laē ā'ma ts'edāqē xwēlaxts'lōtsa lēnēnxsemē 75
k'īmdēkwē tsēlx' lāxa yūdux'semē lā tsētsēlx'ts'lālaxa tsēlxwē la-
alēs lā'wūnemē ēt'lēd k'lipstālasa x'ix'exsemāla t'lēsem lāxēs q'lōlas-
laq. Wā, g'il'emxaāwisē medelx'wīdēda 'wāpaxs laē k'lōxstendā-
lasa yūdux'semē tsētsēlx'ts'lāla laelxā lāq. Wā, āemxaāwisē ne-
qemg'iltewēxēs g'ilx'dē g'wēg'ilasa. Wā, g'il'mēsē 'wī'la la q'lōlkwē 80
tsēlxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats'lā, qa's lā tsāxa
'wāpē, qa's lā gūq'laqas lāq. Wā ā'mēsē 'nēx' qa ma'lp'lenēs
hē 'waxēda 'wāpē 'waxaasasa tsēlxwaxs laē g'wāla. Wā, g'il'mēsē
g'wālēxs laē āx'ēdxa ts'lats'lēts'lax'semē qa's lā pāqemlilas lāq. Wā,
laem lālaal lāxa ts'lāwūnxla, qō ts'lēts'lēx'īdlē, g'ōkūlōtas tsē'wadās 85
lōxs k'ilxwase'waasa g'igēma'yas tsēlxwēlilaxa tsēlxwē, yixs hē-
'maē g'igēxa 'wālasē k'lwēladzemxa q'lēnemē lēlqwālala'yaxa
tsēlxwē. Wā, laem g'wāl lāxa q'lōlkwē tsēlxwa.

1 **Qōt!xolē.**¹—When she has finished, she takes a dish and | puts the
 berries into it. Then she takes oil and pours | much of it on. There
 is more oil than there are berries. | When this is done, she takes a
 5 wooden spoon and puts it down next || to her seat. Then she calls
 her husband and her | children to come and eat the berries; | and
 when they have all come, the woman gives them spoons; | and after
 doing so, she takes up the dish with the berries | and puts it before
 10 them. Then they all begin to eat the berries. || They eat them with
 their spoons. | Whoever is not accustomed to eat them drains off the
 oil to make them dry when | he is eating them, but the berries choke
 one when they are eaten; | and therefore any one who does not like
 to eat oil with them must chew them a long time, and | can not
 15 swallow them: he just has his mouth full || of berries. But if he is
 experienced in eating them, he does not take many | berries in his
 spoon, and he takes much oil, | when he puts them into his mouth;
 and he does not chew them long | before swallowing, for the oil makes
 them slippery. After eating the berries, | they do not drink water,
 20 and just || go out of the house. They do not drink water for a long
 time, because they | do not want the oil to rise into their throats.
 This is one way to do with the berries, when | they are given at a

1 **Qōt!xolē.**¹—Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-
 ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxa L'ē'na, qa's kūnq!eqēsa
 q'lēnemē lāq. Wā, laem hē q'lāgawa'ya L'ē'nāsa qōt!xolē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs graēl lāx hēme-
 5 nē'lasē k'wāelats. Wā, hē'mis la L'ē'lalatsēxēs lā'wūnemē L'ē'wis
 sāsēmē qa grāxēs klūs'ālila, qa's qotqwat!ēdēxa qōt!xolē. Wā,
 g'il'mēsē grāxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē
 lāq. Wā, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!ēlē lōq!wa,
 qa's lā k'ax'dzamōlilas lāq. Wā, hē'x'ida'mēsē 'nāxwa qōtqwa-
 10 t!ēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wā,
 hēem yāg'ilwat qōtqwata x'ats!ālaxa L'ē'na, qa lemōkwēsēxs laē
 qōtqwat!ēdeq, qaxs ālak!ālaē mekwa lax qōtqwatse'wāē. Wā,
 hēem gēg'ilil wū'ēm malēkwaqāxa k'iltāsa L'ē'na. Wā, la
 k'leās gwēx'idaas nex'wīdeq. Wā, hē'mis la āem la qōt!aēl!ē-
 15 xātsēxa qōt!xolē. Wā'ida ēg'ilwatē, yīxs k'lēsaē q'lēsgema
 qōt!xolāxs nex'tslāē lāx k'ats!ēnaqas. Wā, hēt!a q'lēnema L'ē-
 'nāxs laē yōsk'ēdzents. Wā, k'lēstlē gēg'ilil malēkwaqēxs laē
 nex'wīdeq, qaēda L'ē'nāxs tsāx'āē. Wā, g'il'mēsē gwāla qōtqwa-
 dāxa qōt!xolāxs laē k'lēs nāgēk'ilaxa 'wāpē. Wā, la'mē āem
 20 hōqūwelsa. Wā, la'mē k'lēs geyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-
 laē hewumsa L'ē'na. Wā, la'mē gwāl lāxa 'nemx'īdāta, yīxs
 hē'maē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwālala'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wēl'idayowa, yīxa lēx'aemlen g'wāgwēx's'ex'idaas 23
lāqēxs laē hānkwa qaēda ts!wūnxē, yīxs ā'maē k'!āts!ōyo lāxa
xēxetsemē. Wā, ā'mēsē la yikūyintsōsēs yikwāyaxs laē t!ēmāk'i- 25
yintse'wa, qa's lā hāng'alilem lāxa wūdanēgwilasēs g'ōkwaxa qō-
dats!ē xēxetsema. Wā, hē'mis qōtqwat!ēnēqen lāx'dē g'wāgwēx'-
s'ālasa. Wā, laem g'wāla.

l!ākwē qōt!xolā.—Wā, hē'maaxs q!lēmemaē qōdānemasa ts!e- 1
dāqē qōt!xolā. Wā, lā āxk'lāxēs la'wūnemē, qa āx'ēdēsēxa lā-
watsaxa ālā la emxa, qa g'āxēs hāx'hanīla. Wā, lā leqwēlax'īd
lāxēs legwīlē. Wā, lā xex'lālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!lēmek'as'ma t!ēsemē. Wā, lā āx'ēdxēs nagats!ē, qa's lā tsāsa 5
ēnemsgēmē nagats!ē lāxa ēwāpē. Wā, g'il'mēsē g'āx aēdaaqaxs
laē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs
k'!īplālaa, qa's g'āxē k'adenōlisas lāxēs legwīlē. Wā, lā āx'ēdxēs
dengwats!ē qa's g'āxē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē
g'wālexs laē āx'ēdxēs qēqot!xōleats!ē haelxa'ya, qa's g'āxē 10
hānemg'alilelas lāx hāx'ha'nēlasasa lēlawatsa. Wā, lā gūxts!ō-
dālas lāxa lēlawatsa; wā, g'il'mēsē elāq qōt!axs laē g'wāl gūqas
lāq. Wā, lā hēx'sāem āwāxats!ā lāxa waōkwē lēlawatsa. Wā,
g'il'mēsē ēwits!āxs laē āem la ēsela qa mēmentsemx'īdēsa
t!ēsemē xex'lālalis lāxa legwīlē. Wā, g'il'mēsē dōx'wale- 15
laqēxs le'maē mēmentsemx'īdexs laē dāx'īdxēs k'!īplālaa, qa's
k'!īp!īdēs lāxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 Curing Seaweed (1).¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 'wābets'lāwasa nagats'lē, qa lāwāyēs k'wēk'lūtsemayaq gūna'ya.
 Wā, lā k'lipstents lāxa L'lē'nats'lāwasa dengwats'lē. Wā, lā hēx-
 20 sāem gwēg'ilaq. Wā, āl'mēsē gwālexs laē ālak'lāla lā maemdel-
 qūlēda L'lē'nats'lāwasa dengwats'lē. Wā, k'lēst'la yānagaala tsēx'ēd-
 xa maemdelqūla L'lē'na, qa's lā gūqeyints lāxa qōdats'lē lāwatsa.
 Wā, lā āx'ēdxa 'wālasē xālaētsa met'lāna'yē, qa's āx'wīdēxa
 a'āwās ōkūya'yasa ts'lēlx'sta L'lē'na. Wā, g'il'mēsē 'wī'lāwa
 25 a'āwāxs laē āx'ēdxa tsēx'lā, qa's tsēx'ēdēs lāxa ts'lēlx'sta L'lē'na
 qa's lā gūqeyindālas lāxa qōt'xolē. Wā, āl'mis gwālexs laē t'lepe-
 yēda qōt'xolāxa maemdelqūla L'lē'na. Wā, lā hēx'sāem hāx'ha'nīlē
 qa L'lax'ēdēsa L'lē'nāxa la mā'lexsa 'nāla, qa ālak'lalēs wūdex'ēda.
 Wā, lā āx'ēdxēs L'lāgwats'lāxa qōt'xolē lāwatsa, qa's lā hāng'a'li-
 30 las lāxa wūdanēgwilasēs g'ōkwē. Wā, g'il'mēsē gwā'falilexs laē
 āx'ēdex yikūya'yas, qa's yikūyindēs lāq. Wā, la'mē t'lemāk'iyin-
 deq. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lāk'ek'lōbana, qa's
 lēpeyindēs lāq. Wā, laem lālaal lāxa ts'lāwūn'la hēlgwāēlē.

1 Curing Seaweed (1).¹—Wā, g'il'mēsē yā'gilwatēda ts'lēdā'qē a'axsī-
 laxa lēq'lēstē'naxs la'ē hē'x'ēdaem lex'alīsaq lā'xa L'lēma'sisē qa
 lem'x'wī'dēs. Wā, hē'em L'lāsL'ēndzō lēq'lēstē'nēda hē gwē'x'ī-
 tse'wē. Wā, g'il'mēsē ē'gilwatēda ts'lēdā'qaxs la'ē ā'em moltō'd-
 5 xa lēq'lēstē'nē la'xēs yā'yats'lē. Wā, la āx'ēd'xa lē'wa'yē qa's
 'nax'semli'sēs la'qēxs la'ē q'lāp'lēsgemlisa la'xa L'lēma'sisē yīxs
 wa'x'māē ē'k'a 'nā'la. Wā, la k'lēs geyol lex'alī'saq qaxs 'nē'k'āē
 qa xas'ē'dēs. Wā, hē't la la mō'xsē 'nā'lāsēxs la'ē lē't'lēdxa lē'wa'yē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which 25 they have eaten || and puts it down at the place where she is going to work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx'ē'dxa k'litk'!edē'sēxa hēkwē'lē'mē qaē'da
leq!este'nē qa le'm'wats yīxa äwā'dzōs xā'yē k'waxlā'wa, lat!a 10
'ne'mp!enk' la'xens ba'lē äwā'sgemasas. Wä, lat!a yū'duxup!enk'
lāxens q!wā'q!wax'ts!āna'yēx, yī'xa mō'ts!aqē gayō'lenis. Wä,
hē'ēmis 'wa'dze'watsa k'litk'!edē'sē. Wä, la lentsō'tsa leq!este'nē
lūq. Wä, lae'm le'mxwaq la'xa Lē'sela lē'wē yā'la. Wä,
lae'm 'nel'ne'mp!ena 'neqa'xsēda k'litk'!edē'sē lemō'dzōsa 15
'nemō'kwē ts!edā'qa lā'xa leq!este'nē. Wä, g'í'l'mēsē ē'ka
'nā'lāxs la'ē lē'x'idaemxa leq!este'naxa 'neqā'la. Wä, la le'mx-
'widaem 'na'xwaxa la dzā'qwa. Wä, g'í'l'mēsē lem'wī'dexs hē'da
ts!edā'qē lē'x'endeq 'wī'la qa's lē g'ē'xaq lā'xēs grō'kwē. Wä,
lae'm lē'x'enālaxa lē'wa'yē. Wä, g'í'l'mēsē ē'ka 'nā'lāxs la'ē 20
ē't!ed alē'x'wida. Wä, lae'm lāl q!e'nsax q!anā'sa. Wä, g'í'l'mēsē
lālxa q!ē'nemaxs g'ā'xae nā'ēnakwa.¹ . . .

Wä,² g'í'l'mēsē gwā'lexs la'ē hō'qūwelsēda q!e'usq!asē, yīxs la'ē
gwāl nā'qaxa 'wā'pē. Wä, lēda ts!edāqē äx'ē'dxa ha'maats!ē'x'dē
lō'q!wa qa's lē hā'ng'a'ilāxs la'xēs ē'axe'laslaxa leq!este'nē. 25
Wä, la äx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'ilas lāx la ha'ne'-
'latsa lō'q!wē. Wä, la'xaa äx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx tel-
tel-gūtā'yas qa's äx'ā'lilēlēs. Wä, la äx'ē'dex yikūya'yasa xā'xa-
dzemē qa's nel'ā'lilēq. Wä, la äx'ē'dxa leq!este'nē qa's lebe-
dzō'dēs lā'xa yikūya'yē. Wä, la q!anepi'lā'laq qa 'nemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 433).

² Continued from p. 484, line 18.

31 so that it is folded the same size | as the box-cover. Then she takes
 a mouthful of the liquid of the | chitons, and she spreads it out again.
 Then she blows water from her mouth over it. | She takes four
 mouthfuls of the dirty water and blows | it on it. Then the seaweed
 35 gets all wet, || and she folds it up again to the size of the cover. |
 Now it is four fingers thick. | As soon as this is done, the woman takes
 the soft tips of | cedar-branches and puts them in the bottom of the
 small box. Then she takes the | seaweed and puts it on the branches;
 40 and she takes more || cedar-branches and lays them over the seaweed.
 When | no more shows, she takes another piece of seaweed and |
 does the same as she did to the first one which is in the | little box;
 and she does not stop until all the seaweed is in the | small box. As
 45 soon as she has finished, she takes a long || rope and ties it around the
 small box. Then she draws the rope tight, | because she does not
 wish the small box to burst open, and she | puts stones on top of it.
 As soon as she has finished, she takes | short boards and measures the
 size of the top of the small box, so | that they fit the corners of the
 50 inside of the small box. Then she puts it down flat || on the seaweed.
 Then she takes up stones and puts them on the | small box containing
 the seaweed; and she does not stop until there is no | room to put
 stones on, for there are | many stones to put on the top of the box

31 k'ō'xwa^εyas lē^εwa yikūya^εyē. Wā, la hā'msgemd lāx ^εwā'pālasa
 q'lana'sē qa's ē'tlēdē lēp'lē'deq. Wā, la selbex^εwi'ts lax āwā'ga-
^εyas. Wā, mō'p'lēna hā'msgemd lā'xa nēqwa ^εwā'pa qa's selbex-
^εwi'dēs lāq. Wā, lae'm ^εnā'xwaem la lēx^εē'dēda lēq'ēste'naxs
 35 la'ē ē'tlēd k'ō'xwōdeq qa ^εnemā'lasēs lē^εwa yikūya^εyē. Wā,
 la'xaē mō'den lā'xens q'lwā'q'lwax'ts lāna^εyēx yix wā'gwasas. Wā,
 g'ī'l'mēsē gwā'lēxs la'ēda ts'edā'qē āx^εē'dxa teltelx'ba^εyasa
 ts'lā'p'laxē qa's ts'lak'lēxlē'ndēs lā'xa xa'xadzemē. Wā, la āx^εē'dxa
 lēq'ēste'nē qa's āxyi'ndēs lā'xa ts'lā'p'laxē. Wā, ē'tlēd āx^εē'dxa
 40 ts'lā'p'laxē qa's hamelqeyi'ndēs lā'xa lēq'ēste'nē. Wā, g'ī'l'mēs
 k'leō's la nē'lalasēs la'ē ē'tlēd āx^εē'd lā'xa lēq'ēste'nē qa's
 ā^εmēxat! ^εnēgēltōdxēs g'ī'l'x'dē gwē'gilasxa lā'g'its'lā lā'xa xa'xa-
 dzemē. Wā, a'l'mēsē gwā'lēxs la'ē wī^εlts'lāmasxa lēq'ēste'nē lā'xa
 xa'xadzemē. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx^εē'dxa g'ī'tlā de-
 45 nē'ma qa's qex'sē'mdēs lā'xa xā'xadzemē. Wā, lae'm lēk'lūtelē'da
 dene'mē qaxs gwā'q'lēlaaq yimlts'lē'da xa'xadzemē qō xeqū-
 yī'ntsa tlē'sēmē lāq. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx^εē'dxa
 ts'lā'ts'lax'sēmē qa's ^εme'n'sēidēs lāx ō'kūya^εyasa xa'xadzemē qa
 benbanē'qwēs lāx ō'tslāwasa xa'xadzemē. Wā, la pā'qeyi'nts
 50 lā'xa lēq'ēste'nē. Wā, la tlā'x'idxa tlē'sēmē qa's lē tlāqeyi'ndālas
 lā'xa lēga'tslē xa'xadzema. Wā, a'l'mēsē gwā'lēxs la'ē k'leō's
 la gwa'yak'lālas ē'tlēd la tlā'x'alelēda tlē'sēmē qaxs la'ē q'lē-
 nēma la tlāqelalēla lāx ō'kūya^εyasa lēga'tslē xa'xadzema. Wā,

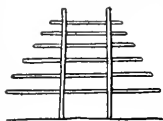
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'f'ne'mp!ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, g'i'f'mēsē k'ō'tēda ts!edā'qaq lae'm k'lūtō'x'wi- 55
dēda leq!este'naxs la'ē t!äqaxōdxa t!ē'semē yixs ē'k'aēda 'nā'la.
Wā, la äx'wūlts!ō'dxa leq!este'naxs la'ē 'nā'f'ne'mden lā'xens
q!wā'q!wax'ts!āna'yēx yix wā'gwasas. Wā, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'aliselas lā'xa l!ema'isa lā'xa lē'm'wēsē. Wā,
g'i'f'mēsē dzā'qwaxs la'ē äx'ali'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ä'ts!e-
k'odālasa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'Emxat! la t!ä'qeyintsa
t!ē'semē lāq. Wā, la mōp!ena hē gwē'x'ideq. Wā, g'i'f'mēsē
mō'p!enaxs la'ē gwā'la. Wā, lae'm g'ē'ts!äyo lā'xa xa'xadzemē,
yixs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'ēmēsa t!ä'gemē t!ē'- 65
sema. Wā, la ā'em la yikūy'intsōsēs yikūya'yē. Wā, la t!e-
mā'k'intse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwā'la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walēlema malts!a'qē dzo'-
xuma na'q!Ebōdē āwā'sgemasas. Wā, la dzō'dze'baa'kwa. Wā, la
xō'x'witse'wēda k!waxlā'wē qa pe'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'ts!āna'yē āwā'dzewasas. Wā, la k!ō'denē wē-
wā'gwasas. Wā, la hāyaxk!ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wā, la äx'ēdxa ts!exekwē ts!ēq! denasa qa's yil'alelōdēs ōba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-
ēidxa āpsba'yē. Wā, la q!EL!ets!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way: seaweed, break it are thin and flat, rack. As soon as
 80 turned over; and taken down from
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge is taken, and with it it is beaten as it is | lying on the board on the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is put on, and it is placed in a | dry place in the house.



When it is done, | they take the in pieces, and, when | the pieces they hang them over the | drying- it is browned by the fire, || it is when it is browned again, | it is where it had been put, and

Boiled Huckleberries.—The woman goes | to get driftwood after she has picked huckleberries, | when she has many and they have been cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws it down. After she has carried in all the driftwood, she takes a medium-sized | basket and goes down to the beach in front of her house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then she continues carrying stones. | When she thinks she has enough,

76 yaē'llala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'il'mēsē gwā'-lexs la'ē āx'ētse'wa leq'este'nē qā's pa'pex'sālasēwē. Wā, g'il'-mēsē la pe'lspela g'il'sg'ildēdzōxs la'ē gē'x'walelodalayu lā'xa lem'x'dema. Wā, g'il'mēsē la kūlx'widēxs laē 'wī'ēla lē'x'ēitse'wa.
 80 Wā, g'il'ēmxāā'wisē la kūlx'widēxs la'ē 'wī'ēla āxa'maxoyā qā's āxdzō'dayuwē lā'xa 'wā'dekwē. Wā, la q'lenē'psemtse'wa. Wā, la āx'ē'tse'wēda le'ng'ayowē qā's t'ē'l'x'widyowē laqē'xs la'ē āxdzā'līxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts'ō'-layōxs la'ē gwāl t'ēlx'wase'wa. Wā, ā'mēsē la laaxts'ō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yikūya'ēyē qā's g'ē'xase'wē lā'xa lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēem g'il āx'ē-tsō'sa ts'ēdāqa q'ēxalē leqwa, yīxs g'ūalē gwāl k'ēlaxa gwādemē, yīxs q'ēyōlaaq. Wā, laemxāā'wisē ēk'legekwa. Wā, laem gwālilaxs laē ānēqaxa q'ēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
 5 hēx'idaem wēx'wūsdēselaq, qā's lā wēg'ilelaq lāxēs g'ōkwē, qā's lā wēx'alilaq. Wā, g'il'mēsē 'wī'losdēsxa q'ēxalaxs laē āx'ēdxa hēla lexa'ya qā's lā lents'ēs lāxa l'ēma'isasēs g'ōkwē. Wā, lā xē'x'-ts'ōdālasa t'ēsemē laq. Wā, ā'mēsē gwanāla, qā's lākwēsēxs laē
 10 ōxlex'īdēq qā's g'āxē ōxlosdēselas qā's lā ōxlaēlelaq lāxēs g'ōkwē qā's lā ōxleg'alilas. Wā, lā hanat xeqwaxa t'ēsemē. Wā, g'il'mēsē k'ōwtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yalagit

she takes two medium-sized | pieces of driftwood and puts them 12
down as side-pieces at the place where she intends to | build her fire,
and between them she puts kindling-wood. When | the kindling-
wood is level with the two side-pieces, || she takes short pieces of 15
driftwood and puts them crosswise over the side-pieces. | The stones
are to be placed on these. When (the wood) is all on, she puts the
stones on top of it; | and after the stones are all on, she lights | the
fire underneath. When it blazes up, she takes the | huckleberries,
which she is going to cook in a high square box, which she puts down
next to the fire which she has made, and also her || long tongs and a 20
bucket filled with water. She | places the bucket with water next
to the fire, so that it may get warm. | After doing so, she takes
spawn of the humpback-salmon and | puts it down in a dish. She
takes her huckleberry- | baskets and pours the huckleberries into the
high box in which || they are to be cooked. When the box is nearly 25
full, she stops | pouring in huckleberries; and when the stones get
red-hot, | the woman who cooks the huckleberries takes her | tongs,
picks up the red-hot stones, and | dips them into the water in the
bucket, so that the || ashes that stick to them come off. Then she 30
puts them into the huckleberries which she is cooking. | She con-
tinues doing this, and the hot stones sink down | in the berries.
There are not very many stones which she puts in, | when they begin

q'lexala qa's k'āk'edenōdēs lāxēs gwe'yō qa's lex'wālilasxēs le- 12
qwēla'yē. Wā, lā āx'ōdālasēs g'ālastayowē lāq. Wā, g'il'mēsē lā
'nemāk'eyēda g'ālastayowē lex'wa malts'laqē xwēxwālenwa'yaxs
laē āx'ēdxa ts'elts'lex'ustowē q'lexala, qa's g'ek'eyindālēs lāq, qa 15
xe'x'udemasa t'lēsemē. Wā, g'il'mēsē 'wīlg'aalelaxs laē xeqūyindā-
lasa t'lēsemē laq. Wā, g'il'mēsē 'wīlk'eyindexs laē menābōtsa
gūlta lāq. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs dzēg'ats'lēlaxa
gwādemē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa
g'ilt'la k'lip'lālaa. Wā, hē'mēsa nāgats'lē qōt'laxa 'wāpē. Wā, laem 20
hānōlisasa 'wābets'lāla nāgats'lē lāxa leqwēla'yas qa ts'elxstax'ē-
dēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa gē'nā hānōnē, qa's g'āxē
hāng'alīlasēxs grēts'lāē lāxa lālogūmē. Wā, lā āx'ēdxēs gwēgwa-
dats'lē laelxa'ya, qa's lā gūxts'lālasa gwādemē lāxa lāwatsaxa
dzēg'ats'lēlaq. Wā, g'il'mēsē elāq qōt'lēda lāwatsaxs laē gwāl 25
gūqasa gwādemē lāq. Wā, g'il'mēsē mēmēntsemx'ēdēda t'lēse-
maxs laē hēx'ēda'ma dzēk'alaxa gwādemē ts'edāq dāx'ēdxēs
k'lip'lālaa, qa's k'lip'idēs lāxa x'ix'exsemāla t'lēsema, qa's lā
hānax'wid hāpstents lāx 'wābets'lāwa nāgats'lē, qa 'wīlāwēsa
gūna'yē k'wēk'lūtālaq. Wā, lā k'lipēyints lāxa gwādemē dzē- 30
k'asō's. Wā, lā hānal hē gwēg'ilē ā'mēsē hāmenselēda ts'elqwa
t'lēsem lāq. Wā, k'lēst'la ālaem q'lēnema t'lēsemē lā k'lip'lēgēmsē-
qēxs laē medelx'wida. Wā, lā k'āg'ililaxa gē'nēts'lāla lūlogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's güqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'lē'sēs kex'sālēda k'lālēla. Wā,
 ā'mēsē q'lap'lēsgeṁtsa legwīlē lāxa waōkwē x'ix'exsemāla t'lēsēma.
 Wā, lā gagātaxs laē x'ōs'ēdēxs laē āxōdxa 'nāxumalilē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ēda laē āx'ēdxa
 q'lekwasē sē'wayowa, qa's xwēt'lidēs lāxēs dzēk'ase'wē gwādema,
 40 qā lēl'gowēs lē'wa gē'nē. Wā, g'il'mēsē lēl'gōxs laē g'il'alitaxēs
 xwēdayowē q'lekwas sē'wayowa. Wā, lā āx'ēdxēs k'lip'lālaa qa's
 k'lap'lēlēs lāxa t'lēsēmaxs laē xeq'lūxlālēs lāxa dzēg'ats'lāxa
 gwādemē k'limyaxla, qa's k'lip'lālilelēs lāx māg'īwalisasa
 legwīlē. Wā, g'il'mēsē 'wīlōstaxs laē ētlēd k'lip'lēd lāxa x'ix'ex-
 45 semāla t'lēsēm xex'lālālēs lāxa legwīlē, qa's lā g'āg'alasēla
 k'lipstēnts lāx 'wābets'lāwasa nagatslē. Wā, lāxaē ētlēd k'lipē-
 yīnts lāxa dzēk'ase'wasēda gwādemē. Wā, ā'ēm gwālēxs
 laē ālak'lāla la maemdelqūlē dzēk'ase'wē mālaqela gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, g'il'mēsē gwālēxs laē lāxa āl'lēxa ts'edlāqē, qa's lā p'lōx'wīd
 lāxa āwādzoxlowē k'lek'laōklwa. Wā, lā k'lē's q'lēxsē p'lōgwāne-
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xelxwāla k'lāwayāsēs lā'wūnemē, qa's k'laxālēx t'lent'en-
 xedzā'yas. Wā, g'il'mēsē 'wīlāxs laē pex'ēdeq lāxa legwīlē, qā
 55 lēntēdedzōx'wīdēs. Wā, g'il'mēsē gwālēxs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!äts!ax^u samē, qa^s yikūyāgilēq qaēda lāwatsa. Wā, la^{mē} 56
babanaakwa qa k^t!ēsēs hatsālēda hasa^{yē} laq, yixs lāalēs genemē
āx^ēēdxa q!abōqwē yix semyak^{awa} yasa semk^āxā dza^xē^ūnē lāx
Dzāwadē, qa^s legedzōdēs lāxa sax^u dzesē. Wā, lā āx^ēēdxa t!ēsemē,
qa^s lese!gendēs lāq, qa ālak^t!ālēs genx^ēīda, qa ālak^t!ālēs k!ūta. 60
Wā, g'il^mēsē gwālexs laē āx^ēēdxa k^t!iplālāa, qa^s k^t!ip^ēūstālēs lāxa
t!ēsemaxs laē xeq!ūxlālēs lāxa dzēgⁱkwē malaqelaxa gē^{nē} lē^{wa}
gwādemē. Wā, g'il^mēsē wī^lostēda t!ēsemaxs laē āx^ēēdxa ledze-
kwē q!abōqwa, qa^s xal^t!ex^ēīdē gels^tits lāx āwē^{stās} āwaxsta^{yasa}
lāwatsa. Wā, lā āx^ēēdxa yikūya^{yē}, qa^s yikūyindēs lāq. Wā, 65
la^{mē} pāpax^kēnaxa q!abōqwē, qaxs aemxaakwaē. Wā, lā k^t!wā-
k^{ey}indē hā^{wū}nemasēqēxs laēs genemē āx^ēēdxa q!abōqwē, qa^s
gels^ēstalis lāx āwē^{stās} pāqalaēna^{yasa} yikūya^{yē}. Wā, lā āx^ēēd-
xa penkwē k^t!ek^t!aōk^t!wa, qa^s bexālēxa māhdendzāyaakwē lāxens
q!wāq!wax^t!āna^{yēx}. Wā, lā k^t!ūdegⁱnts lāxa q!abōqwē lāx 70
āwē^{stās}a yikūya^{yē}. Wā, laem gwāl laxēq. Wā, lā hāng^talilas
lāxa wūdanēgwilasēs g^ōkwē. Wā, laem lālaal lāxa tsēts^{tēq}!en-
xaxa ts!āwūnxē hā^{nē}l lāq.

Wā, hēxōlen l!elēwēsōxs lepeyīndaasa penkwē k^t!ek^t!aōk^t!wa
lāxa dzēgⁱkwē malāqelaxa gē^{nē} lē^{wa} gwādemē. Wā, laem 75
k^t!axs laē lepeyints lāq. Wā, g'il^mēsē gwālexs lāwislaē yikūyints
yikūya^{yasa}. Wā, hēem nani^lālōtē gwāgilasaxa gwādemē lē^{wa}

78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |

1 **Viburnum¹-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

78 selemē lē^{wa} nōxwa lē^{wa} tseltselē; nāxwaem hē gwēgilase^{wa} mōx^{wa}widāxaxen lēlēqelase^{wē} lāx gwayīlālasaxa gwādemaxs laē
80 k'elāse^{wa} lōxs laē gwatgūtse^{wa}, lē^{wa} seseleing'āxa selemē, lē^{wa} nōx^{wa}nāxwaxa nōxwa, lē^{wa} tsettselēlēg'āxa tseltselē. Hēem nēm lēgemsa nōxwē qūxalas. Laem wīla gwāla.

1 **Viburnum¹-Berries with Oil.**—Wā, la^mēsen ēdzaqwal gwāgwēx's'alal laxa l'ākwē t'elsa yīxs nēmaalē gwēgilasaqēxs laē l'āl'op!a-se^{wa} lāxen g'alē wāldema. Wā, hēmaaxs laē gwāla l'āl'op!āqēxs laē l'ōpa. Wā, ā^misē gūxts'alayo lāxa nāg'a'yē lē^{wa} hēloma-
5 gemē lexa^{ya} lōxs lē^māēda nanaagemē lexa^{ya}. Wā, g'il^mēsē nāxwa qōqūt!axa q'ōlkwē t'elsaxs laēda ts'edāqē āx'ēdxa lāwa-tsaxa yīx^ssemē, yīxs ma^pl'ēnx'sēstālaē lāxens q'wāq!wax'ts!āna^yēx, yīx wadzogemasas. Wā, lāxāē hēem g'ildō^slatsē. Wā, lā yūdux^pl'enk'ē wālasgemasas lāxens q'wāq!wax'ts!āna^yēx.
10 Wā, lā bābanaakwē yikwa^{yas}. Wā, hēem g'āx hāng'alilēmsa ts'elāqē. Wā, lā āx'ēdxa wālasē lōq!wa, qā's g'āxē hāng'alilas lāxēs k!wālasē. Wā, lāxāē āx'ēdxēs l'ē^{na}, qā's lā gūxts!ōts lāxa wālasē lōq!wa. Wā, g'il^mēsē negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx'ēdxa lālaxamē, qā's lā lents!es lāxa l'ēma^sisē,
15 qā's xēx^{uts}!ōdēsa q'el^segemē l'ēsem laqēxs g'āxāē k'ōxk'lōte-laqēxs g'āxāē lōsdēsela, qā's lā k'ōgwēlelaq lāxēs g'ōkwē. Wā, lā k'ōgūnōlisas lāxēs legwīlē. Wā, hēx'ēda^mēsē xēx^lentsa t'ēsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āxēdxā nagatslē ēwābets!ālaxa ēwāpē, qā^s 18
gāxē hāngalilas lāxēs ēaxelasē. Wā, lā āxēdxēs ts!ēslāla, qā
gāxēs kādēla. Wā, lā āxēdxā lālogūmē qā^s gāxēxat! kāgālī- 20
las. Wā, lā āxēdxā nagatslē ēwābets!ālilxa ēwāpē, qā^s lā gūqā-
sas lāxa lālogūmē. Wā, lā dōqwalaxa t!ēsemē xex^ulālālēs lāxa
legwīla, qā ā^mēs hēlālē ts!elqwalaēna^yas qā halsela^mē xⁱxsem-
xⁱida. Wā, gīl^mēsē hē gwēgūsgēm^xīdexs laē āxēdxēs ts!ēslāla,
qā^s k!īp!īdēs lāxa t!ēsemē, qā^s lā hāpstents lāxa ēwābets!ālī- 25
laxa lālogūmē, qā ēwīlāwēsa gūna^yē k!wēk!ūtsemēq. Wā, lā
k!īp!ēqas lāxa L!ēⁿa. Wā, lā hānal hē gwēgilaxa waōkwē
t!ēsema. Wā, gīl^mēsē ēwīla yāxēdēda L!ēⁿāxs laē āxēdxā
nagatslē ēwābets!ālilxa ēwāpē, qā^s lā gūq!ēqas lāxa yaxekwē
L!ēⁿa. Wā, gīl^mēsē gagālaxs laē k!īp!ūstalaxa t!ēsemē lāq. 30
qā^s k!ībenōlīselēs lāxēs legwīlē. Wā, gīl^mēsē ēwīlōstaxs laē
āxēdxā ēwālasē k^ats!ēnaq, qā^s tsēg^ostālēsa L!ēⁿa L!ēⁿa ēwāpē.
Wā, gīl^mēsē gēgilīdexs laē lēlgowēda L!ēⁿa L!ēⁿa ēwāpaxs laē
wūda^estaxⁱda. Wā, la^mē ālak!āla lā ēmelstowa qelōkwē L!ēⁿa
L!ēⁿa ēwāpē. Wā, gīl^mēsē lēlgōxs laē āxēdxā t!ēt!ēlts!āla 35
laēlxa^ya, qā^s lā gūxts!ālas lāxa yīx^usemē lāwatsa. Wā, gīl-
^mēsē ēwīlōsexs laē elāq qōt!a. Wā, lā kāgīlīlaxa qelōx^uts!ālāxa
L!ēⁿa lōq!wa, qā^s lā kāgāgents lāxa t!ēlts!āla lāwatsa, qā^s
k!ēsē ēāltsilaxs laē qebeⁿākūlasa qelōkwē L!ēⁿa lāx ōkūya^yasa
t!ēlsē. Wā, hē^mis la ts!axalts!ālatsa qelōkwē L!ēⁿa lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with
the mixed oil and berries turned over for a long time, | because the
mixture does not run very fast. It runs in among the | viburnum-
berries. When the mixed water and oil does not run in any more,
she puts | the dish upright and places it on the floor of the house,
45 for || the berries are now covered with water and oil. She takes the
cover of the | box, and her husband takes a | drill and his straight
knife and splits good | red-pine wood. He cuts it out and makes
pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the || box, pulls out his drill, wets the pegs with his
saliva, | and, when one is wet all over, he puts it into the | drill-hole
and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After || he has
done so, he puts the box down in a cool corner of the house. That is
all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the
salmon obtained by those who fish [on the rivers] at the mouth of
the | river, when they are going to eat (the salmon) quickly. When
the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once || takes his fishing box and opens it, and he takes
out | his two harpoon points, and he prepares them. And after | he

41 ^εyasa t^lelsē. Wā, lā guēl qōgū^εnākūlasa qelōgwats!āxa L^lē^εna
lōq!wa qaxs k^lēsāē ālbalēda qelōkwē L^lē^εnāxs laē ts!āts!aqelaxa
t^lelsē. Wā, grīl^εmēsē gwūl ts!āxelēda qelōkwē L^lē^εnāxs laē t!ax^εid-
45 xa qelōx^uts!ālāxa L^lē^εna lōq!wa. Wā, lā hāng'alilaxa lōq!wa, qaxs
le^εmaē t!epeyā^laxa qelōkwē L^lē^εna. Wā, lā āx^εēdex yikūya^εyasa
L^lāgwats!āxa t^lelsē lāwatsa. Wā, lā āx^εēdē lā^εwūnemasēxēs
selemē lē^εwa nēxx'āla k^lāwayowa, qā^εs xōx^εwidēxa ēg'aqwa
wūnāgūlā. Wā, lā k^lax^εwidēq, qā^εs lāpēlax^εidēq. Wā, grīl^εmēsē
gwūlēxs laē selx^εidēx yikūya^εyas hēx^εsāla lāx ōgwāga^εyasa lā-
50 watsa. Wā, lā lexūlēlōdxēs selemāxs laē melx^εūntsēs k^lūnēl^ε-
xawa^εyē lāq. Wā, grīl^εmēsē la k^lūnxenālaxs laē lāstōts lāxēs
sela^εyē. Wā, lā āx^εēdxa t^lēsēmē, qā^εs dēx^εbetendēsa lābēmē.
Wā, lā yaēyūdux^udenē āwālagālausaē sela^εyas lāxens q!wāq!wax-
ts!āna^εyēx, yīxa la q!wāxostālaxa lābēmē. Wā, grīl^εmēsē gwūlēxs
55 laē hāng'alilas lāxa wūdanēgwilasēs gōkwē. Wā, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wā, la^εmē^εsen gwā^εgwēx^εsā-
lal laqē^εxs gā^εlaē lā^εlōl^εasōsa wīwamētslēnoxwē lāx ō^εx^usiwa^εyasa
wā, qā^εs hala^εxwase^εwa. Wā, hē^εmaāxs la^εē dō^εgula gwa^εxnī^εsē
ek'a lāx ō^εx^usiwa^εyasa wā. Wā, hē^εx^εidā^εmēsēda begwā^εnēmē
5 āx^εē^εdxēs wī^εwak'ayewa^εtslē qā^εs x^εō^εx^εwidēq. Wā, la āx^εwūlts!ō^εd-
xēs ma^εltse^εm mēmā^εsa qā^εs hashē^εnaqēq. Wā, grīl^εmēsē gwūl
hashē^εnaqāqēxs la^εē āx^εē^εdxēs t!ā^εt!aq!wayowē qā^εs hashē^εnaxē-

¹ Here follows a prayer to the salmon (see p. 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, S putting on the prongs, so that they fit on firmly. | As soon as he has done so, he goes to the beach where his fishing canoe is. || Then he goes 10 to spear the salmon, which swim in the | mouth of the slough. Then he begins to spear them. If there are many | dog-salmon, it does not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank of the river, and || takes an old mat and spreads it out on the beach 15 seaward from | the high-water mark. As soon as she has done this, she goes down to the beach | where the spearsman's canoe is, and she puts her fingers into the gills of two | dog-salmon, two in each hand. Then she carries the | four salmon up from the beach, and she puts them on the old mat which is spread out on the beach. || After she has taken them all out, she takes her fish-knives and | sharp- 20 ens them on a whetstone; and after she has sharpened | them, she takes a small mat and spreads it out on the beach by her side. Then she | puts the salmon on it. Then she can just reach the | salmon, when she takes it to cut it open. Then she does the same as she || does when she is cutting open dog-salmon to be roasted, and she 25 only | cuts the meat thin along its skin, and the | edges of the cut salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qā's bē'nx'īdēsa mē'māsē lāq qa e'f'alālēs. Wā, 8 gr'ī'f'mēsē gwā'lexs la'ē la'ents'lēs lā'xēs t'lā't'laq'waats'lāxs hā'nē'-saē. Wā, la'e'm lāl t'lā't'laq'walxa k'!ō'telāxs mēnā'laē lāx ō'x'si-wā'yas wā'yalasas. Wā, la'e'mē'sē t'lax'wī'da. Wā, gr'ī'f'mēsē q'lē'ne-mēda gwa'xnīsaxs la'ē k'!ēs gē'x'īdexs la'ē q'leyō'la. Wā, g'āx nā'nakwa.¹ . . .

Wā, la q'lūlē'x's'em² wā'xēda ts'edā'qaxs la'ē lā'sdēs qā's lē āx'ē'dxēs k'lā'k'lobanē qā's gr'ā'xē LEP'lā'lisāq lāx L'lā'sā'yasa 15 yaā'xmōtē. Wā, gr'ī'f'mēsē gwā'lālisē āxā'ēyasēxs la'ē lē'nts'lēs lāx hā'nē'dzasasa t'lā't'laq'waats'lēx'dē. Wā, la gas'x'ex'ē'ī'dxa māē'-ma'fē gwa'xnīs lāx wā'x'sōlts'lānās. Wā, la'e'mē'sē gasō'sdēsēlaxa mō'wē k'!ōtela qā's lē k'!ēgedzō'dalas lā'xa LEBē'sē k'lā'k'lobana. Wā, gr'ī'f'mēsē wī'lōltāmasqēxs la'ē āx'ē'dxēs xwā'xūlayowē qā's 20 gē'xelalax'ēidēq lā'xa gē'xēsdēmē. Wā, gr'ī'f'mēsē gwāl gē'xa-qēxs laē āx'ē'dxēs āmay'ē lē'wa'ya qā's LEP'lā'lisēq lā'xa ō'gwāgē-lisas k'!ēgats'lā'sēxa k'!ō'tela. Wā, ā'e'mēsē hē'ītslāpelaxa k'!ō'telāxs la'ē dā'x'īdeq qā's xwā'l'īdeq. Hē'emxaa gwē'gilaqē gwē'-gr'īlasasa xwālāxa L'ōbekwēlasē'wa gwa'xnīsē. Wā, lē'x'a'mēsēx 25 pelā'ē t'lē'lsā'yas yix q'Emelts'lā'yas L'lē'sas. Wā, hē'ē'mēsēxs k'lā'k'!ewasēnxelaēda t'lēlē'kwē; grā gwā'lē'gra (fig.³).

Wā, gr'ī'f'mēsē gwāl t'lē'lsaq lāxs t'lēlē'dzowē xag'a gwā'lē'gra⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

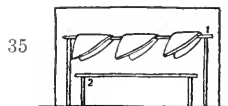
³ See first figure on p. 304.

⁴ On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 ried it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35 After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her cut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks
 at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the cut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | caught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish cutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

ǎx'ēdxēs lexā'yē qa's ǎxts!ōdalēsēs t!ēlsā'yē lāq. Wā, la k'!ōx'ē-
 30 ūsdēselaq qa's lās laē'las lā'xēs g'ō'kwē. Wā, la'mēs ǎx'ē'dxa
 gayōqaxs hē'mēnālā'māē ǎx'a'lalēla lā'xa wī'wamēdzatslē g'ō'kwa.
 Wā, la'mē'sē aō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a gwā'lēg'a
 (fīg.). Wā, g'il'mēsē gwā'lexs la'ē ǎx'ē'dxa ts!ā'ts!ēx'sēmē qa's
 hē'lewabōdēs lā'xa la g'ilā'lalēlats t!ēlē'kwē. Wā, lae'm
 35 k'!ēs hē'lq!alaq xā'mag'aalēlēda L!ē's'ala lā'xa la g'ilā'lalēla lā'xa
 gayō. Wā, la nā'l'nēmpl'ēna xā'mālālēlaxs la'ēda ts!ēdā'qē dō'x-
 'wīdeq. Wā, g'il'mēsē k'lā'yax'wīdexs la'ēda ts!ēdā'qē ǎxā'xōdeq
 qa's q!ā'p!ēg'aalēlēdēxa gēgā'yowē. Wā, la'mē'sē xwē'laqōstōd
 LEP!ā'lēlōtsa t!ēlē'kwē lā'xa ē'k'lē. Wā, lae'm LEPā'laxs la'ē
 40 ē't!ēd ē'k'lē'stēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
 qa's xāmsilaxs hā'ēla gā'lē nē'l'dzāsa wāxs la'ē ts!ē'nas'ēdēda
 gwa'xni'saxs la'ē xwē'la'wa lā'xēs la q!ā'nem qa's xwē'la'waas
 lāx nē'l'dzāsa wī'wā, yīxs ā'laē tse'nxwēda seginē'tē lāx ōx'-
 siwa'yasa wī'wa. Wā, hē'mēsēxs g'il'māē gwāl xwā'lase'wa
 45 seginē'taxs l'āē hēx'ida'ma ts!ēdāqē q!ap!ēx'ēdxa k'!ēlē lē'wa
 'na'xwa gayō'l lā'xa k'lōtēla qa's lēxts!ō'dēs lā'xa lexā'yē qa's
 lā qepste'nts lāxa ōx'siwa'yasa 'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.— This is when the man goes catching salmon | at 1
 night. That is what is called by the river people "taking salmon |
 with hooks at night up the river," when they are going to dry | the
 roasted dog-salmon for winter. Dog-salmon are speared || by the 5
 river people at the mouth of the river when they are going to eat
 them at once, | while the dog-salmon are still phosphorescent.
 Then they will not | keep a long time without getting mouldy when
 they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the
 river | when it is still phosphorescent. When the man || who spears 10
 the salmon gets one, he goes home as soon as he has | speared it.
 His wife at once takes an | old mat and spreads it over her back;
 then she takes her | belt and puts it on over the old mat on her back. |
 Then she takes along a large basket in which to carry the dog-salmon
 on her back. || She goes to the canoe of her husband and puts | four 15
 dog-salmon into her carrying-basket. Then she goes up the beach to
 the place | where she is going to cut them. She puts them on an |
 old mat, which is spread on the ground outside of the house. As soon
 as | she has thrown them on the ground, she takes her fish-knife and
 sharpens it; || and after she has sharpened it, she cuts off the gills of 20

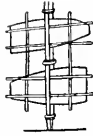
Roasted Salmon.— Wä, hē^εmaaxs la'ēda begwā'nemē yā'l^εnekū- 1
 jaxa gā'nulē; wä, hē'em gwe^εyō'sa wīwayā'laēnoxwē nēgwī'saxa
 gā'lāxa gwa^εxnī'saxa gā'nulē lā'xa ^εne'ldzāsa wā, yīxs x lē'laxēs
 l'ō'pasōlē gwa^εxnī's qāē'da ts'lāwū'nxē. Wä, hē'^εmis sek'a'sōsa
 wīwayā'laēnoxwa gwa^εxnīsē lāx ō'x^εsiwa'yasa wäs, yīxs hā'labālēlē 5
 ha^εmā'xs hē'^εmaē ā'lēs be'nkwēda gwa^εxnī'sē, qaxs k'leā'sāē
 gwē'x^εidaas gā'la k'lēs x'its'lex^εi'dēda l'ō'bekwaxs tse'nxwāē.

Wä, hē't^εalen gwā'gwēx'sālasla segrinē'tē lāx ō'x^εsiwa'yasa wā,
 yīxs hē'^εmaē ā'lēs be'nkwēda gwa^εxnī'sē. Wä, hē'^εmaaxs la'ē
 sek'ē'da yā'l^εnek!wēnoxwaxa gwa^εxnī'sē. Wä, gī'l^εmēsē gwāl 10
 sek'a'xs la'ē nā'^εnakwa. Wä, hē'x^εida^εmēsē gene'mas la āx^εē'dxēs
 k'lā'k'lobanē qa's lēbeg'ī'ndēs lā'xēs āwī'grā'yē. Wä, la āx^εē'dxēs
 wūse'granowē qa's qekiyū'ndēs lā'xēs lē'bēgrā'yē k'lā'k'lobanē.
 Wä, la^εmēs ō'xlex^εi'dxēs ^εwā'lasē ō'xlaats'lāxa gwā^εxnī'sē. Wä,
 la^εmēs lāx yā'^εyatslāsēs lā'^εwūnemē. Wä, la^εmēs k'exts'lō'tsa 15
 mō'wē gwa^εxnīs lā'xēs ō'xlaakwē lexa'yā. Wä, la^εmēs lā'sdēts
 qa's lēs lā'xēs xwā'l^εidaaslaq. Wä, la^εmēs āxts'lō'ts lā'xa
 k'lā'k'lobanē lep'lesa' lāx l'lā'sunā'yasēs g'o'kwē. Wä, gī'l^εmēsē
 qep'elsaqēxs laē āx^εē'dxēs xwālayowē qa's t'lex^εidēq. Wä, gīl-
^εmēsē gwāl tlōk'a'qēxs la'ē tlō's^εidex qlō'sna'yasa gwā^εxnīsē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,— | long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which

- 21 Wä, gí'f'mēsē lawā'masxa q'lō'sna'yaxs la'ē t'lō'tsē'ste'ndex ōxā'-wa'yas; la k'lēs qak'ō'dex hē'x'tla'yas lāx xek'lā'dzās. Wä, la xwā'l'idex ō'xlāatā'yas hā'xela lā'xa mō'denē lāx ē'k'la'yas ts'lā'sna'yas. Wä, laē'm pelē' q'lemeldzā'yasa xā'k'ladzowē. Wä,
- 25 gí'f'mēsē lā'gaa lāx tek'lāsēs xwā'lase'waxs la'ē xwē'l'idēq. Wä, la g'ā'betend xwā'l'idex welxwā'xsda'yas ē'k'lohela lāx ō'xlāatā'yasēs xwā'lase'wē. Wä, gí'f'mēsē lawā'masex xā'k'ladzāsēxs la'ē āx'ē'dxēs l'lō'psayowē qa's āx'ē'dēxa k'lē'la qa's yil'tel'ē'ndēs lā'xa l'lō'psayowē qa k'lē'sēles k'lūmelx'ē'del qō lāl lanā'lēsL
- 30 lā'xa legwī'las. Wä, lā qex'ē'tsa denā'sē la'xa ē'ne'mp!enkē la'xens q'wā'q'waxts'lāna'yē, g'ā'x'ē'd lāx ō'xlā'yasa l'lō'psayowē. Wä, gí'f'mēsē gwā'lēxs la'ē āx'ē'dxa xwā'lēkwē k'lō'tela qa's gē'ts'lōdēs lā'xa l'lō'psayowē. Wä, la āx'ē'dxa denā'sē qa's yil'f'dē lek'lūdē'ts lāx ē'k'la'yasa xwā'lēkwē k'lō'tela. Wä, gí'f'mēsē
- 35 gwā'l yila'qēxs la'ē ē't'led āx'ē'dxa ē'ne'mē k'lō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts'lōts lāx ē'k'lēlēlāsa g'ī'x'dē āxts'lō'yōs. Wä, lā'xaa āx'ē'dxa denā'sē qa's yil'f'dēs lāx ē'k'lēnxa'yas. Wä, gí'f'mēsē gwā'lē yilā'yasēxs la'ē xō'x'wīdxa k'lwa'xlā'wē, wīswūltā, la g'ī'lg'ilstā. Wä, hē'em lē'gades k'lā'adēmē. Wä,
- 40 laēmē'sē lā's'ētsa ē'nā'l'emēts!aqē lā'xa mā'denē g'ā'x'ē'dē lāx ēwū'nxa'yasa q'ē'mladza'yasa k'lō'tela. Wä, la nā'qōdālx ē'wanuts!exsta'yasa l'lō'psayowē ao'ts!aqāla lē'wa k'lō'tela. Wä, gí'f'mēsē gwā'l'xēq la'ē lā's'ētsa g'ī'lg'ilstowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: |
 other side. After this is
 tongs) up by the side of
 meat side towards the
 turns it around to the
 done, the || man requests
 vite his friends | to come
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'ł'otela ɽɛ'wa g'í'x'dē āx'ā'lelōyōs k'ā'adema. Wā, lae'm ɛ'nāl-
 ɛ'nemts!aq lāx wā'x'sōt!ena'ɣasa L'ō'psayōwē; ɣa g'wā'lē'ɣa (*fig.*) 45
 Wā, laxa'ē hē'em g'wā'lēda āpsā'dza'ɣas. Wā, g'í'l'mēsē g'wā'l'exs
 la'ēda ts!edā'qē ɽā'nolisas lā'xēs legw'īlē. Wā, lae'm g'wā'sala
 lāxēs q!ɛ'nɩladza'yē lā'xa legw'īlē. Wā, g'í'l'mēsē L'ō'pexs la'ē
 lē'x'ideq lā'xēs L'ō'sadza'yē. Wā, g'í'l'mēsē L'ō'pexs la'ēda
 begwā'nemē hanā'k'axēs gene'mē, qa's lē'lalēxēs ɛ'nē'nemō'kwē 50
 qa g'ā'xēs hexhā'q'xa L'ō'bekwaxs hē'ɛmaē ā'lēs ts!e'lqwē. Wā,
 g'í'l'mēsē wā'xē gene'mas qa lē'lalag'is la'ē hē'x'ida'ɛmēda
 begwā'nemē la lē'lāla. Wā, lā'la gene'mas āx'ē'dxa lē'ɛwa'yē
 qa ha'mā'dzōles lē'lānemasēs lā'ɛwūnemē. Wā, lā'xaa lep'lā'-
 lilax k'wadze'wē'sōlas lē'lānemasēs lā'ɛwūnemē. Wā, k'le'st'a 55
 g'ā'laxs g'ā'xāē lā'ɛwūnemas hōgw'ī'k'elaxēs lē'lāneme, qaxs
 ha'yā'lemk'laaqēxs k'le's'ɛmaē wūdex'ī'dēda L'ō'bekwē. Wā,
 hē'x'ida'ɛmēsē k'ūdzedzō'lilxa lebē'lē lē'ɛwa'ɣa. Wā, g'í'l'mēsē
 ɛ'wī'lg'alilexs la'ēda ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'ɛwa'yē qa's
 lē lep'dzamōlilas lāx lē'lānemasēs lā'ɛwūnemē. Wā, g'āxē aēdaaqa 60
 qa's āx'ē'dēxa L'ōpts!ā'la ma'l l'ēlō'bekwa qa's lē x'ik'!ex'ɛ'idxa
 ɛ'ne'mē qaē'da ma'lō'kwē bē'begwānema. Wā, la neledzō'lilas
 lā'xa ha'mā'dzowē lē'ɛwa'ɣa. Wā, g'í'l'mēsē mō'kwa bē'begwāne-
 maxs la'ē ma'la ha'mā'dzowē lē'elwa'ɣa; wā, la ɛ'nāl'nemēda L'ō'-
 bekwē. Wā, lae'm k'le'ā's lē'lē'na ts!epa's qaxs lō'maē tse'uxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.** And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā^εxnū'saxs hē'^εmaē ā'lē's be'ṅkwēxa me'nā'la lāx ō'x^usiwa^εyasa wī'wa. Wā, la q'lūlē'x'sem lē'nqwēda k'wē'lāxs hexhā'qwaaxa seg'inē'tē lāx ō'x^usiwa^εyasa wā. La k'lē's gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwā^εxnū'sa lāx ō'x^usiwa^εyasa wā qaxs tse'nxwāē.
70 A'l'em ha^εmx'ī'tsōxa la gwāl neqā'lēda ēnā'la lē'wa dzā'qwa. G'ī'l'emla hexhā'x'sōxa gaā'lāxs la'ē lōx^umē'qa se'n'bēxa ēnā'lāda ha^εmā'paq qaxs xē'nlelāē tse'nxwa. Wā, hē'^εmēs lā'g'ilas k'īle'm ha^εmā'xa gaā'la. Wā, g'ī'lēmēsē gwāl hexhā'qwa lē'lānemāxs la'ē hē'x'īda^εmēda begwānemē la āx'ēdxa ha^εmōtē qa's wā'waq'laayowē
75 lē'wis gēnē'māxs lā'alāl nax'ē'dēs lē'lānemāxa ā'lta ēwāp tsā'nems. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē hō'qūwēlsēda k'wē'ldē. Wā, lae'm ā'l'eml ts'lē'ntslenkwāl lā'xēs g'īg ō'kwē. Wā, g'ī'lēmēsēda begwā'nemē gwāl wā'waq'laayō lē'wis gēnē'māxs la'ē q'laplē'x'īdxēs ha^εmōtē xāq lē'wa lē'sasēs k'wē'ladzemāxs la'ē
80 āxdzō'ts lā'xa lē'wa^εyē qa's lē k'lā'stē'nts lā'xa de'msx'ē lā'xa lēmā'isē. Wā, lae'm gwāl lā'xa seg'inē'tē lāx ō'x^usiwa^εyasa wā.

1 **Blistered Salmon.**—Wā, hē'emlaxēns gwā'gwēx'sālala ā'l'xwasē k'lō'lōxwa. Wā, g'ī'l'em qā'tsē'stalēda hā'yālāxa ā'l'xwasē k'lō'lōxwa la'ēda ts'lēda'qē āx'ē'dxa k'lō'lōxwē lā'xē gē'xwalaasē. Wā, la āx'ē'dxēs ts'lē'slāla qa's k'līp'lē'dēs lā'xa k'lō'lōxwē qa's
5 pex'ā'lēs ē'l sadza^εyasa k'lō'lōxwē lā'xa gū'lta. Wā, g'ī'lēmēsē qūxdzō'ēnākūlēda k'lō'lōxwāxs la'ē lēx'īdeq qa's gwā's'īdeq lē'sas lā'xa gū'lta. Wā, g'ī'lēmēsē hamelgedzō'dēda pe'nsa lāx lē'sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon. Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'lo'loṡwaxs la'ē q'lā'lēda ts!ēdā'qaqēxs le'ma'ē l'lo'pa. Wā, la 8
āxdzō'ts lā'xa hē'faxstā'ililē lē'wa'ya.

Wā, la āx'ē'dxa ēwā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'i'f'mēs gwāl xō'sasa wūda'sta' ēwāp lā'qēxs la'ē āx'ē'dxa ts!ē-
ba'ts!ē qa's kl'mxstā'lō'dōsa l'le'na lāq. Wā, g'i'f'mēsē gwāl la'ē
āx'ē'dxa la nēldzā'ililatsa pē'nkwē k'lo'loṡwa qa's lē āxdzamō'ililas
lā'xa ha'ma'plaq. Wā, la āx'ē'dxa ts!ēba'ts!ē qa's lē k'ā'x'ēts
lāx l'ā'sa'yasa pē'nkwē k'lo'loṡwa'. . . Wā, g'i'f'mēsēda ts!ēdā'qē 15
dā'x'ē'dxa k'wa'stā'xs la'ēda begwā'nēmē k'lo'p'led lā'xa pē'nkwē
k'lo'loṡwa qa's ts!ep'tē'dēs lā'xa l'le'na qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q'lilē'x'sem k'lo'pk'lopa lā'xēs ha'mā'ēyē.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'maaxs g'ā'laē lā'x'wīdxa gaū'la, wā, la āx'ē'dē gene'masa 20
g'i'gāma'yaxa xa'mā'sē qa's ts!EX'ē'ēq lā'xa lēgw'ilē. Wā, g'i'l-
mēsē gwāl ts!EX'ā'q la'ē xūsxūdzi'lāq lā'xa lēb'ilē lē'wa'ya qa
lā'wēsa ts!EX'mō'tasa gū'ltā. Wā, g'i'f'mēsē gwāl xūsxūdzi'lāqēxs
la'ē q!wē'x'ēdeq qa pē'x'wīdēs. Wā, g'i'f'mēsē gwāl q!ō'yaqēxs
la'ē ē't'led xūsxūdzi'lāq. Wā, la k'lo'x'semdxā ts!ē'nkwē xa'mā'sa 25
qa's g'i'g'alilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'ililēq lā'xēs
k!waē'lasē. Wā, la ē't'led āx'ē'dxa ts!ē'nkwē xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, |
 opens it, and spreads it out; then she breaks out the belly-part | and
 puts it down. Then she breaks the dried salmon to pieces and puts
 30 it into the || dish. As soon as she has finished, the woman arises
 again and | dips some oil out of the oil-box which stands in the
 corner of the | house. Then she takes an oil-dish [dipping-receptacle],
 and when it is full | she [comes] and puts it down on the floor at the
 place where she is sitting.¹ . . . After (the man) | has taken a drink
 35 he takes a piece of the dried salmon, folds it up, chews || it, and
 then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved
 brittle old salmon roasted. | When a man goes to visit one who has |
 5 preserved roasted salmon, the one who has || roasted old salmon at
 once requests the one who comes to visit him to go himself and |
 invite his friends. Immediately the man goes | and invites his
 friends who are sitting on the summer-seat. | As soon as the one who
 invites them comes, | they all go out of (the summer-seat), and they
 all go into the house with the one who goes to visit. Then a mat ||
 10 is spread out, and the one who goes to visit shows the guests where
 to sit. | Then the one who goes to visit does not sit among | his
 friends. Immediately the woman goes and opens the | basket in
 which the roasted salmon is kept, and her husband tends the fire. |

28 x^éwi'dēq qa LEP'lē'dēs. Wā, lā'wisla k'lo'pōdex tek!ēqa's qa's
 g'i'g'alilēs. Wā, la k'lo'k'lūpsāluxa xa'mā'sē qa āxts:lā'lēs lā'xa
 30 lō'q!wē. Wā, g'i'l'mēsē gwā'la, lē ē't!ēd lāxūlilēda ts!ēdā'qe qa's
 lē tsā'x'id lā'xa dē'ngwats!ē L!ē'naxs ha'nēlaē lāxa onē'gwilasa
 g'ō'kwē. Wā, lae'm la dā'laxa ts!ēba'ts!ē. Wā, qō't!a'mēsēxs
 g'ā'xāē k'ā'g'alilaq lā'xēs k!waē'lasē. . . . Wā, g'i'l'mēs gwā
 nā'qaxs la'ē āx'ē'd lā'xa xa'mā'sē qa's k'lo'x'sēmdēq. Wā,
 35 la mā'lēx^ubendeq qa's ts!ēp'lē'dēs lā'xa L!ē'na.

1 **Preserved Brittle Salmon.**—Wā, la q!ē'nema bē'begwānemē
 āx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!ēlā'k L!ō'bēkwa.
 Wā, g'i'l'ēm la qā'tsē'stālēda 'nemō'k^u begwā'nem lā'xa āxnō'
 gwādāsa gē'masē L!ō'bēkwa; wā, la hē'x'ida'mēsa āxnō'gwādāsa
 5 ts!ēlā'k'ē L!ō'bēk^u āxk'lā'laxa qā'tsē'stāla qa lēs q!lūlē'x'sēm
 Lē'lāluxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'
 nemē qa's lē Lē'lāluxēs 'nē'nemō'kwaxs awā'qwalāē lā'xa awā'
 qwa'yē. Wā, g'i'l'mēsē lēda Lē'lālāqēxs g'ā'xāē hōqūwels qa's g'ā'xē
 'wi'lēla hō'gwīl lā'xēs qā'tsē'stālasē. Wā, lae'm gwā'lēlēda lē'wa'yē
 10 LEBegwilkwa. Wā, ā'ēmēsē hē'ma qā'tsē'stalax'dē q!ā'x'sīdzēxs
 Lē'lānemē. Wā, la'mēsēda qā'tsē'stalax'dē k'lēs la k!wā'g'i-
 līlxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!ēdā'qē la x'ōx'wīdxēs
 L!ō'bēgwats!ē L!ā'bata. Wā, lā'la lā'wunemas hē'laxēs lēgwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wā, lē'da qā'tsē'stālax'dē āx'ē'dxa l'ō'bekwē qā's pelx'LE'ndēs lā'xa legwīlē. Wā, lae'm bēnā'dzā'yē l'ē'sasa l'ō'bekwē. Wā, 15 grī'f'mēsē ts'EX'ī'dē l'ō'sasēxs la'e hā'labala LE'NLENXSEndeq qā's āxdzō'dēs lā'xa lē'wā'yē la'LEBELA'. Wā, ā'ē'mēsēda ts'EDā'qē xī'ts'lax'ilāq. Wā, grī'f'mēsē gwā'lexs la'ē āx'ē'dxa lō'q'wē qā's k'ā'ts'ōdēsa LE'ngēkwē l'ō'brk' lāq. Wā, hē'emxaa'wisē āx'ē'dxa l'ē'na qā's k'lūnxts'ō'dēs lā'xa ts'EBa'ts'lē. Wā, grī'f'mēsē 20 gwā'lalīlexs la'ē k'ā'x'ītsa lō'q'wa lē'wa ts'EBa'ts'lē la'k'anē'q lāx l'ā'sanēqwasa lō'q'wa. Wā, hē'emxaa'wisē la'sa ēwā'pē lāq. Wā, la'mē'se ts'EWē'LE'xōda. Wā, grī'f'mēsē gwāl ts'EWē'LE'xōdēxs la'ē nā'x'īda. Wā, grī'f'mēsē gwāl nā'qāxs la'ē hāmx'ī'da. Wā, la'mē'da āxnō'gwadāsa grōkwē ā'em xī'ts'lax'ilaxa qā'tsē- 25 'stālax'dāxs la'ē aa'xsilaxa l'ē'na, qāxs hē'ma'ē q'lē'q'EBalēda k'wē'laxa l'ē'nāxs ts'EPaē. Wā, la nā'x'ēdē 'nā'xwa lā'xa l'ē'nāxs la'ē 'mēk'LEXā'. Wā, hē'mis la k'lūnxts'ō'daatsa qā'tsē'stālax'dāxs la'ē 'wī'lg'ELts'lāwēda ts'EBa'ts'lāxa l'ē'na. Wā, grī'f'mēsē 30 elā'q gwā'la hā'mū'pāxs la'ēda qā'tsē'stālax'dē tsāx a'ltā ēwā'pa. Wā, k'lē'stla gā'x'īdēxs gā'xaē aē'daaqa. Wā, ā'ē'mēsē la hā'ndzamōlilasa nagats'lē' ēwā'bets'lāla lā'xēs ēē'nēmō'kwē. Wā, hē'x'īda'mēsē āx'ē'dxa lō'q'wē qā's lē hā'ng'alilas lāx k'wa- ē'lasasa ts'EDā'qē. Wā, la hē'x'īda'em nā'x'īdēda k'wē'laxa ēwā'pē. Wā, grī'f'mēsē gwāl nā'qāxs la'ē ā'em la āwū'lgemg'a'ilil 35 qā's hē'lēg'īntse'wē. Wā, lae'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs, — the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.** Wä, lae'mä gwa'la ma¹le'dala gwē'grilasxa L!ō'bedzowē xā'k'ladzā. Wä, lä¹xa ā'lywa¹sē L!ō'bedzō xā'k'ladzā. Wä, lä'x'dens gwā'gwēx'sāla lä'xa gē'masē t!ēlk^u L!ō'bedzō xā'k'ladzā. Wä, la¹mē'sens wā'g'il gwā'gwēx'sālal lä'xa
- 5 L!ō'bedzō xā'k'ladzāxs hāmg'ī'layāc lä'xa ha'yā'fa, wā'x'maē la ā'lak'lāla la le'mxwaxa ts!āwū'nxē. Wä, hē'maaxs la ē hamg'ī'layō lä'xa hā'yā'fa la ā'em yā'lyūdux'send k'ō'k'ex'sen-tse'wa qa's āxdzō/dayuwē lä'xa hē'lexstalilē ha'madzō lē'wa'ya. Wä, ā'mis la āxalē'lem lāx L!ā'sex'dzamā'yasa Lē'la-
- 10 nemē. Wä, ā'emxaā'wisē la hū'ng'alēlema ts!ēba'ts!ē lāx L!ā'senxēlitsa ha'mē'lē. Wä, lae'mxaā'wisē hē'em g'il āx¹ē'tsō'sa begwā'nema wā'pē qa's lē tsū'x'its lä'xēs Lē'lānemē qa ts!ewē'-L!exōdēs. Wä, la nā'x'id lä'qēxs la ē gwāl ts!ewē'L!exōda. Wä, g'il'mēsē gwāl nā'qaxs la ē hāmx'ī'dxa lē ā'lak'lāla la tsō'sa
- 15 qa'xs la ē le'mxwa. Wä, lē'x'a'mēsāl o'gūqalayōs lä'xa t!ē'lkwaxs k!ē'sāē q!ē'q!ēbalaxa L!ē'nāxs ts!ēpa'ē. Wä, lä'la q!ē'q!ēbalaxa L!ē'nāxs ts!ēpaū'sa tsō'sa L!ō'bedzō xā'k'ladzā, qaxs mekwaē laxō'x ha'ma'yēx. Wä, la hē'menil'emxat! ha'nēlēda nagats!ē lāx L!ā'sex'dzamā'lilasa ha'mā'pxa L!ō'bedzowē xā'k'ladzā, qa's g'il'maē mek!exō'wēda ha'mā'paqēxs la ē hē'x'idaem tsū'x'īd lä'xa wā'pē qa mekwā'xēs mek!exā'wa'yas.¹ . . . Wä,² g'il'mēsē gwāl ha'mā'pa ha'yā'laxs la ē q!ā'q!ēk!ēya nā'x'ēdxa L!ē'na, yixē's ānē'x'sā'yē lä'xa L!ē'na g'it'slāxa ts!ēba'ts!ē. Wä,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from ibid., p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'i'l'mēsē gwāl nā'qaxa L'lē'nāxs la'ē ē't'lēd nā'x'ēd lā'xa 'wa'pē. Wā, g'i'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgamgralil qā's 25 hē'lēg'intsēwē. La'mē gwāl.

Old Salmon, roasted.—Hē'Em!xaen gwā'gwēx's'ūlala ts!Elā'k'ē L'lō'bekwa, yixs hāmgi'layāxs k'lē's'maē lē'mx'wēda ā'la'ma. Wā, lae'm k'lō'k'lūpsālase'wa qā's āxts'lō'yuwē lā'xa lō'q'wē. Wā, la qō'qut'lēda ts!ēts!ēba'ts!āxa L'lē'na qaxs q'lē'q'ēbalayā'ēda 30 alxwa'sē ts!ē'nas g'ā'yol lāx 'ne'ldzāsa wīwā', qaxs ā'lak!ā-lāē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'nemp!ena nax-nā'qēda ha'mā'paxa ts!ē'lg'inētē L'lō'bex'xa L'lē'nāxs la'ē 'mek!ēxā'. Wā, la hē'menalā'ma k'lwē'lasē gūqa'sa L'lē'na lāx ts!ēts!ēba'ts!āsēs L'lē'lānemē. Wā, g'i'l'mēsē gwāl ha'mā'pēda k'lwē' 35 laxs la'ē q'lā'q'lēk!ēya nā'x'ēdxa 'wā'pē. Wā, grae'mxaat! gaāx-stēsa Kwā'gulaxa gaā'la. Wā, hē'emxaa gwē'gilaxs ts!ēwē'L'lē-xōdaaxsa 'wā'paxs k'lē's'maē hāmxi'da. Wā, la'mens gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx's'ūlāl lā'xa seg'inē'taxs 1 la'ē hā'mē'x'silase'wa, yixs k'lē's'maē ā'laem lē'mx'wēda. Wā, hē'maaxs la'ēda seg'inē'tē k'lā'ya'x'wīda, la'ēda ts!ēdā'qē āxā'-xōdeq. La'mē's āx'ē'dxa hā'nx'lanowē qā's hā'nx'lendēs lā'xa legw'lē. Wā, la gūxts'lō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5 layowē qā's t'lō't!ēts!ēndēq; gra gwā'lēs t'lō'sa'yēgra (*fig.*). Wā, g'i'l'mēsē gwāl t'lō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k'lē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mēde'lx^εwīda. Wā, la āx^εē'dxa t^lē'semē qa^s εmekwayi'ndēs lāq
 qa wūnsalayōs. Wā, gī'l^εmēsē gwāl aa'xsilaqēxs la'ē āx^εē'dxa
 10 lō'q!wa Lē^εwēs εwā'εwadē L^lē'εnats!āla qa^s gā'xē āx^εā'ilas lā'xēs
 k!waē'lasē. Wā, k^lē'st!a gē'x lalēda hā'n^lendās lā'xa hēgwī'laxs
 la'ē L^lō'pa. Wā, hā'mē'sē hā'n^xsendeq. Wā, hē'x īda^εmēsē
 āx^εē'dxēs tsē'slāla qa^s lēxōstē'ndēq qa^s āxts!ā'lēs lā'xa lōq!wē.
 Wā, gī'l^εmēsē εwī'ēlōstaxs la'ē gwē'lalts!ōts lā'xa lōq!wē qa
 15 ēnemā'k'iyēs. Wā, la āx^εē'dxēs εwā'εwadē L^lē'εnats!āla qa^s k!ūn-
 gēleyi'ndēs lā'xa la grīts!ā'xa lō'q!wēda k!ūngegek^wē ts!ēts!ēle-
 mālā. Wā, gī'l^εmēsē gwāl'alilexs la'ē tsā'x'ītsa εwā'pē lā'xēs
 hā'mgī'lāsōlē. Wā, gī'l^εmēsē gwāl ts!ēwē'L^lēxōdexs la'ē nā'x'īda.
 Wā, gī'l^εmēsē gwāl nā'qaxa εwā'paxs la'ē k'ā'gīmīlāsa lō'q!wē
 20 lā'xēs hā'mgī'lāsōlē. Wā, gī'l^εmēsē gwa'lalilexs la'ē tsā'x'ītse-
 εwēda ā'lta εwāp qa nā'gēgēiles qō gwāl hā'mā'plō. Wā, k^lē'st!a
 gā'laxs gā'xāē aē'daaqēda tsā'xa εwā'pē. Wā, gī'l^εmēsē gwāl
 hā'mā'pā hā'mgī'lase^εwaxs la'ēda ts!ēdā'qē āx^εē'dxa q!ō'yaakwē
 k'ā'dzekwa qa^s lē ts!ās lā'xēs hā'mgī'lase^εwē qa dēdē'n^xēwīdēs
 25 qa lawā's q!ē'lq!elts!ānā'yasēs hā'mgī'lase^εwē qaxs ā'laē q!ē'nemē
 q!ē'lq!elts!ānā'yas qaxs hē'menāla'māē t!ēbēgēh'sa k!ū'nqā'yasa
 segrīnē'tē ts!ē'ts!ēlemālaxa L^lē'εnāxs hā'mā'ēyāē. Wā, gī'l^εmēsē
 gwāl dēdē'ukwēda hā'mgī'lase^εwaxs la'ēda ts!ēdā'qē āx^εē'dxa
 ō'gū'la^εmē lō'q!wa qa^s qepts!ō'dēsa εwā'pē lāq. Wā, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'i'lase'we. Wā, lae'm ts!e'nts!en- 30
x'wida. Wā, g'i'l'mēsē gwā'lexs la'ēda ts!edā'qē tsā'x'itsa 'wā'pē
lāq qa nā'x'idēs. Wā, g'i'l'mēsē gwā'l nā'qaxs la'ē āwū'lgemg'alil
qas hē'lōg'intse'wē. Wā, lae'm gwā'la.

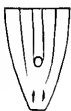
Old Dried Salmon.—Hē'emlxæns gwā'gwēx's'alasla xa'mā'sē. 1
Wā, hē'em hamē'x'silaēnē'xa ā'lywasē xā'mā'sen g'i'lx.dē wā'l-
dema. Wā, hē'emis hamē'x'silaēnē'xa gē'masē xa'mā'sg'in lā'lek-
āl wā'ldema.¹ Wā, hē'maaxs la'ē negeltse'mōg'i ts!āwū'xa la'ē
'nā'xwāmēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'stalitsa q!ē'nemē xa'mā's lāq. Wā, lae'm t!ē'laq qa
tē'lx'widēs. Wā, g'i'l'mēsē 'nā'x'idxa gā'lāxs la'ēda ts!edā'qē
āx'ēdxa lā'xa t!ē'kwē xa'mā'sa qas k!ō'x'semdēq qas āxts!ō'dēs
lā'xa hā'nx'lanō qas hā'nx'lendēs lā'xa legwilasēs g'ō'kwē. Wā,
la ā'l'em gū'q!eqasa k!ē'sē q!ē'nem 'wap lāq. Wā, lē medelx- 10
'wida. Wā, k!ē's'emxā'wisē gē'x'lāla hā'nx'lāla lā'xa legwī'laxs
lā'ē hā'nx'sentse'wā. Wā, la āx'ē'dēda ts!edā'qaxa lō'qwē qas
hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!ipūste'ndēq qa
k!ipts!ō'dēs lā'xa lō'q'wē. Wā, la k!ā'k'ewaqa qa wūdex'ē'dēs. 15
Wā, g'i'l'mēsē wūdex'ē'dēxs la'ē āx'ē'dēq qas k!ō'k!ūpse'ndē
qa ām'ē'mā'yastowēs la'ē āxts!ōdalas lā'xa lō'q'wē. Wā, la
āx'ē'dxa ts!ēba'ts!ē qas k!ūnxts!ō'dēsa l!ē'na laq. Wā, lae'm
k!ā'gēmlilas lā'xēs hā'mg'i'lāsō'lē. Wā, lē'da wāō'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut: At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



20 LĒ'na lā'xa t'ē'kwaxs la'ē k'ō'pts'ewak" lā'xa lō'q'wē. Wā, lē'da Qō'sg'imoxwē nā'xnaqax 'wā'palāsa t'ē'kwaxs t'ē't'lalāē qaxs k'ē'a'sāē L'ē'na.

Fresh Dried Salmon.—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-
dzelmāla t'ē'k'. Wā, hē'maaxs hē'maē ā'lēs dzē'fēda xa'mā'sē
25 ia'as āxā'xayāsa ts'edā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la āxē'dxēs xwa'lāyowē qa's t'ō't'ets'endēxa dzē'dzelmāla xa'mā'sa. Wā, la āxts'ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lents lā'xa lē'g'wilasēs g'ō'kwē. Wā, lawī'sla gū'q'eqasa 'wā'pē lāq. Wā, k'ē'st'la gē'g'ilt'sila māē'mdelqūlaxs la'ē hā'nx'sendxēs hā'nx'lendē.
30 Wā, la hā'ng'alilasēxs la'ē āxē'dxa lō'q'wē Lē'wis L'ē'na, lā'xa 'wā'wadēts'lālx'dē L'ē'na. Wā, la āxā'lilas lā'xēs k'waē'lasē. Wā, la āxē'dxa 'wā'lēga'yasēs k'ā'k'ets'enaqē, qa's xelō'stendēs lā'xa dzē'dzelmāla qa's āxts'ō'dēs lā'xa lō'q'wē. Wā, g'ī'fmēsē 'wī'laxs la'ē 'nema'g'aalts'ōdxa dzē'dzelmālāxs la'ē āxē'dxa 'wā'wadē g'ī'tse'watsa L'ē'na qa's k'ū'nq'eqēs lā'xēs hā'mg'ī'layulē.

1 **Green Salmon.**—Wā, g'ae'mxat! 'nemx'īdāla gaā'xstēsa Kwā'-g'ulaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'ō'loxwēxa negē'-g'ayās xwā'La'yē. Ā'emg'a gwālē xwā'La'yasēg'a (fīg.). Wā, la k'ēs ā'laem lē'mxwa. Wā, hē'mis lā'g'ilas la lē'gades k'ā'yaxwa
5 k'ō'loxwa. Wā, lae'mxaa ā'mēda ts'eda'qē āxā'xōdqēxs gē'xwala'elāē. Wā, lae'm āxadzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'yā.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from 15
 the kelp bottle and puts that down; then she || takes an oil-dish and
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She || takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx'ē'dxēs xwā'layowē qā's t!ō't!ets!ē'ndē lā'xa k!ō'lo'xwē. 7
 Wä, laE'm äm'amā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'ēyasēxs
 la'ē äx'ē'dxa hä'nx'lanowē qā's hä'nx'lendēs lā'xa legwī'lē. Wä,
 la gūxts!ō'tsa ēwā'pē lāq. Wä, grī'l'mēsē medelx'wī'dexsla'ē äx'ē'd- 10
 xa la k!ā'yaxwa k!ō'lo'xwē qā's äxste'ndēs lā'xa la hä'nx'lala
 mae'mdelqūla. Wä, k!ē'st!a ā'laem gē'x'lālaxs la'ē hä'nx'sen-
 deq. Wä, la hä'ng'alilaqēxs la'ē äx'ē'dxa lō'q!wē qā's hä'ng'alilēs.
 Wä, la äx'ē'dxēs l!ē'ē'na ēwā'ēwadēts!āla qā's äx'ā'lilēs. Wä, la ē't!ēd
 äx'ē'dxa ts!ēba'ts!ē qā's hä'ng'alilēs. Wä, grī'l'mēsē ēwī'la grāx 15
 äx'ē'len lē'lēqelase'waxs la'ē äx'ē'dxa ts!ēs!āla qā's k!ipüstā'lēxa
 t!ō't!ets!aa'kwē k!ō'lo'xwa qā's k!ipts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'grilas k!ipüstālaqēxs k!ē'saē dzē'dzel'māla. Wä, la k!ēs
 le'mxwa. Hē'em lē'gades k!ā'yaxwa k!ō'lo'xwa. Wä, grī'l'mēsē
 qō't!ēda lō'q!wāxs la'ē ēnemā'g'aalts!ōdeq qa ēnemā'kiyēs. Wä, 20
 la äx'ē'dxa ts!ēba'ts!ē qā's k!ünxts!ō'dēsa l!ē'ē'na lāq.¹ . . . Wä,² la
 dā'x'ē'id lā'xēs hä'mā'lē qā's k!ō'x'sēmdēq. Wä, la malē'x'ben-
 deq. Wä, grī'l'mēsē la tē'l'x'widē malē'kwa'yasēxs la'ē ts!ēp!ē'ts
 lā'xa l!ē'ē'na qā's ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la gwē'grilaxs
 ha'ē'mā'pāē. 25

Wä, grī'l'mēsē gwāl hä'mā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k!waē'lasē qā's lē äx'ē'dxa lō'q!wē lē'wa ts!ēba'ts!ē qā's grā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter, — soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'adilas lā'xēs k'waē'lasē. Wā, la qapste'ntsa hē'maxlā'yē
k'lo'lox^u lā'xa hā'nx'lendaats'ēx'dāq.¹ . . . Wā,² la k'wā'g'alilēda
30 begwānem, qā's āwū'lgemgrā'ililē qā's hē'lēgr'intsēwē. Wā, ā'lēmlwī-
sen gwa'gwēx'sālāl lāq qae'n lē'xa'ēnē'mē gwa'gwēx'sālāsa
hā'mā'yaxa gā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'men lāl ē't'lēdel gwa'gwēx'sā-
lasla t'lē'kwē k'lo'loxwa. Wā, hē'em ha'ma'yasa k'lē'sē wī'ēwa-
mētslēnoxwaxa ts'lāwūnxa la gā'las lemō'kwa k'lo'loxwa. Wā,
la hē'menālaem t'lē'lasō' lā'xa t'lē'latslāxs hā'nē'laē lax onē'-
5 gwilasa gō'kwe qō't'axa ēwā'pē. Wā, la hē'menālaem āx'stā'-
ēlayōwēda hē'mō'kwē k'lo'lox^u lāq. Wā, hē't'la la malp'ē'n'stelsa
t'lē'lasēwē k'lo'lox^u lā'qēxs la'ē pē'x'wīda. Wā, la āx'ē'tse'wēda
t'lē'kwē k'lo'loxwa qā's k'lo'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānx'lanowē qā's āxts'lō'yowēda t'lē'kwē k'lo'lox^u lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa gō'kwē. Wā, gī'lēmesē ē'lg'aa'lelāxs
la'ē gū'q'ēqasōsa ēwā'pē. Wā, la'mē'sla gē'gēx'lālaem ma'ē'm-
delqūlāxs laēda hā'mēx'sihelgr'isē hānx'sendēq. Wā, la'mēs āx'ēdxā
lō'q'wē qā's āx'ā'lilēs. Wā, la'emxāā'wisē āx'ē'dxa ts'lēba'tslē
lē'wa l'lē'na qā's āx'ā'lilēs lā'xēs k'waē'lasē. Wā, la ē't'lēd
15 āx'ē'dxēs ts'lē'slāla qā's k'lipū'stē'ndēxa t'lē'kwē k'lo'loxwa
lā'xa hānx'lanowē qā's k'lipts'lōdēs lā'xa lō'q'wē. Wā, la
k'ā'k'ewaq. Wā, la āx'ē'dxa hā'madzō lē'ēwa'yā qā's lē'lepemlī'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from ibid., p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she
breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon,
she spreads them out | so as to make them level in the dish.
Then she takes the oil-dish | and pours the oil into it. As soon
as she has done so, she takes | the dish and the oil-dish and
puts them || in front of the one to whom she is going to give to 25
eat. She puts down the oil-dish just | outside of the dish; and after
doing so, she draws water and | gives it to him who is going to eat.
Then the man who is going to eat takes | a mouthful of water and
rinses the mouth; and after | rinsing the mouth, he drinks. After
drinking, he takes || a piece of the soaked salmon and dips it in the 30
oil and puts it into his mouth. | He never chews it, because it is
soft. Then he keeps on | doing this while he is eating; and when it
is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35
the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1
the following day, he | asks permission of his wife to give a feast (to
his friends) on the following day. | The woman at once makes her
husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'mats^εwē. Wā, g'il'mēsē k'ō'x'widēda t'lē'l- 18
kwaxs la'ē k'ō'k'ūpsendeq qa hāyā'f'astowēs lāx 'ne'mp'en-
q'ets!a'yē.¹ . . . 20

Wā, g'il'mēsē gwāl k'ōpaxa t'lēkwē k'ōloxūxs laē golilālaq
qa 'nemag'aalts'lowēs lāxa lōq!wē. Wā, lā āx'ēdxa ts'ēbats'lē,
qa's k'lūnxts'lōlēq yisa L'ē'na. Wā, g'il'mēsē gwālexs laē āx'ē-
dēda ts'ēdāqaxa lōq!wē lē'wa ts'ēbats'lē qa's lā k'ax'dzamōtsa
lōq!wē lāxēs hā'mg'ilase'wē. Wā, lā k'ax'ūtsa ts'ēbats'lē lāx L'lā- 25
sa'yasa lōq!wē. Wā, g'il'mēsē gwālexs laē ts'ēx'īdxa 'wāpē qa's
lā ts'lās lāxa ha'māplē. Wā, lā dāx'īdēda ha'māplaxa 'wāpē,
qa's hām'sgemdilaq qa's ts'ewēl'ēxōdē. Wā, g'il'mēsē gwāl ts'lē-
wēl'ēxōdēxs laē nāx'ida. Wā, g'il'mēsē gwāl nāqaxs laē dāxa
lāxa t'lēkwē k'ōlox' qa's ts'lep'lēdēs lāxa L'ē'na qa's ts'loq'ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx'ubendeq qaxs tē'lqwaē. Wā, ā'x'sā'mēs
hē gwē'g'ilaxs ha'mā'paē. Wā, g'il'mēsē elā'q 'wī'f'laxs la'ē gwāl
ha'mā'pa.² . . .

Wā, g'il'mēsē gwāl nā'qaxs la'ē āwe'l'g'emg'alil qa's hē'leg'in-
ts^εwē. Wā, lae'mxaa gwā'la. 35

Soaked Green Salmon (2).—Wā, hē'z'maaxs la'ē 'nē'k'ēda begwā'nemē 1
qa's L'ē'lalilxēs g'ō'lg'ūkulōtaxa lā'la ē't'lēdēl 'nā'x'īdēl. Wā, la-
'mēsē hanā'k'axēs g'ene'mē qa's k'wē'lasēlqēxa lā'la 'nā'x'īdēl.
Wā, hē'x'īda'mēsa ts'ēdā'qē āxk'lā'laxēs lā'wūnemē qa lēs tsāx
'wā'pa qa's qepts'lō'yōxa t'lē'lats'lē. Wā, hē'x'īda'mēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūnemas qa's qepts'lā'lēs lāxa t'lē'lats'lāxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'il'mēsē negō'yōxa 'wā'paxs la'ēda
ts'edā'qē āx'ē'dxa l'lō'bekwē qa's lē axstē'nts lāq. Wā, g'il-
mēsē gwā'lexs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'il'mēsē gā'-
nūl'idexs la'ē kū'lx'ēida. Wā, g'il'g il'mas 'nā'x'ēdxa gā'lāxs la'-
ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'il'mēsē
x'ī'qōstāwē legwī'la'fasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
lē'lālaxa 'nā'xwa bē'begwānema. Wā, k'lē'stla gā'laxs g'ā'xāē
15 aē'daaqēda lē lalēl'g'isē, wā, hē'x'ēida'mēsē ō'x'wīdxa g'ō'kwē.
Wā, g'il'mēsē gwāl ē'kwaqēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts'edā'qē āx'ē'd-
xēs lō'elq'wē qa g'ā'xēs mexē'l lā'xēs k'waē'lasē. Wā, hē'misa
ts'lē'ts'le'pats'lē lē'wa l'lē'na. Wā, g'il'mēsē wī'la la g'wā'lila, laasa
20 ē'tsē'sta. Wā, lae'm g'ō'g'īlsa ē'tsē'sta. Wā, lae'm'la 'nāl'nemō'-
k'lūmkēda begwā'nemāxs g'ā'xāē hōgwī'lēla. Wā, ladzā'la'mē
'wī'laēla. Wā, hē'x'ēida'mēsē āx'ē'tse'wēda mena'ts'lē qa's lē āxā-
lēlēm lāx hē'lk'lōdenūlemahīlāsa k'wē'lē. Wā, hē'x'ēida'mēsē
nā'q'laq'la'fās dā'qālāsa ā'l'tsemē q'lē'mdema. Wā, la'x'ēda'x'mē
25 k'wē'lāla de'nxela. Wā, lā'lēda k'wē'lasē āx'ūste'ndxa t'lē'l-
kwē l'lō'bek' qa's g'ā'xē āxts'lō'ts lā'xa 'wā'lasē hā'n'x'lānowa.
Wā, g'il'mēsē qō'tlaxs la'ē hā'n'x'lents lā'xa legwī'lē. Wā, a'l-
mēsē gūq'leqa'sa 'wā'pē lāq. Wā, k'lē'stla g'ō'g'ilil māe'mdēlqū-

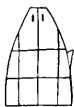
is taken off. It is only on the fire waiting || for the guests to finish 30
singing. As soon as they finish singing, | the man takes a mat and
spreads it out, and he takes | his long tongs and takes the roasted
boiled salmon out with them. | Immediately the woman takes one
roasted salmon and | puts it into each dish; and when || one roasted 35
salmon has been put into each, the woman breaks it into small pieces
just the right size for our mouths; and | after she has broken it in
pieces, she pours oil into the | oil-dish. After she has done so, the
man | takes the drum and puts it down by the door of the house;
and || he puts down the dishes and gives one dish to each two men, | 40
when really all the tribes are guests in the house; | and as soon as all
the dishes have been put down, he takes a bucket and | places it
before the guests highest in rank, and they rinse | their mouths; and
after they have rinsed their mouths, they || drink. After they have 45
finished drinking, they begin to eat; and | when they begin to eat,
the man goes to draw fresh water, for | they drink after they finish
eating. After they have eaten, | the man takes away the dishes and
takes them to the place where his | wife is sitting. After he has
taken them away, he puts the bucket || with water before the guest 50
highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'nx'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa gwā'-
lēš de'nxelēda lē'lanemē. Wā, g'í'l'mēsē gwāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemāxa lē'wā'yē qa's lep'ā'lilēq. Wā, la āx'ē'd-
xēs g'í't!a ts'lē'slāla qa's lexūstā'lēxa hā'nx'laakwē l'ō'bekwa.
Wā, hē'x'ida'mēsēda ts'edā'qē āx'ē'dxa 'nāl'ne'mē l'ō'bekwa qa's
āxts'lō'dalēs lā'xa 'nāl'nemē'xla lō'elq'wa. Wā, g'í'l'mēsē q'wā'-
lōts'ewax'sa l'ō'bekwaxs la'ēda ts'edā'qē k'lō'k'ūpsalaq qa ām'ā'- 35
mayastowēs qa ā'mēs hā'yā'l'ats'ek'ila lā'xens se'msēx. Wā, g'í'l-
mēsē gwāl k'lō'k'ūpsalaqēxs la'ēda ts'edā'qē k'l'ūnxts'lōdalaxa ts'lē'-
ts'eba'ts'lāsa l'ē'na. Wā, g'í'l'mēsē gwā'l'alilexs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts'lē qa's lēs lā'xa t'ex'í'lāsēs g'ō'kwē. Wā, lā
k'ā'x'itsa lō'elq'wē. Wā, la'e'm mačma'lō'kwa begwā'nemē lā'xa 40
'nemē'xla lō'q'wāxs ā'laē 'wí'laēlela k'lwē'la lē'lq'wāla'ayē. Wā,
g'í'l'mēsē 'wí'lg'alilēda lō'elq'wāxs la'ē k'lō'k'ūlilxa nā'gats'ē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k'wē'lē. Wā, la'x'da'xwē ts'le-
wē'l'exōda. Wā, g'í'l'mēsē gwāl ts'ewē'l'exōdexs, lā'x'da'xwāē
nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hāmx'ī'da. Wā, 45
g'í'l'mēsē hāmx'īdexs la'ē tsāyēda begwā'nemāx ā'l'tā 'wā'pa qa
nā'gēg'ilts qō gwāl ha'mā'plō. Wā, g'í'l'mēsē gwāl ha'mā'pexs
la'ēda begwā'nemē k'ā'g'ililxa lō'elq'wē qa's lēs lax k'wāē'lasasēs
gēne'mē. Wā, g'í'l'mēsē 'wí'lamaseq la'ē hāngeml'ilasa 'wā'be-
ts'lila nā'gats'ē lā'xa nā'xsālaga'yasa k'wē'lē. Wā, la tsā'x'itsa 50
k'wa'sta' lāq qa's ts'ewē's lāq. Wā, lā'x'da'xwē 'wí'la nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman
washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after
they have washed their hands, | they wait for the next course.
That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237],
how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug
up. The salmon are washed in water | until all the clay and sand
come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman
takes | out of the river what has been soaking. Now the quarter-
dried | green salmon are thick; they are just like fresh salmon. | The
woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle;
then she puts it on the fire and pours water over | it.
Then it is boiled a long time before it is taken off. | She
stirs (the meat). As soon as it is all to pieces, she | puts
15 oil into it while it is still over the fire, and it is stirred again. | Then
the kettle is taken off and put down. Then | spoons are given to the



52 Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'x̄g'indxa mo-
wē'xla lō'elq'wa qas̄ gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-
gwā'nemē hāng'alilās lāx nexdzamā'lilasa k!wē'lē. Wā, la'mēsē
55 'nā'xwā ts!ē'nts!enx̄'wīda. Wā, g'í'l'mēsē gwāl ts!ē'nts!enkwxas
la'ē āw'lgemgalil qas̄ hē'lēg'intse'wē. Wā, lae'm gwāl lā'xēq.
1 **Salmon Preserved in Cellars.**—Wā, g'í'l'mēsē la k!ēō's k!ō'k!ū-
telēda wī'wāxs la'ē 'lā'p!eqoya qas̄ lē ts!ō'x̄'witsō' lā'xa 'wā'pē
qa 'wī'elēs lawā'ēda L!ē'q!a lē'wa ē'g'isē. Wā, g'í'l'mēsē 'wī'elā-
wēda ts!eqwā'xs la'ē t!ē'līdeq lā'xa wa. Wā, la xā'mastalisxa
5 gā'nulē. Wā, g'í'l'mēsē 'nā'x̄'idexs la'ēda ts!edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, lae'm la wā'kwēda dzē'lē'lakwē
k!ō'lox̄. Yū'em la gwē'x'sa alō'masē k!ō'tela. Wā, ā'mēsa
ts!edā'qē āx̄ē'dxēs xwā'layowē qas̄ t!ōt!ets!ē'ndēq; g'a gwā'lag'a
(fig.) māleg'eyō'wēxs la'ē t!ō't!ets!aakwa. Wā, la āxts!ō'ts lā'xa
10 hā'nx'Lānowē. Wā, la'mēsē hā'nx'Lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wā, la'mēs la gē'g'iltse lae'm mar'mdelqūlaxs la'ē hā'nx'se'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'l'mēsē q!wē'q!ūlts!exs la'ē
xwē'laqa hā'nx'Le'ndeq. Wā la'mēsē la ā'la la gē'x'Lala hā'nx'-
lala; wā, g'í'l'mēsē la L!ō'pexs la'ē xa'sīda. Wā, la gū'q!eqasō'sa
15 L!ē'nāxs hē'maē ā'lēs hā'nx'Lalē. Wā, lā ē't!ēd xwēt!ētsē'wa.
Wā, lawī'sla hā'nx'sentse'wa qas̄ hā'ng'alilēs. Wā, lae'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx̄ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,¹ . . . They are not given a second course.
Sometimes || green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.¹ . . . Then (the guests) just lie down on their seats and ||
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax'da'xⁿ in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast
continues with the following notes on the preparation of middle parts
of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four || men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.³ . . . They⁴ take up what they are going to eat
and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ēts!ā'lēsa yewi'kwē dzē'lēlakⁿ lāq. Wā, gí'l'mēsē elāq 18
qō't!axs¹. . . Wā, lae'm klēs hē'lēg'intse'wa. Wā, lē 'nāl'ne'm-
p!ēna ā'em āxts!ō'yo lā'xa hā'ux'lanowē qa's yā'was'idē mede'lx- 20
'wīdexs la'ē hā'nx'sentse'waxs la'ē t!ō't!ēts!aakⁿ. Wā, ā'ē'mēsē āx-
ts!ō'yo lā'xa lō'q!wē k'leō's 'wā'paga'ya. Wā, la k'lūnq!eqasō'sa
L'lē'ēna. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'q!wāxs la'ē
ha'mā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'imgā'lila. Wā, lae'm
ē'sa'lil qa's hē'lēg'intse'wē. Wā, lae'm gwā'la. Wā, lā'la k'lēs 25
hē'lēg'indg'ilēxs yō'sase'waēda dzē'lēlakwē k'lō'loxwa. Wā, g'ae'm
gwē'g'ilatsa Dena'x'da'xwē lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, ²lē'da ts!edā'qē 1
āx'ē'dxa lō'q!wē qa's k'ā'galilēs lā'xēs k'waē'lasē. Wā, la qā's'id
qa's lē x'ō'x'wīdxa L'lā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga'yē. Wā,
lā ā'l'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, gí'l'ēm mō'kwa
bē'begwānemāxs laē'da tsedā'qē āx'ē'dxa mā'lēgūna'lēxsē q!ā'q!a- 5
ga'ya, qa's p!ōxts!ā'lēs lā'xa mā'lēxlē' lōelq!wa. Wā, lāe'm
maē'moxsē p!ōxts!ō'yōs lā'xa 'nā'l'nemē'xla lō'q!wa. Wā, gí'l-
'mēsē gwā'l p!ō'qwāxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's k'lū'nxts!ōdēsa
L'lē'ēna lāq.³ . . . Wā, ⁴lae'm āx'ē'd lā'xēs ha'mā'lē qa's k'lō'x'-
semdēqēxs la'ē malē'x'bendeq qa te'lx'wīdēsēxs la'ē ts!ēp!i'ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid, p. 431, line 7.

⁴ Continued on ibid, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |



11 lā'xa l'ē'na. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ī'dex-da'xwa.¹ . . . Wā, lae'm āwū'lgemgahil qa's hē'lēg'intse'wē. Wā, lae'm gwā'la.

(2) Wā, grī'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwīlasa g'ō'kwē. Wā, lae'm hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, lae'mē'sa ts!edā'qē hē'menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'maaxs la'ē āx'wūstē'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē' qa's l!ā'yo'ste'ndēs
20 lā'xēs la āxūstā'nā.² . . . (Wā, grī'mēsē g'āx lā'wunemasēxs) la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm hō'semtsa maē'ma'lexsa q!ā'q!agē' lā'xa nā'l'nēmōkwē bēgwā'nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la āxts!ō'yosēxa hā'nx'lanowē. Wā, lae'mē'sē hā'nx'lanōs lā'wūne-
25 mas lā'xa legwī'le. Wā, hē'emxaā'wisē la gū'q!eqasa 'wā'pē lāq. Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa ma'lexla'maxat! ts!ēts!ēba'ts!ā qa's lē k'ā'g'aēlas lā'xēs k!waē'-lasē. Wā, lā k'!ēs ā'laem gē'x'laēda hā'nx'lanāx, la'ē hā'nx'sanā lā'xa legwī'l. Wā, hē'em'xaa'wisēda bēgwā'nemē āx'ē'dxa ts!ē's-
30 lāla qa's k!ipwūstā'lēxa t!ē'lkwē q!ā'q!agē qa's k!ipts!ā'lēs lā'xa ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēm qaē'da hē gwā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in *ibid.*, p. 431, lines 15-39.

³ Continued in *ibid.*, p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two|
oil-dishes and puts  them| in the far side of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for  the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two| 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wā,¹ lē lā'wūnemas p'lō'x'wūlxa t'lē'lkwē q'lā'q!aga'ya. Wā, 33
lae'm ā'em ēme'nsasēs p'lō'qwa'yē qa hēh'ts!eqelēs lā'xens se'msēx.
Wā, lā'la gene'mas klū'nxts!ōtsa l'lō'na lā'xa ts!ēts!Eba'ts!ē. 35
Wā, g'il'mēsē gwāl p'lō'qwēda begwā'nemaxēs āxsē'wa'xs laē
gwāl denxelēda k'wēlē.¹ . . . Wā, lā'xaa k'ā'g'ililxa ma'lexla'
ts!ēts!Eba'ts!ā qa's lē kanē'qwas lāx l'āsanēqwasa lō'q!wē; gra
gwā'lēg'a (fig.).² . . . Wā, g'il'mēsē gwā'lēxs la'ē āwū'lēgmgrālil
qa's hē'lēgintse'wē. 40

Split-Backs.—Wā, lae'm k'lēs malēx'be'ndqēxs k'lē's'maē ts!ē- 1
p'lī'ts lā'xa l'lē'na qaxs ā'laē tē'lqwa.³ . . . Wā,⁴ g'il'mēsē
gwāl nā'qaxs la'ē āwū'lēgmgrālilēda begwā'nemē qa's hē'lēgintse-
'wē. Wā, lae'm gwāl lā'xēq qa k'lō'ts!ēna'yas t'lē'lasewa lē'qwaxa,
qaxs hēwā'xae p'lē's'īdex wā'x'maē la gū'la, wā'x'maē la ma'le'nxē 5
ts!āwū'nxas la hēwā'xae p'lē's'īd qaxs ā'laē aē'k!aakwa; lā'g'ilas
hē'menālaem tē'lqwa. Wā, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wā, la'mē's āx'ūs-
tē'ndxa t'lē'lkwē xā'k!adzā lā'xa t'lē'lats!ē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'yē lēbē'la lāx k!waē'lasa. Wā, la'mē'sēda begwā'nemē 10
yā'lyūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx!anowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wā, g'í'l'mēsē gwā'lexs la'ē hā'n'x'leñs lā'xa legwī'lē. Wā,
g'í'l'mēsē e'l'x'lā'xas la'ēda begwā'nemē gū'q'eqasa 'wā'pē lāq.
Wā, la'mēsē gē'g'ilt'silā'em la ma'e'mde'lqū'xas la'ē hā'n'x'sanā.
15 Wā, lē'da ts'edā'qē āx'ē'dxa sek'le'xla lō'elq'wa qas gā'xē
mex'ā'lilas lē'wa sek'le'xla'maxā'ēda ts'lets'eba'ts'lē. Wā, g'í'l-
mēsē 'wī'l'galilexs la'ēda begwā'nemē āx'ē'dxēs ts'le'slāla qas
k'lipwestalēxa t'ō'lkwē xā'k'adzō qas k'lipts'lā'lēs lā'xa lō'elq'wē.¹
. . . (Wā, g'í'l'mēsē gwāla) la'ē āwū'l'gemgalil qas hē'lēg'in-
20 tse'wē.

(2).—Wā, la 'nā'l'nemp'ena penē'sase'wa t'e'lkwē xā'k'adzō lā'xa
legwī'lasa g'ō'kwē, qa ts'lē'l'x'wīdēs, yixs k'le'saē q'le'nema lē'ēlā-
nemē, yixa ma'lō'kwē bē'begwānema lō'xs hē'ēmaēda g'ō'gwa'lāsa
g'ō'kwē hā'mg'ī'lasō'sēs gēne'mē. Wā, ā'ēmēs la āx'ē'd lā'xēs
25 t'ē'lase'wē xā'k'adzā qas pennōlī'sēq lā'xa legwī'lē. Wā, g'í'l-
mēsē l'ō'pex la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wā, la āx'ē'tse'wa ts'eba'ts'lē qas k'lū'nxts'ōtse'wēsa l'ē'ēna.
Wā, ā'ēmēs la k'ā'dzōdayō lā'xa ha'mā'dzowē le'wa'ya lax l'ā'sa-
lilasa pe'nkwē t'ēlk' xā'k'adzō. Wā, la'm hē'mēsā 'nemō'kwē
30 begwā'nem lē'wī's gēne'mē lō'mēs sū'semēda hē gwā'lē. Wā, la
'nā'l'nemp'ena'ma q'lū'sq'lū'lyakwē bēbegwā'nem ha'mā'xsdxa hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp'amaē lā'xa hā'n'x'laakwē
t'ēlk' xā'k'adzā. Wā, hō'ēmis lā'g'ilas āx'ē'xstsō'sa 'nāl'nemō'-
kwē lā'xa begwā'nemē. Wā, la k'lēs de'nxelag'ilexs ha'mā'ē'yē'-
35 lēda t'ē'lkwē xā'k'adzā, yix ha'mā'ē'lē qaxs hō'lalāēda ha'mā'paq

¹ Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, 5
a soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'le'saē q'le'nemēnoxwa ha'mā'paxa hē gwā'las ha'mē'x'si- 36
laēnē. Wā, le'x'aemxaa ha'mā'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la'mē'sen gwā'gwēxs'ālal lā'qēxs la'ē ha- 1
mē'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts'lā'sna-
'yasa gwa'xni'sē. Wā, k'leyā's k'lē's ha'maenx'grada yū'duxwidāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'ī'lem ha'mā'La PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts'lā'sna'yaxs la'ē geyō'l āx'ē'tse'wa t'lē'la- 5
ts'lē qa's gūxts'lō'yāēda 'wā'pē lāq. Wā, la'mē'sē k'lā'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē't'a la mō'p'enxwa'stali'l lā'qēxs la'ē
āx'wustā'nā qa's āxts'lōyuwē lā'xa hā'n'x'lanowē. Wā, lā'xaa ge-
yō'l gūq!eqa'sōsa 'wā'paxs k'lē's'maē hā'n'x'lanā lā'xa legwī'lē.
Wā, g'ī'lemēse la q'lō'gūlilxa 'wā'paxs la'ē hā'n'x'LEndayō lā'xa le- 10
gwī'lē. Wā, la'mē'sē 'nālēnemp!ena elā'q'em k'lē's 'neqā'lag'ila
mae'mdelqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'ī'lemēsē xā'si-
dēda xā'qaxs la'ē hā'n'x'sanōwēda hā'n'x'lanowē. Wā, la'mē'sēda
ts!edā'qē āx'ē'dxa lō'q'wē qa's k'a'g'alilēs lāx ō'nā'yasa hā'n'x'La-
nowē. Wā, la'mē'sēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'ts!enāqa 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xe'ts'lālas lā'xa
lō'q'wē. Wā, g'ī'lemēsē 'wī'ē'ts'lāxs la'ē k'ā'g'emlilas lāx ha'mā'plaq.
Wā, la'mē'sa 'wā'pē mā'k'ilāq qa nā'x'itsōsa ha'mā'plē. Wā, g'ī'l-
mēsē gwāl nā'qaxs la'ē hamx'ī'da. Wā, lae'm k'leā's L!ē'na ts!e-
pā'sōs lāqēxs ha'mapaax'grada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna'yē. Wā, g'í'l'mēsē gwāl ha'māpexs la'ē āx'ē'dēda ts!ēdā'-qaxa lō'q'wē. yix ha'maats!ē'x'dāsa ha'mg'í'lase'was, qa's āx'ē'dēxa 'wā'pē qa's gūxts!ō'dēs lāq. Wā, la xwē'laqa k'ā'gēmlilas lā'xēs ha'm-g'í'lase'wē. Wā, la'mē'se ts!ē'nts!enx'ēwīdex'da'x'u lāq. Wā, g'í'l-
25 'mēsē gwā'lexs la'ē tsā'x'ē'sōsa 'wā'pē. Wā, la'e'm nā'x'ē'idex'-da'x'u lāq. Wā, la q'lūnā'la k'lēs hē'lēg'īntse'wōda ha'ma'paxa pē-l'exāwa'yē lē'wa pēlāga'yē. Wā, hēmislēda ts!āsna'yē. Wā, la'em āem ho'qūwelsēda lēlanemx'dē. Wā, la'e'mxā'wisēda q!ūls-q!ū'lyakwē hē'menāla ha'mā'pex gwē'x'sdemasg'īn gwā'gwēx'sā-
30 lasek'; lē'x'a'mēda wī'wōselāga hēmawālanux'sg'ada yū'dux'wī-dālag'īn gwā'gwēx'sālasa. Wā, la'e'm gwāla. . .

(2).—Wā, g'í'l'mēsē q'lō'nema l!ō'bekwē ts!ā'sna'yā, la'ē hē'x'ēi-da'ema āxnō'gwadās lē'lalaxēs 'nē'nēmō'kwaxa gaā'la qa g'ā'xēs gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l'em 'wī'laēlēda lēlanemaxs
35 la'ēda lō'lālāq āx'ē'dxa ha'mādzowē lē'wa'yā qa's lēp!lililēs lāx l!ā'sex'dzamā'yāsēs lēlanēmē. Wā, la āx'ē'dxa l!ō'bekwē ts!ā's-na'yā qa's lē k'adedzō'ts lā'xa ha'mā'dzowē lē'wa'yā. Wā, lā āx'ē'dxa 'wā'pē qa's lē tsā'x'ē's lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē ha'mx'ē'idex'da'xwa. Wā, g'í'l'mēsē ha'mx'ē'idēda lēlanemaxs la-
40 ēda begwā'nēmē āx'ē'dxēs nā'gats!ē qa's lē tsāx a'l!tā 'wā'pa qa nage'g'īles. Wā, g'í'l'mēsē g'āx aē'daaqaxs la'ē k'lō'x'walilxa nā'-gats!ē 'wā'bets!āla. Wā, g'í'l'mēsē gwāl ha'mā'pa ts!ēts!ā'snēg'āxs la'ēda begwā'nēmē hā'ng'imilitsa 'wā'bets!ālē nā'gats!ē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their | hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida'mēsē na'x'idex'da'x^u lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's lē'ē'na ts!ēpa's. Wā, hē'- 45 ēmesēxs k'leō'saē lō'q!wa. Wā' hē'misēxs k'le'saē ts!ēwē'l!ēxōd qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs hē'x'ida'maē k'leyō'x'widēda dza'wū'naqēxs āx'ē'tsē'waēg'ada yū'dux'widāg'a. Wā, hē'ē'mis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'ma'dzō' lē'wa'ya. Wā, hē'ē'mis lā'g'ilas k'lēsxat! dēdē'nkwēda ha'mā'paxa lō'bēkwē ts!ā'sna'ya 50 lō'ēma lō'bēkwē xā'k'ladzōsa dza'wū'nē. q!ñnā'laē ā'ēm dzā'k'ō-dēda lō'ēlānemaxēs ē'eyasowaxs la'ē gwāl ha'mā'pa qa le'mxwalēlēsa tsē'uxwa'ēyēsēs ha'ma'ēyē. Wā, ā'ēmēs lēda āxnō'gwadāsa ts!ā'sna'ēyē. yix k'le'ts!a'yaway'asēx lē'x'dē ha'mā'p la hā'mx'hēmka lā'qēxs la'ē pō'sq!ēx'ida. Wā, la hē'ēmixat! gwē'g'ilaxa lō'bē- 55 kwē xā'k'ladzā. Wā, lae'm gwā'la.

Salmon-Cheeks.—Wā, g'í'l'mēsē ts!ā'wū'nx'idexs la'ē āx'ē'd- 1 xēs tlē'lats!ē qas lē hā'ng'alilaq lā'xa ō'nēgwilases g'ō'kwē. Wā, la tsā'ts!ōtsa ēwā'pē lāq, qa ngoyā'lēsa tlē'lats!āxa ēwāpē. Wā, la āx'ē'dxēs p!ēlodzats!ē lēxū'ēya qas gūxstē'ndēs lā'xa tlē'lats!ē. Wā, la ēmēsē mō'p!ēnxwa's tlē'lalila. Wā, g'í'l'mēsē 5 mō'p!ēnxwa's tā'lila, la'ēda ts!ēdā'qē āxk'!ālxēs lā'ēwūnemaxa wā'x'ēm la neqā'la qa lēs lē'lālaxa q!ūlsq!ū'lyak^u g'í'g'igēma'ya qa g'āxēs p!ēp!ēlō'sg'axa p!ēlōsē, qaxs lē'x'amaēda g'í'g'igēma'ēyē ha'mā'paxa hē gwē'x'sē. Wā, hē'x'ida'mēsa begwā'nemē la lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qe^swaxa gⁱ'g'igāma^syē. Wā, kⁱl^e'stⁱ!a gā'laxs gⁱā'xaē ^swi'ēla hō'gwī-
LEla lāx gⁱō'kwās. Wā, hē'xōlēn Lⁱlēl^ewē^sē^swē gēnē'masēxs hē'-
xⁱda^smaē LEPⁱlā'lilelaxa lē'elwa^syē qa kⁱlūdzēdzā'lī^slasLEsa kⁱwē'le-
la; wā, lā'g'ilas hē'nā'kūla^sma Lēlanēmē qa^s lē kⁱlūdzēdzā'lī-
laxa LEBegwī'lkwē lē'el'wa^sya. Wā, gⁱlⁱ'mēsē ^swi'ēlaēLEXs la'ēda
- 15 begwā'nēmē āx^e'dxa hā'n^xlanowē qa^s gūxts!ⁱō'dēsa ^swā'pē lāq.
Wā, la hā'n^xlents lā'xēs legwī'lē. Wā, lā'la ā'x^ssilē gēnē'mas,
āx^e'dxa lēxa^s'yē qa^s lē kⁱlō'stēndxa pⁱelō'sē qa^s kⁱlats!ⁱō'dēs lā'xa
lēxa^s'yē qa^s lā gūxts!ⁱō'ts lā'xa hā'n^xlāla hā'n^xlanā. Wā, la^smē'sē
maē'mdeleqūla gē'g'ilila, la'asa ts!ⁱedā'qē āx^e'dxa lō'elqⁱwē qa^s
- 20 gⁱā'xē āx^eā'lilas lā'xēs kⁱwaē'lasē; wā, hē'^smīsē ts!ⁱē'sLāla. Wā,
gⁱlⁱ'mēsē kⁱō'taq laē'm Lⁱō'pa la'ē lā'^swūnemas hā'n^xsendxa
hā'n^xlanowē. Wā, hē'xⁱda^smēsēda ts!ⁱedā'qē āx^e'dxēs ts!ⁱē'sLāla
qa kⁱlīpwūsta'lēxa pⁱelō'sē qa^s kⁱlīpts!ⁱā'lēs lā'xa lō'elqⁱwē. Wā,
gⁱlⁱ'mēsē ^swi'ēlts!ⁱā lā'xa lō'elqⁱwāxs la'ē kⁱax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwānema lā'xa ^snā'l^snēmēXLā lō'qⁱwa. Wā, gⁱlⁱ-
^smēsē ^swi'ēlaxs la'ē āx^e'dxa ^swā'bets!ⁱāla nā'gats!ⁱā qa^s lē hā'n^x-
dzamōlilas lā'xēs kⁱwē'lēkwē. Wā, hē'xⁱda^smēsē nā'xⁱde^sda-
^sxwa. Wā, gⁱlⁱ'mēsē gwāl nā'qaxs lā'xⁱda^sxwāē hā'mx^s'i^sda. Wā,
gⁱlⁱ'mēsē hāmx^s'i^sde^s la'ēda ts!ⁱedāqē āx^e'dxa ō'gū^sla^smaxat! lō'-
- 30 qⁱwa qa^s gūxts!ⁱō'dēs ^swā'palāsa pⁱelō'sē lāq. Wā, lā'xaa hō'seimtsa
kⁱā'kⁱets!ⁱēnaqē lā'xa kⁱwē'lē qa^s lē ts!ⁱās lāq. Wā, lā'xaa kⁱā'-
g'ililxa ^swā'bets!ⁱāla lō'qⁱwa qa^s lē kⁱax'dzamō'lilas lāq qa yō'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts'lek'elēsēqēxs ha'mā'paaxa p'elō'sē. Wā, la'x'da'xwē yō'- 33
 ts'lek'ilaqēxs la'ē ha'mā'pa. Wā, gr'ī'mēsē gwāl ha'mā'pēxs
 la'ēda ts'edā'qē k'ā'gr'ililxa lō'elq'wē qa's lē gūx'ī'dex gr'ī'ts'lā- 35
 x'dāq. Wā, la'mē'sē gūxts'lō'tsa ē'k'ē 'wāp lāq. Wā, laemxaa'wi-
 sē k'ax'dzamō'lilas lā'xa k'hwē'ldē. Wā, lax'da'xwē ts'ē'nts'enx-
 'wīda. Wā, gr'ī'mēsē gwālexs la'ē hā'ngemlilema 'wābets'lāla
 nāgats'lā'. Wā, hē'x'ida'mēsē nā'x'idex'da'x' lāq. Wā, gr'ī'-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k'lē'saē hē'lē'gintse'wa 40
 ha'mā'paxa p'elō'sē. Wā, lae'mxaa k'le'a's L'ē'na tsepa'sōs.
 Wā, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p'elō'saxs ha-
 'ma'yaē. Wā, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wā, la 'nā'l'nemp'ena hē'- 1
 x'ida'em hā'mx'ī'dqēxs hē'maē ā'lēs ts'ē'lqwē, yixs q'lūna'laē
 qā'tsē'stalēda q'lūlsq'ilyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wā,
 lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 lē'em lā'xa qā'tsē'stāla. Wā, la k'lēs ha'mā'xa gaā'la, lē'x'a'ma 5
 neqā'la lē'wa dzā'qwa. Wā, la k'lēs ts'ēwē'l'exōdēda ha'mā'-
 paq qaxs la'mē'x'dē gaā'xstāla. Wā, lāla nā'x'ī laemxa 'wā'paxs
 k'lē's'maē hā'mx'ī'dxa x'ō'xūsdē. Wā, lā'xaa nā'x'idaemxs laē
 gwāl ha'mā'pa. Wā, hē'mis laxat! hā'misgemdaats lā'xa 'wā'pē
 qa's hā'mx'ts'lane'ndēsēxs la'ē ts'ē'nts'enx'wēda, qaxs q'lē'lq'lē- 10
 ts'ānaē lāx ts'ē'nxwa'yasēs ha'ma'ēyē qaxs ā'maē dā'x'īdxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'pēq. Wā, hē'mis
lā'gīlas xē'nlela qhē'lq'elts'anē. Wā, gī'l'mēsē gwā'lexs la'ē
ā'em hō'qūwels qaxs k'ē'saē hē'lēg'intse'wa ha'mā'paxa ā'l'xwasē
15 x'ō'xūsdā. Wā, la'e'm gwāl lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēx'sālal lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts'lā'wū'xa. Wā, hē'maaxs
la'ē ts'lā'wū'xa la'ē lē'ēlālasē'wēda bē'begwānemq'lālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-
20 x'ēlō gwī'gīlasasa g'īg'ī'lēyīn wā'ldema la'e'm lep'lā'lēlema lē'-
ēwa'yē lāx ō'gwiwalīlasa lēgwi'lasa g'ō'kwē, qa klūdzedzō'līlasōsa
lē'lānemē qō g'āxl hō'gwīlō. Wā, gī'l'mēsē g'āx hō'gwīlexs
la'ē q'lā'x'sīdzēsōsa ts'edā'qē qa lās klūdzedzō'līlela lā'xa lēbel-
kwē' lē'ēwa'ya. Wā, gī'l'mēsē ēwi'ēlālēxs la'ē hē'x'ēda'ma
25 ts'edā'qē āx'ē'dxa x'ō'xūsdāats'lē lā'bata qa's g'ā'xē hā'ng'alilas
lā'xēs kl'waē'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs ēwā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alilas lā'xaaxa kl'waē'lasasēs gēnē'mē.
Wā, hē'x'ēda'mēsēda ts'edā'qē x'ō'x'widex t'lēmā'grīmasa lā'batē.
Wā, la āx'wūts'lā'laxa x'ō'xūsdē qa's lē āxts'lā'las lā'xa hā'nx'-
30 lanowē. La'e'm aē'k'la kl'ūts'lā'las qa ēnā'xwa'mē hē'kl'wā'layōsēs
qa'k'ā'yē. Wā, la'e'm ē'k'lēgemlts'awēda x'ō'xūsdē. Wā, ā'l'mēsē
gwā'lexs la'ē qō't'lēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hū'x'idaem k'!ō'qūlilxa ma'ltse'mē nēnā'gats'lā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'í'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'mēsē t!epeya'x'idxa 'wā'paxs la'ē 35
 āx'ē'dē gēnē'masēxa k'!ā'k'!ōbanē qa's naseyi'ndēs lāq qa
 k'!ē'sēs k'ūx'sā'lēda k'!ā'lēla qō mede'l'x'wīd'lō. Wā, g'í'l'mēsē
 gwā'lexs la'ē hā'n'x'lents lā'xa legwī'lē. Wā hē'x'ida'mēsē
 de'n'x'ēdēda k'!wē'lasa g'í'l'ts'eyalayō q'!ē'mdema. Wā, la'e'm
 mō'sgemēda de'n'x'ēdayōs q'!ē'mq'!emdema. Wā, la'mē'slā'lēda 40
 k'!wē'lasē āx'ē'dxēs lō'elq'wē qa g'ā'xēsē mēx'ā'lil lāx k'!waē'slasasēs
 gēnē'mē. Wā, la gwā'lexs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē
 ha'nē'l gwā'lila. Wā, la'mē'sē gē'g'ilil'em la mae'mde'lqūlēda
 hā'n'x'lalāxs la'ē hā'n'x'sendeq. Wā, ā'emxaā'wisē la ha'nē'la,
 qaxs nē'k'āē qa pō's'ēdē. Wā, lae'mlā gwā'l de'n'xelēda k'!wē'lē. 45
 Wā, g'í'l'mēsē k'ō't'lēdēda k'!wē'lasaq lae'm pō's'ēdēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts'lē'slāla qa's k'lip'l'ī'dēs lā'xa nāyī'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'í't!exlāla k'ā'ts'enāqa qa's xelō'its'lālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts'lā'las lāxa lō'elq'wē. Wā,
 ā'l'mēsē gwā'lexs la'ē wī'!lōlts'lāmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mē'sē gēnē'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'lilas lā'xēs lē'lānemē. Wā, g'í'l'mēsē gwā'lexs la'ē
 lā'wūnemas k'ā'g'ililxa lō'elq'wē qa's lē k'ax'dzamōlilēlas lā'xēs
 lē'lānemē. Wā, lae'm mae'mālasē'wa nā'l'nēmēxla lō'q!wa. Wā,
 g'í'l'mēsē gwā'lexs la'ē tsā'x'itsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 gí'f'mēsē gwāl nā'qaxs la'ē hā'nx'īda. Wā, lae'm ā'em dā'x'ēd-xa 'nā'f'uemsgemē hē'x't!a'ya qā's dā'lalilēqēxs la'ē ha'mā'peq. Wā, la'mē'sē ts!egedzō'dalaxa xā'qesawa'yē lā'xēs ha'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē ā'x'ē'tsōsa 'yā'x'sa'mē ha'madzō' 60 lē'wēxs, yīxs xē'nlelāē k'lū'tēda tse'nxwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, gí'f'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē ā'x'ē'dxa ha'ēmaats!ēx'dē lō'elq!wa qā's lē gūxts!ō'tsa k'lēts!a'yawa-yasa ha'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, gí'f'mēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qā's lā'xat! ē't!ēd 65 k'axdzamō'lilas lā'xēs ha'mg'ī'lasō'x'dē. Wā, hē'x'īda'mēsē 'wī'la ts!ē'nts!ēnx'wīda. Wā, gí'f'mēsē gwāl ts!ē'nts!ēnkwxas la'ēda begwā'nemē, yīxa lē'lānemaq tsā'x'ēitsa 'wā'pē lāq. Wā, lā'x-da-xwē 'wī'la nā'x'īda. Wā, gí'f'mēsē gwāl nā'qaxs la'ē yā'q!eg'a'ē q'lū'lyak!ūga'yasa k!wēl. Wā, lae'm ts!ē'lwaqaxa lē'lanemāq. 70 Wā, gí'f'mēsē q!wē'lēdexs la'ē mō'melk!ālēda k!wē'lasas wā'ldemas. Wā, gí'f'mēsē q!wē'lēdexs la'ē āwū'lg'emg'a'ēlil qā's hē'lē-g'intse'wē. Wā, lae'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!wē'yaa'k^u hē'x't!ē).—Wā, la'mē'sen ē'dzaqwal gwā'gwēx'sālal lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yīx hē'x't!a'yasa 'nā'xwa k'lō'k!ūtela. Wā, hē'ēmaaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, gí'f'mēsē gwā'lexs la'ē lā'wū- 5 nemas lē'mlemx'sendxa leqwa'. Wā, gí'f'mēsē gwā'lexs la'ē lā'p'alisa lā'xa lē'ma'fīsē. Wā, la lō'xts!ālasa lē'mg'ekwē leqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, gí'l'mēsē gwā'l'exs la'ē xeqūyindālasa tlē'semē lāq. 7
Wā, gí'l'mēsē hamelqayí'ndēda tlē'semē lā'xa leqwa'xs la'ē
menā'botsa gū'lta la'xēs tlē'qwapayē. Wā, gí'l'mēsē x'í'qōstowē
tlē'qwapayāsēxs la'ē ā'lē'sta lā'xa ā'lē qa's lē āx'ē'd lā'xa 10
k'!ek'!aō'k'!wa. Wā, gí'l'mēsē q'!eyō'leqēxs g'ā'xaē g'e'mxalēsaq
lā'xa nexwā'la lā'xēs tlē'qwapayē. Wā, lā'xaa ax'ē'dxēs k'!iplā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gats!ē. Wā, lā'la gēne'mas āx'ē'd lā'xa
q'!ō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts!ā'ts!ayí'ma. Wā, gí'l'mēsē wí'ēla g'āx gwā'elisaxs la'ē 15
mēmēntse'mx'ēidē. Wā, lē'da begwā'nemē āx'ē'dxa k'!iplā'la
qa's k'!ipsā'lēxa gū'lta qa's āx'ā'liselēs lā'xa qwā'qwēsālaem lā'xa
neg'ā'slaxa hē'x't!a'yē. Wā, gí'l'mēsē wí'ēlx'sēda gū'ltāxs 'nema'-
k'eyindxa tlē'semē. Wā, gí'l'mēsē wí'ēla 'nemā'k'ē'yaxs la'ē
āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'stāsa tlē'semē. 20
Wā, gí'l'mēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k'!wē qa's lep'lā'lōdalēs
lā'xa tlē'semē. Wā, ā'l'mēsē gwā'l'exs la'ē mō'x'dzek!wēda
lep'laa'kwē k'!aō'k'!wa. Wā, gí'l'mēsē gwā'l'exs la'ē āx'ē'dxa
hē'x't!a'yē qa's lē k'!ūdzedzō'dālas lā'xa k'!ek'!aō'k'!wa. Wā,
gí'l'mēsē wí'ēl'g'aālaxs la'ē āx'ē'dxa wāō'kwē k'!ek'!aō'k'!wa qa's 25
lepeyí'ndalēs lā'xa hē'x't!a'yē. Wā, gí'l'mēsē laxat! mō'x'dze-
kwālaxs la'ē āx'ē'dxēs nā'gats!ē qa's lē tsā'x'īts lā'xa de'msx'ē
lā'xa l'ēma'sisē. Wā, g'ā'xē hā'nō'lisas lā'xēs ne'k'asōlē. Wā,
la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
 35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
 40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
 45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
 5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from
 30 ē'x'ba k'!waxlā'ēwa qa's L!ē'nqemx'sālēs lā'xa nayi'mē k'!ēk'!aō'-k'!wa qa grayi'nix'sālatsa ēwā'pē qō tsā's'idlō. Wā, grī'lmēsē gwā'lexs la'ē āx'ē'dxa ēwā'bets!āla nagats!ā' qa's tsā'ts!ELEYi'n-
 35 dēs lā'xa k'!ēk'!aō'k'!wa. Wā, la āx'ē'dxa lē'ē'fwa'yē qa's nā's'idēs lāq qa k'!ē'sēs k'ix'sā'lēda k'!ālela. Wā, grī'lmēsē gwāl nā'saqēxs
 40 la'ē Lē'qālaxēs nē'nemō'kwē qa lēs klūs'ā'lis lax āxā's neg'a'sa-sēxa hē'x't!ā'yē. Wā, grī'lmēsē gagā'la klūdžē'sexs la'ē lō't!ēdēda begwā'nemāxēs nek'a'. Wā, hē'x'ē'ida'mēsa lē'da Lē'lānemē qa's
 45 lē klūsō'sta'laxa neg'ekwē' hē'x't!ā'yē. Wā, hē'x'ē'ida'mēsē xamax-ts!ā'na hā'nix'ē'dxa hē'x't!ā'yē, yixs hē'ēmaē ā'lēs ts!ē'lqwē.
 40 Wā, grī'lmēsē gwāl ha'mā'pexs la'ē tsāx'itse'wēda ēwā'pē qa nā'gēg'ēs, Lō qa ts!ē'nts!egwayōs. Wā, grī'lmēsē gwāl nā'qaxa ēwā'paxs la'ē ts!ē'nts!enx'wīda. Wā, lā'x'daxwē nā'ēnakwa. Wā, hē'em ha'mē'x'silāēnē'sa bā'k'lumaxa hē'x't!ā'yasa gwā'xnixs
 45 g'a'lōlānemāē Lē'wa hā'nō'nē Lē'wa dō'gwinētē dzā'wu'na, Lō'ma ēnā'xwa k'!ō'k'!ūtela.

1 **Boiled Salmon-Heads** (Ilā'nx'Laak^u hē'x't!ē).—Wā, la'mē'-sen gwāgwēx's'alal lā'xaa hē'x't!ā'yaxs hā'nx'Laakwaē. Wā, hē'ēmaaxs gā'laē gwāl xwā'lēda ts!ēdā'qaxa gā'lōlānemē k'!ō'telaxa gwā'xni'sē Lō'ma dzā'wū'nē. Wā, hē'x'ē'idamēsē lā'-
 5 ēwūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa ēwā'pē lāq. Wā, lāla gēnē'mas āxā'lax q!ō'snā'yasa hē'x't!ā'yē. Wā, grī'-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’xt!a’yē lā’xa hā’nx’lanowē. 7
Wä, g’i’l’mēsē qō’t!axs la’ē äx’ē’d lā’xa k!ä’k!lōbanē qa’s nā’sē-
yindēs lā’xa hē’xt!a’yaxs la’ē g’ē’ts!ä lā’xa hā’nx’lanowē. Wä,
g’i’l’mēsē gwāl nā’saqēxs la’ē hā’nx’lents lā’xa legwī’lē. Wä, 10
la lē’lälaxēs gwē’yowē qa’s lē’lälāsō lā’xēs g’ō’kölōtē. Wä,
g’i’l’mēsē g’āx ‘wī’lälēlēda lē’lānemaxs la’ē gene’mas äx’ē’d-
xēs lō’elq!wē lē’wis k!ä’k’ets!ēnaqē qa g’ā’xēs äxē’l lāx k!wäē-
lasas. Wä, k!ē’s’t!a ä’laem gē’g’ilil mā’mdelqülēda hā’nx’la-
nāxs la’ē hā’nx’sanā. Wä, hē’x’ida’mēsē äxō’yuwē na’sēya- 15
‘yas. Wä, lē’da ts!edā’qē äx’ē’dxa hēkwila’yē g’i’lt!ēxlāla k!ä-
ts!ēnaqa qa’s ‘na’l’nemsgememk-ē xelō’lts!älaxa hē’xt!a’yē qa’s
lē xē’lts!älās lā’xa lō’q!wē. Wä, lae’m hō’saxa hē’xt!a’yē qa
maē’mā’ltsemk!ēsēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m
ma’lgünā’ltsema hē’xt!a’yē lā’xa ‘nemē’xla lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wä, g’i’l’mēsē gwā’lexs la’ē lēp!ä’lilema
ha’madzowē’ lē’wa’ya lāx ‘nēxdzamöliltsa k!wē’lē. Wä, lā’xaa
äx’ē’tsē’wēda lō’pts!āwē lō’q!wa qa’s lē k!ä’dzōdayō lāx l!ä’sēnxa-
‘yasa la lēbē’l ha’madzō’ lē’wa’ya. Wä, lawē’s!a k!ä’g’ililxa
hē’xts!älā lō’q!wa qa’s lē k!ä’x’dzamölilās lā’xa k!wē’lē. Wä, 25
lae’m ā’lēsa lō’pts!ä lō’q!wa qa’s lē mā’k!ala lā’xa k!wē’lē. Wä,
ā’xaa äx’ē’dxa k!ä’k’ets!ēnaqē qa’s lē ts!ēwanaēsas lā’xa k!wē’lē.
Wä, hē’x’ida’mēsēda k!wē’lē xelwā’lax l!ē’tsema’yasa hē’xt!a’yē
qa’s hām’x’i’dēq. Wä, g’i’l’mēsē ‘wī’la hām’x’i’dxa l!ē’tsema-
‘yasēxs la’ē xē’lx’i’dex xā’qas qa’s k!ä’x’wē’dēq. Wä, g’i’l’mēsē 30

31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

31 ^εwi^εla k'li^εx'ō'dex ē'g^εmasēxs la'ē ts!exts!ā'lasēs k'la'x^umōtē xāq lā'xa lō'pts!ā lō'q!wa qaxs hē'εmaē lā'g'ilas hā'ng'alilemē qaēda k'la^ux^umōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'í'f^εmēsē ^εwi'ēlāmasxa xā'xsema^εyasa hē'x't!a^εyaxs la'ē xā'max'ts!āna dā'g'ilt^εs!ōdxa
35 hāmts!āwasa hē'x't!a^εyē qas hā^εmx'ēidēq. Wā, g'í'f^εmēsē g^εwāl ha^εmā'paxs la'ē hē'x'ēida^εma begwā'nemē āx'ē'dxa xā'xts!āla lō'q!wa qas lē qepts!ō'des lā'xa hā'nx'lanowē. Wā, la ts!o'xū-g'indeq. Wā, la qepts!ō'tsa ^εwa'pē lāq qas lē hānx'dzamō'lilas lā'xa hēx'ha'x'daxa hē'x't!a^εyē. Wā, lā'x'da^εxwē ts!ē'nts!enx-
40 ^εwēda. Wā, g'í'f^εmēsē g^εwāl ts!ē'nts!enkwxas la'ēda begwā'nemē tsā'x'ēitsa ^εwā'pē lāq qa nā'x'ēidēs. Wā, g'í'f^εmēsē g^εwāl nā'qaxs la'ē hō'qūwēsa. Wā, lae'm g^εwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yūē'k^u hē'x't!ēsa ^εnā'xwa k'!ō'-k!ūtēlag'in ē'dzagūmlek'. Wā, hē'εmxaa g^εwā'lēda g'í'lx'den g^εwā'g^εwēx'sālasa. Wā, lē'x'a^εmēs ō'gū'qalayōsēxs k'!ēō'saē nā'yem k'!ā'k'!ōbanā. Wā, hē'εmisēxs gē'x'la'laē maē'mdelqūla qa
5 xā'sēidēs. Hē'εm lā'g'ilas xā'xts!ēda hē'x't!a^εya qaxs hē'menēl^εmaē xwē'tase^εwa qa lē'lx'sēsa hē'x't!a^εyē. Wā, la hā'nx'sanawēda hā'nx'lanō lā'xa lēgwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qas lē k'a'x'dzamōlilas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'ā'-k'ets!enaqē lā'xa lē'lānemē. Wā, la hē'x'ēidaem yo'sēideq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called "milky." | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wä, lae'm hä'lselaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wä, 10 g'í'lmēsē gwāl yō'saxs la'ē tsä'x'itsōsa ēwā'pē. Wä, la nā'x'ī-deq. Wä, g'í'lmēsē gwāl nā'qaxs la'ē hō'qūwēsa. Wä, lae'm-xaa k'leā's L'ē'na lāq L'ē'wa g'í'lx'den wā'ldema.

Milky Salmon-Spawn.— . . . la'ē gā'gaēlela lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wä, hē'em L'ē'gades dzemō'kwē. Wä, hē'- 15 ēmaaxs la'ē tsē'ts'ō'yō lā'xa hā'nx'lanowē, wā, la'mē'sē gūq'ēqa-sōsa ēwā'pē. Wä, la'mē'sē xwē'tlētse'wa. Wä, ā'lmēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'stā. Wä, lawi'sla hā'nx'lanā lā'xa legwī'lē. Wä, la'mē'sēda begwā'nemē dō'qwalaq. Wä, g'í'lmēsē dzes'ē'dexs la'ēda begwā'nemē ā'x'ē'dxa hēkwē'la'yē ēwā'las 20 xwē'dayō k'ā'ts!ēnaqa g'í'lt!ēxlāla qa's xwē'tlētēs lāq. Wä, la'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wida. Wä, k'lē'st!ā ā'laem gē'g'ilil maē'mde'qūlaxs la'ē hā'nx'sanā. Wä, lae'm L'ō'pa. Wä, la'mē'sē tsē'ts'ō'yō lā'xa lō'q'wēda dzemō'kwē gē'nē L'ē'wis ēwā'pala. Wä, la k'lū'nq!ēqasōsa L'ē'na. Wä, lawi'sla 25 k'ā'x'īdayō lā'xa ha'mā'plaq. Wä, lae'm yō'sasa k'ā'ts!ēnaqē lāq. Wä, g'í'lmēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'ltā ēwā'pa, yixs nā'naqalgiwala'mēx'dāxa ēwā'paxs klē's'mēx'dē yō'sida. Wä, yū'em ha'mā'sa bā'k'lumaxa neqā'la L'ē'wa dzā'qwa. Wä, la k'lēs yō'saxa dzemō'kwē gē'nēxa gaā'la, qaxs kwā'lats!ēmaē 30 qaē's tse'nxa'yē. Wä, la la'mē'sen gwā'gwēx's'alal lā'xaaxa

1 Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'āwū'nxā.
Wā, lae'm lē'gades lē'gēkwē lā'xēq. Wā, hē'maaxs la'ēda
q'ūlsq'ū'lyakwē lē'lānemāxā neqā'la lō'ma dzā'qwa, yīxs k'lē'sma-
35 axat! gaā'xstēxa gaā'la, yīsa āxnō'gwadās. Wā, g'ī'lēmēsē 'wi'-
'laēlēda lē'lānemāxs la'ēda lē'lāla āx'ē'dxa hā'nx'lanowē qa's
aē'k'lē ts'ō'xūg'indeq qa ā'lak'lālēsē la ē'g'ig'a. Wā, la k'ō'qū-
laq qa's lē hā'nō'līlas lā'xa lē'gēgwatslē lā'watsa, yīxs dzemō'-
gwats'laēxs k'lē'smēx'dē q'āl'ē'dēda gē'nē. Wā, la'mēsē āx'ē'd-
40 xa xā'laēsasa met'ā'na'yē qa's xelō'lt's'ōdē lā'xa ā'lak'lāla la
q'āl'p'ā'la gē'nā qa's lē xelts'lā'las lā'xa hā'nx'lanowē. Wā, g'ī'l-
ēmēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts'lā'lēda
begwā'nemaq. Wā, la k'ō'qwalīlxa hā'nx'lanowē qa's lē hā'nō'-
līlas lā'xa legwīlē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'lēmēsē
45 gwāl gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lē's
xwē't'lēdeq. Wā, g'ī'lēmēsē gwā'la, la āx'ē'dxa ō'gū'la'maxat!
hā'nx'lanā qa's aē'k'lē ts'ō'xūg'intsā 'wā'pē lāq. Wā, g'ī'lēmēsē
ē'g'ēg'a'xs la'ē hā'ng'alīlaq. Wā, lawī'slā k'ō'qwalīlxa hā'nx'-
lanō, yīx la āxtse'wa'tsa gē'nē qa's hā'nx'lēndēs lā'xa legwīlē.
50 Wā, g'ī'lēmēsē lā'x'lālaxs la'ē āx'ē'dxēs g'ī'lt'ēxlāla xwē'dayō k ā'-
ts'ēnaqa qas tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
mēxat! gūxstē'nts lāq. Wā, lae'm hēx'sā'em gwē'gīlaq lā'laa lāx
te'nx'ēīdex'denlas. Wā, lae'm hewā'xaem xwē't'lēdeq. Ā'x'sā'em
tsē'g'ōstālaq. Wā, la k'lē's gē'g'ilil tsē'g'ōstālaqēxs la'ē yā'was'ēīd

before it || boils a little; and as soon as it boils over, it is taken off 55
the fire | and poured into the cold kettle. Then it | is done. The
reason why it is quickly poured into the | cold kettle is, that, if it is
allowed to boil for a long time, then the | water gets clear, and the
spawn separates from the liquid. || When it is poured into the cold 60
kettle | as soon as it begins to boil over, then it is just like boiled
flour, and it is mushy. | Immediately the man takes the dishes and |
puts them down close to the place where the kettle is standing | in
which the clayey spawn is. Then he takes a long-handled || ladle 65
and dips up the clayey'salmon, and puts it | into the dishes; and
when the dishes are full of the | clayey spawn, he takes oil and pours
it into it,— | really much oil. The reason why they take much | oil is
that it chokes those who eat it. After (the man) finish || putting oil into 70
it, he puts it before the guests, | and his wife takes her spoon-basket
and distributes the spoons | among the guests. They do not drink
water before | they eat it. They just eat it right away. As soon
as | they begin to eat, the man draws fresh water for his guests to
drink || after they have eaten. As soon as the one who went to 75
get water comes back, | he puts down the water that he has drawn,
and waits for his guests to finish | eating; and after they finish eating,

mede'lx'wīda. Wā, g'í'lemēsē te'nx'ēidexs la'ē hā'nx'sendayō 55
qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wā, lae'm
l'ōp lā'xēq. Wā, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
wūdesge'mē hā'nx'lanā, yixs g'í'lemaē gē'g'ilil te'ntenk'ilaxs la'ē la
q'lō'ltse'sta. Wā, lae'm gwē'f'idēda gē'ēnē lē'wis 'wā'pala. Wā,
g'í'lemēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
g'ā'laē te'nx'ida: wā, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
k'a. Wā, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
g'ā'xē mex'ālilelaq lā'xa mā'kala'mē lāx ha'nē'ēlasasa hā'nx'la-
nowē, yix la g'í'ts!ē'watsa l'ē'gekwē gē'ēnā; wā, la āx'ē'dxa g'í'lt!ex-
la k'ā'ts!ēnaqa qa's tsē'x'ēidēs lā'xa l'ē'gekwē gē'ēnā qa's tsē- 65
ts'ā'lēs lā'xa lō'elq!wē. Wā, g'í'lemēsē qō'qūt!ēda lō'elq!wāxa
l'ē'gekwē gē'ēnēxs la'ē āx'ē'dxa l'ē'ēnē qa's k'lūq!eqē's lāq, yisa
ā'lak!āla la q'lē'nema l'ē'ēna. Wā, hē'em lā'g'ilas q'lē'nema
l'ē'ēna lā'qēxs mekwa'ē lā'xōx ha'ma'ē'yēx. Wā, g'í'lemēsē g'wāl
k'lū'nqasa l'ē'ēna lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs lē'lānemē. 70
Wā, lā'la gene'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ewana'ēsas
lā'xa klwē'lē. Wā, lae'm k'lēs nā'naqalg'iwālx 'wā'paxs k'lēs-
ēmaē yō's'ida. Wā, lae'm ā'em hē'x'idaem yō'sa. Wā, g'í'l-
ēmesē yō's'idexs la'ēda begwā'nemē tsāx ā'ltā 'wā'pa qa nū'gē-
g'ēsēs lē'lānemē qō g'wā'IL yō'salō. Wā, g'í'lemēsē g'āx aē'daa- 75
qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa g'wā'lēs
yō'sēs lē'lānemē. Wā, g'í'lemēsē g'wāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē mēx'ā'lilas lā'xēs k!wāē'lasē lē'wis gēnē'mē.
Wā, la āx'ē'dxa 'wā'pē qa's lē hānx'dzamō'lilas lā'xa k!wē'lē.
80 Wā, lā'x'da'x' nā'x'īda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'nē. Wā,
lā'xaa k'lēs hē'lig'īntse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ēya
q!wā'lemē, la'ē āx'ē'tse'wēda lā'llem'wē'dzekwē qa's mā'yemē lāq,
yīxs k'lē'saē ts!epa'se'wēda lē'na, qaxs aō'ts!agāēda lā'llem'wēdze-
kwē lē'wa lē'na; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yīxs ha'mayaā'sa q!ūlsq!ū'lyakwē ts!ē'daqa lē'ma
bē'bēgwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē
lē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ēya,
yīxs k'lē'saē mā'yema mā'ēdā'la. Wā, la k'lēs ts!ē'x'semselē'da
mā'sāsa lā'llem'wē'dzekwē lā'xa q!wā'lemē lē'wa sāgūmē. Wā,
10 hē'mēsēxs g'ī'l'maēda nēnā'gadē hē'mēnālaem de'nxelaxs k'ik'ī'l-
nelaēda ts!ē'ts!ēqāx 'wā'sgēmasasa gā'nulaxa la ts!āwū'nxa lē'ma
yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāq!ent!ālax lā'na'xwaas lā-
welsa yaēxa. Wā, g'ī'l'mēsē l!em!ēdexs laē āx'ē'tse'wēdā lā'llem-
'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ē'l!ē'mla qa hām'x'-
15 ī'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paē'l!xa-
wa'xaxs la'ē hē gwēx's gwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'ida'mēsē
gwāl l!ē'mla. Wā, hē'misa k'lā'k'!et!ēnoxwē, g'ī'l'maē k'lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

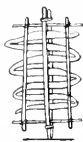
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q'ō'yaakwē k'ā'dzekwa qa's 15
āx'ē'lēs lā'xēs sē'msē. Wā, la āx'ē'dxa lā'llem'wēdzekwē qa's
q'lex'ī'dē lāq. Wā, la mā'melēkoq lē'wa k'ā'dzekwē. Wā, 20
g'ī'l'mēsē qō't'lāēlxōxa lē gwē'x's gwa'lē'k'a dze'mx'stō, la'ē
hāmts'lā'las lā'xēs k'lā't'laasē. Wā, ā'l'mēsē gwā'lēxs la'ē elā'q
qō't'lēs k'lā't'laasē, wā, hē'x'ida'mēsē āx'ō'dxēs malē'kwasōx'dē
qa's g'ē'ts'ōdēs lā'xēs habā'yoats'lē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts'legū'tē qa's g'ēxelt's'lā'lēs lāx la q'ō'ts'ewa'tsēs hāmts'lā'layox'dē. 25
Wā, ā'l'mēsē gwā'lēxs la'ē ā'lak'lāla la ts'ō'itox'wīdē k'lā'telalas.
Wā, lae'm'ēxaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'ī'l'mēsē q'wā'xēnxēxs la'ē āxā'xo-
yowa q'lē'ngwats'lē lā'xēs tē'kwālaasē qa's qwabēnō'tsawē. Wā,
lā'na'xwa xā'l'lax'īd āx'ē'ts'ē'wēda q'lē'nkwē, yīxs g'ā'xāē gē'mxēla 30
q'wā'lēmē. Wā, la sē'x'itsō qas mayemaēda q'lē'nkwē lā'xa
q'wā'lēmāxs la'ē hā'mā'ya, yīxs q'lē'msāē ts'lepē'dēda sē'x'axa
q'wā'lēmāxa l'ē'na, qaxs aō'ts'agūēda l'ē'na lē'wa q'lē'nkwē.
Wā, g'ī'l'mēsē k'leās q'lē'nkwa wā'ō'kwē begwā'nema la'ē ts'epa'xa
l'ē'nāxs sē'x'aaxa q'wā'lēmē. Wā, hē'ēmēsa sā'gūmāxs sā'x'se- 35
kwaēda q'lūsq'lū'yakwē lō'ma lē'elk'wana'yē. Wā, g'ī'l'mēsē la
sa'kwēda ts'elāqaxa sā'gūmē; wā, g'ī'l'mēsē q'lē'yō'lqēxs la'ē
nā'nakwa. Wā, hē'x'ida'mēsē k'wanō'lisxēs lēgwī'lē qa's l'ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisasēs lēgwī'lē. Wā, g'ī'l'mēsē k'wē-
k'lūmelk'lēnx'īdēxs la'ē l'ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40

41 and | puts it down on the floor of the house; and she takes her
shortest wedge, | and she takes the roasted fern-root, and, holding it
in the left hand, | she puts one end of it on the fire-wood; then she
begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures
off lengths of | four finger-widths and breaks them off; | and after
this has been done, she puts them on a food-mat. | Then she takes
some of the sticky spawn to eat with the roasted | fern-root, and they
eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

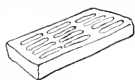
1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. |
When various kinds of salmon are first caught by the fishermen who
go trolling, | the woman takes the whole salmon-spawn, and she
takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she
puts it up by the side of the fire; and when it is | white all
over, she takes it off. Then it is done. | It is eaten at
once, while it is still hot; for | it is not eaten afterwards
when it is cold; and it is not dipped into | oil, but they
10 drink much water after hav- ing eaten || the roasted salmon-
roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a^hlīq. Wā, laxaa āx^ē'dxa ts!ek!wā'ga^yasēs LE'm^gayō. Wā,
la āx^ē'dxa L!E'nk^{wē} sā'gūm qa's dā'lēsēs gē'mxōlts!āna lā'qēxs
la'ē k'ā't!ēts ō'ba^yas lā'xa lēqwa'. Wā, hē'ēmis la t!E'l^xwīdaa-
tsēq, yīsa LE'm^gayō. Wā, ā'lⁱmēsē gwāl t!E'l^xwaqēxs la'ē pēpē-
45 xēn^x'īda. Wā, g'ī'lⁱmēsē gwāl t!E'l^xwaqēxs la'ē 'mē'ns'īdēq qa
mō'dēnēs āwā'sgēmas lā'xēns q!wā'q!wax'ts!āna^{yē}, la'ē aelts!ā'laq.
Wā, g'ī'lⁱmēsē gwā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'ēwa^{yē}.
Wā, la āx^ē'd lā'xa q!E'nk^{wē} qa's mā'sēsēxs lā'xa L!ēnk' sā'-
gūmxs la'ē L!EX'L!ax'a. Wā, g'ī'lⁱmēsē k'!ēā's q!E'nkwa L!EX'L!ā'-
50 x'axs la'ē ts!ēpa'xa L!ē'ēna.

1 **Roasted Salmon-Spawn.**—Wā, la'mē'sen ē'dzaqwaltsa gē'ēnē. Wā,
hē'ēmaaxs g'ā'laē lā'lanema k'!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la
āx^ē'dēda ts!ēdā'qaxa senē'ts!a^{yē} gē'ēnā qa's āx^ē'dēxa L!ō'psayō
qa's gwā'naxēndālēsa gē'ēnē lāq, g'ā gwā'lē'ga (*fig.*). Wā, g'ī'lⁱmēsē
5 gwā'lēxs la'ē lā'nōlisaq lā'xa lēgwī'lē. Wā, g'ī'lⁱmēsē 'nā'xwa
'mē'lⁱmēsgēm^x'īdēxs la'ē ā'xsanā. Wā, la'ē'm L!ōpa laxē'q. Wā,
hē'x'īda'mēsē hām^x'ē'tsē'wa, yīxs hē'ēmaē ā'lēs ts!E'l^qwē, qaxs
k'!ē'saē hā'ma'xs la'ē wūdex'ī'da. Wā, k'!ē'sēmxaa ts!ēpela' lā'xa
L!ē'ēna. Wā, la q!ēk!ēts!a^{yā} 'wā'paxs la'ē nā'x'īdēda hā'mā'pdāxa
10 L!ō'bekwē gē'ēnā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema.
Wā, g'ī'lⁱmēsē ts!E'l^xsem^x'īdaxs la'ē k'!ipsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner: This is
named "stuck-on-the-stone." As soon || as it is all on 15
the stone, it is put up edgewise by the fire, so that |
the spawn is heated. As soon as it all turns white, |
it is done. Then it is taken off from the fire and scraped off; |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |



Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts'el'qwa t'lē'sema;
g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades k'ūt'aa'k'. Wā, g'ī'l'mēsē
ēwī'ēla la āxā'laxs la'ē k'ō'gūnōlidzēm lā'xa legwī'lē qa hēs 15
lē'salase'wēda gē'nē. Wā, g'ī'l'mēsē ēwī'ēla la ēmē'l'x'ēdēxs la'ē
lē'ō'pa. Wā, hē'x'ēda'ēmēsē āxsū'nō qa's k'ō'selōtse'wē. Wā, la
hē'x'ēdaēm hā'mx'ēitse'wa, yīxs hē'ēmaē ā'lēs ts'el'q'. Wā, lae'mxaa
k'ēā's lē'ēna ts'epa'sōsa ha'mā'paq. Wā, ā'ēmēs q'ē'nema ēwā'pē
nā'gēg'ēsa ha'mā'paq. Wā, lā'xaa k'ēs lē'lālayō la'xa ō'gū- 20
ēlats'ēsē g'ōk' bē'bēgwānema. Ā'em lē'x'ā'ema āxnō'gwadāsa
gē'nē hē gwē'g'ilē ha'mā'pxa k'ūt'aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'nx'lentse'wēda
gē'nāxs g'ā'laē lā'lanēmēda dō'gwinētē dzā'wū'na. Wā, lae'm
g'ī'l'em gwāl xwā'lase'wa, yī'sa ts'edā'qē. Wā, la ax'ē'dxa 25
hā'nx'lanowē qa's āxts'ō'dēsa gē'nē lāq. Wā, la qep'leqa'sa
ēwā'pē lāq qa t'ēpeyā'lēsa gē'nāxa ēwā'pē. Wā, la hā'nx'lents.
Wā, k'lē'st'la gē'g'ilil mae'mdēlqūlaxs la'ē ēmē'l'mēlsēmēx'ēda.
Wā, la hā'nx'sendēq. Wā, ā'ēmēsēda ts'edā'qē āx'ē'dxa k'ā'k'ē-
ts'ēnā'qē qa's ts'ewā'nāēsēs lā'xēs sā'sēmē lē'wis lā'ēwūnemē. 30
Wā, ā'ēmēsē hā'nx'dzamōlilēda ts'edā'qasa hā'nx'lanowē gē'nē-
ts'lāla lā'xēs sā'sēmē lē'wis lā'ēwūnemē. Wā, lā'x'daxwē yō's'ēda.
Wā, lae'mxaa ā'l'em ha'mā'ēya dzē'lē halā'xek' gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wā, la k'les ha'mē'xa gaā'la, qaxs
 35 kwā'lats!emaē. Wā, gī'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs
 la'ē nā'gēk'ilaxa 'wā'pē. Wā, lae'm gwā'la gē'nē lā'xēq.

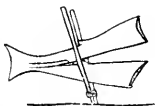
1 **Sockeye-Salmon.** — Wā,¹ la'mēsēSEN gwā'gwēx'sālal lā'qēxs la'ē
 ha'mē'x'silase'wa. Wā, hō'maaxs la'ē ts'lāwū'n'x'ida. Wā, lē'da
 ts!ēdā'qē āx'ē'dxēs t'lē'lats!ē qa's hā'ng'alilēq lāx ōnē'g'wilasēs
 g'ō'kwē. Wā, la gūxts!o'tsa 'wā'pē lāq. Wā, gī'l'mēsē nego-
 5 yā'laxa 'wā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's
 g'ā'xē hānō'hilas lā'xa t'lē'lats!ē. Wā, la'mēsē lō'x'welts!ōdxa
 q!wā'xsa'yē qa's lō'x'stalis lā'xa t'lē'lats!ē. Wā, gī'l'mēsē gwā'lēxs
 la'ē dā'x'ēdxa ma'tse'mē āwā' t'lē'sema qa's t!ā'qeyi'ndēs
 lā'xa t'lē'lase'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,
 10 la'mēs 'nā'l'nemp!ena mō'p!enxwa'sē 'nā'lās lōxs q!ēl!ep!ē'n-
 xwa'saē 'nā'lās t!ē'lalila. Wā, gī'l'mēsē pō's'idēxs la'ēda ts!ēdā'qē
 āx'ē'dxa hā'n'x'lanowē qa's lē hā'nō'lisas lā'xa legwī'lē. Wā, la
 lō'x'wūstē'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'n'x'lanowē.
 Wā, la'mēsē yā'lyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa
 15 q!wā'xsa'yē. Wā, la'mēs mō'ts!ōts lā'xa hā'n'x'lanowē. Wā,
 gī'l'mēsē gwā'lēxs la'ē āxō'dxa k!ā'k!ōbana qas nā'seyindēs
 lāx ō'kweya'yasa q!wā'xsa'yē la gī'ts!ā lā'xa hā'n'x'lanowē. Wā,
 gī'l'mēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'lalbidā'wē
 'wāp lāq. Wā, la hā'n'x'lents lā'xēs legwī'lē. Wā, gī'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

mae'mdelqūlaxs la'ē kwē'xasēs ts'lē'slāla lāx ō'kweya'yas nāyimas 20
 qaxs k'lē'saē hē'lq'alaq k'ex'sā'lēda k'lā'lela lāx nayimasēs
 hā'nx'LEndē. Wā, la'mē'sē gē'g'ililēem mae'mdelqūlaxs la'ē
 hā'nx's'Endeq. Wā, ā'mēsē la hā'nē'lēda hā'nx'LANowē. Wā,
 lā'lēda ts'Edā'qē āx'ē'dxa lō'q!wē LE'wa ts'eba'tslē LE'wa L'ē'na
 qa g'ā'xēs āxē'l lāx k'waē'lasas. Wā, g'il'mēsē 'wi'la g'āx 25
 āx'ā'lilexs la'ē āx'ē'dxēs ts'lē'slāla qa's k'lep'lē'dēs lāx nāyimasēs
 hā'nx'LEndē. Wā, la k'lip'ā'lilas lā'xa obē'x'Lālalilasēs legw'ilē.
 Wā, laxaa hē'ma ts'lē'slāla k'lip'ūstā'layōsēxēs ha'mē'x'silase-
 'wēda q!wa'xsa'yē qa's lē k'lipts!ā'las lā'xa lō'q!wē. Wā, g'il'mēsē
 'wi'elō'staxs la'ē gwē'halts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
 g'il'mēsē gwā'lexs la'ē āx'ē'dxa L'ē'na qa's k'lūnts!ō'dēs lā'xa
 ts'eba'tslē. Wā, g'il'Emxaa'wisē gwā'lexs la'ē āx'ē'dxa ha'ma-
 dzowē' lē'wa'ya qa's lē LEpdzamō'lilas lā'xēs hā'mg'il'ase'wē.
 Wā, g'il'mēsē gwā'lexs la'ē k'ā'g'ililxa lō'q!wē LE'wa ts'eba'tslē
 qa's lē k'āx'dzamō'lilas lā'xēs L'ē'lānemē. Wā, lā'lā k'ā'ts'LE'wēda 35
 ts'eba'tslē lāx ō'ts!āwāsa lō'q!wē. Wā, g'il'mēsē gwā'lexs la'ē
 tsā'x'ēdxa 'wā'pē qa's lē tsā'x'ēts lā'xa ha'mā'plē. Wā, hē'x'ēi-
 da'mēsē ts'LEwē'L'EXōda. Wā, g'il'mēsē gwā'lexs la'ē nā'x'ēda.
 Wā, lā'x-da'xwē hā'mx'ē'da. Wā, lae'm q'lūlēx's'em k'lō'k'lūps-
 lēda hā'mg'il'ase'waxa q!wā'xsa'yē qa's ts'lep'līdēs lāxa L'ē'na qa's 40
 ts!ō'q'lūsēs lā'xēs se'msē. Wā, g'il'mēsē gwā'lexs ha'mā'pa la'ēda
 ts'Edā'qē la k'ā'g'ililxa lō'q!wē qa's lēs lā'xēs k'waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



1 **Silver-Salmon.**¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hă'mx'să'yē lă'xa hă'nx'lanowē. Wă, la'mē'sē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wă, lă qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'lilas lă'xēs hă'mg'ī'lase'wē. Wă, hē'x'ida-
 'mēsē ts!ē'nts!enx'widex'da'xwa ha'mā'pdē. Wă, g'ī'lēm!ā'x'dē
 hă'mx'ī'dēda Lē'ē!ānēmaxs la'ē lă'wūnēmasa ts!ēdā'qē tsāx ā'lta
 'wā'pa. Wă, g'ī'lēmēsē gwāl ts!ē'nts!enkwēda k!wē'laxs la'ē
 hă'ngēm!ilema 'wā'bets!āla nā'gats!ē lāq. Wă, lă'x'da'xwē
 50 nā'x'ida. Wă, g'ī'lēmēsē gwāl nā'qaxs la'ē āwū'lgēm'g'a'lil qa's
 hē'lēg'īntse'wē. Wă, lae'm gwāl lă'xēq. Wă, g'ī'lēm pō'sq!ēda
 āxnō'gwadās la'ē ā'em āx'wūste'ndxa q!wā'xsa'yē lă'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!līpā'lēqēxs la'ē pex'ā'q lă'xēs
 legwī'lē; g'a'gwā'lē'g'a (fig.). Wă, g'ī'lēmēsē k!ixūmxsā'wēda k!ā'lēla
 55 lā'qēxs la'ē q!ā'lēlaqēxs le'ma'ē L!ō'pa. Wă, hē'em Lē'gades
 hā'laxwase'wēsa pō'sq!a. Wă, lae'mxaa ts!ēpa's lă'xa Lē'ē'naxs
 la'ē ha'mā'peq. Wă, lae'm gwāl lă'xēq.

1 **Silver-Salmon.**¹—Wă, la dzā'qwaxs la'ēda begwā'nēmē Lē'ē!ālaxa
 g'ī'g'igāmā'yē qa gū'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wă,
 g'ī'lēmēsē 'wī'ē!aēlexs la'ēda begwā'nēmē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wă, la hān'x'LE'nts. Wă, lă'la
 5 gēnē'mas āx'ē'dxa mō'wē dzēl xwā'lek^u dzā'wūna qa's kāqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons: |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

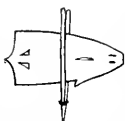
te'mdēq. Wä, g'í'f'mēsē mede'lx'widēda la hǎ'nx'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzǎ'wū'n lāq. Wä, ā'f'mēsēda ts!ēdā'qē
 xwē't!ēdqēxs la'ē gē'g'ilil ma'e'mdelqūla qa q!wē'q!ūlts!ēs. Wä,
 g'í'f'mēsē g'wāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq!wāxs
 ma'fō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzǎ'wū'na. Wä, 10
 hē'misa ma'lexlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,
 hē'misa 'wā'lasē tsǎ'xla k'ā'ts!ēnaqa. Wä, g'í'f'mēsē 'wī'el-
 galilexs la'ē ts!ō'xūg'indālaxa yū'duxūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wä, g'í'f'mēsē g'wā'lēxs la'ē tsǎ'ts!ōdālaxa q!ē'mlalāsa
 dzǎ'wū'nē lā'xa lō'elq!wa. Wä, g'í'f'mēsē 'wī'el's!ēwakwa la'ē 15
 lēp!dzamō'elilāsōsa ha'mā'dzowē lē'wa'ya. Wä, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq!wē qas lē k'ax'dzamō'lilas lā'xa mō'kwē
 bē'begwā'nema. Wä, la ē't!ētsa 'nemē'xla lō'q!wa lā'xa mō'x'-
 'maxat!. Wä, la ē't!ētsa 'nemē'xla lō'q!wa lā'xa mō'x''maxat!.
 Wä, g'í'f'mēsē 'wī'el'galila lō'elq!wāxs la'ē k'ā's'itsa k'ā'k'ets!ēnaqē 20
 lā'x'da'xweq. Wä, la tsǎ'x'ētsa 'wā'pē lāq qa nā'x'idēsēq. Wä,
 g'í'f'mēsē g'wāl nāqaxs la'ēda nā'x'sālagaf'as ts!ē'lwax'ida, yī'sa
 ts!ē'lwax'elāsa g'í'lx'dē ha'mā'pxa l!ō'bekwē xixexstō'wakwa.¹
 Wä, g'í'f'mēsē q!wē'lēdexs lā'x'da'xwāē yō's'ida. Wä, g'í'f'mēsē
 yō's'idēxs la'ē k!ō'qūlilēda begwā'nemaxa nā'gats!ē qas lē tsǎx 25
 ā'lta 'wā'pa. Wä, g'í'f'mēsē g'ūx aē'daaqaxs la'ē hǎ'ng'aliltsa nā'-
 gats!ē 'wā'bets!āla, qas ē'selē qa g'wālēs yō'sa. Wä, g'í'f'mēsē g'wāl
 yō'saxs la'ēda begwā'nemē k!ō'qūlilxa nā'gats!ē 'wā'bets!āla qas

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
 30 Then they drink, and || the man takes up the dishes and puts them
 down at the place | where his wife is sitting. Then he takes the
 spoons and | puts them down at the place where his wife is sitting.
 As soon as | this is done, the guests go out. They do the same with |
 35 the dog-salmon when it is caught for the first time. || They also do
 the same thing with the dog-salmon when it is | dried for winter,
 when they are going to keep it in the same way as the | silver-salmon.
 They do not pour oil over it, because it is really | fat: therefore they
 give it to eat only in the evening. | This is also the way when silver-
 salmon caught by trolling is eaten with spoons in the morning. ||
 40 He who eats it is never strong; he always feels sleepy the | whole
 day, and he is not strong: therefore it is first eaten in the | evening.
 As soon as the dog-salmon coming from the upper part of the | river
 is eaten, they pour much oil over it, for it is dry; | and there is never
 45 a time when they do not eat it in the morning, at noon, and || in the
 evening. They are afraid to eat it in the morning, when it just
 jumps | at the mouth of the river, for it is really fat. That is | the
 cause of making (those who eat it) sleepy. That is the end of this. |
 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman)
 always | takes sun-dried salmon for breakfast-food; | and when she
 takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx'dzamōlila lā'xa k'wē'lē. Wā, lā'x'da'xwē nā'x'īda, la'aŋ. a
 30 sēda begwā'nēmē k'ā'g'ililxa lō'elq'wē qas lē k'ā'g'alilelas lāx
 k'waē'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets!enaqē qas
 lā'xat! āx'ā'lilelas lāx k'waē'lasasēs gene'mē. Wā, g'il'mēsē
 g'wā'lēxs la'ē hō'qūwelsēda k'wē'ldē. Wā, hē'emxaa g'wēg'i'lasē-
 wēda g'wā'x'nēsaxs g'ā'laē lā'lanema.
 35 Wā, hē'emisē, hē'emxaa g'wē'g'ilasēwēda g'wā'x'nēsaxs la'ē
 le'mxwase'wa qalē'da ts'āwū'nxē, yixs āxēlakwēlē g'wēg'i'lasaxa
 dzā'wū'nē. Wā, lae'm k'lēs k'lū'nq'eqasōsa l'ē'na qaxs ā'laē
 tse'nxwa. Hē'emis lā'g'ilas ā'ē'm hā'ng'i'layōxa la dzā'qwa.
 Wā, hē'maaxs yō'sasēwaēda dō'gwinētē dzā'wū'nxa gā'la. Hē-
 40 wā'xat! la q'lūq'lūlā'x'īdēda yō'sāq. Ā'em hē'menālaem lā'lasaxa
 nā'la, k'lēs lā'lōqūla. Wā, hē'emis lā'g'ilas ā'ē'm yō'sasōxa
 dzā'qwa. Wā, g'il'mēsē hē'dēda g'wā'x'nisē g'ayō'l lāx 'ne'ldzāsa
 wā, yō'sasēwa, la'ē k'lū'nq'eqasōsa q'ē'nem l'ē'na qaxs ts'ē'nasaē.
 Wā, hē'emlāl k'leā's k'lēs yō'sdemqxa gā'la l'ē'wa neqā'la l'ō'ma
 45 dzā'qwa. Wā, la k'ile'm yō'sasōxa gā'lāxs hē'maē ā'lēs menā'la
 lāx ō'x'siwa'yasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x'-
 mēgemē. Wā, lae'm g'wāl lā'xēq.
 1 **Sun-dried Salmon.**—Wā, lē ts'āwū'nx'īdexs la'ē hē'menālaem
 āx'ē'd lā'xa tā'yaltslāla qas gā'xsta'yaxa gā'la. Wā, hē'ma-
 axs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts'ē'slāla qas k'lebet'slā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a gwā'lēg'a (*fig.*). Wā, la'mē's hē g'il pEX'ā'sōsē L'ē'sas k'lē's
XE'NLEla mā'x'lālā'maseq lā'xa legwīlē qa 'nā'xwēs pE'ns'ēdē 5
gō'betas. Wā, g'il'mēsē hā'melgedzō'dēda pE'nsāqēxs la'ē lē'x'ē-
dēq qa's pEX'ī'dēx q'E'mladze'yas. Wā, g'il'mēsē 'nā'xwa qūx'ē-
dēxs la'ē āx'ē'dxa nā'gatslē 'wā'bets'lāla qa's hā'msgēndē lāq.
Wā, la selbEX'wīts lāx q'E'mladza'yasa ts'E'nkwe tā'yalts'lāla
qa hamEX'ā'LElēsa 'wā'pē lāx ō'dzā'yas. Wā, g'il'mēsē gwā'lēxs 10
la'ē āxō'dxa ts'ē'slāla. Wā, la k'ō'xsēmdxēs hā'mē'x'silase'wē
hē L'lā'sadza'ya L'ē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa'yē qa's
t'ē'p'ēdēq. Wā, g'il'mēsē gwāl t'ē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q'Ewē'x'ēdēq yō gwē'g'ilōxda ts'Edā'qaxs ts'ō'xwaaxa gwēl-
gwā'la. Wā, g'il'mēsē gwā'lēxs la'ē xūxūdzē'lēits la q'lūpā'- 15
lē's ts'lāx'mōtas. Wā, g'il'mēsē gwā'lēxs la'ē āx'ē'dxa lā'lōgūmē
L'ē'wē ts'lēba'ts'ē qa's k'lūxts'lō'dēsa L'ē'na lāq. Wā, g'il'mēsē
gwā'lēxs la'ē āx'ē'dxa ts'E'nkwe tā'yalts'lāla qa's k'lopts'lō'dēs lā'xa
lā'lōgūmē. Wā, g'il'mēsē gwā'lēxs la'ē tsā'x'ēd lā'xēs 'wā'pē qa's
ts'EWē'L'EXōdē lāq. Wā, la nā'x'ēd lāq. Wā, g'il'mēsē gwāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'lōbekwē tā'yalts'lāla qa's malē'x'bēndēq.
Wā, g'il'mēsē tE'lx'widē mā'lēkwa'yasēxs la'ē ts'ep'h'its lā'xa
L'ē'na qa's ts'lō'q'lūsēs qa's malē'x'widēq qa's nEX'widēq. Wā,
hē'x'sā'misē gwē'g'ila. Wā, ā'l'misē gwā'lēxs la'ē Elā'q 'wī'laq.

25 all gone. || After she finishes eating, she drinks water; and | then she
 puts away the eating-dish. I have forgotten that, when the woman |
 first takes the sun-dried salmon out of her box, she scratches | the
 scales from the skin before she scorches it, so that it may be well
 covered with | small blisters after she has scorched it. They do this
 30 way only || with sun-dried salmon. It is also soaked when it is |
 very hard, when the spring of the following year approaches. This |
 is done the same way as the soaking of all kinds of soaked salmon
 which I | talked about before. Sometimes it is only taken out of
 the soaking-box | by the woman and by her husband; and (the
 35 woman) takes her tongs || and puts it in in this manner,¹ and she
 blisters it by the fire | while it is still wet, and she turns it over and
 over. | Then the scales are never blistered off, because it is wet.
 This is | just like soaked salmon when it is done. When it is | done,
 she put it down on the food-mat on the skin side, and takes off
 40 the || tongs. Then she takes her oil-dish and she pours oil | into
 it. After she has done so, she dips water up to | rinse the mouth;
 and after she has rinsed her mouth, she drinks; | and after she has
 finished drinking, she breaks pieces of the blistered sun-dried salmon |
 which is lying on its back, and she dips it into the oil. She continues ||
 45 breaking off pieces from the blistered sun-dried salmon which is

25 Wā, g'í'f'mēsē gwāl ha'mā'pexs la'ē nā'x'ēdxā 'wā'pē. Wā, la
 gr'ē'xaxēs ha'maa'ts'lē'x'dē. Wā, hē'xōlēn l'ēl'ē'wīse'wa ts'lēdā'qaxs
 gr'il'maē āxwūlts!ō'dxa tā'yalts!āla lā'xēs xātse'mē q'ūlēldzō'dex
 gō'betadza'yas l'ē'sasēxs k'lē's'maē ts'lē'x'ī'deq qa ē'k'ēlēs amē'
 ma'yastowē pe'n'sīdāēnēlas ts'lē'x'ī'las. Wā, la'ē'm lē'x'aem hē
 30 gwē'gilase'wēdā tā'yalts!āla. Wā, lā'xaa t'lē'lasōemxaaxs la'ē xe'n-
 lēla p'lē'saxa la hē'ēnbax'ēdxā la āps'ye'nxa. Wā, la hē'em
 gwē'gilase'wē t'lē'lēnā'yaxa 'nā'xwa t'lēt'lēlē'maxen g'ā'lē gwāgwē-
 x'sālasa. Wā, lā'xaa 'nā'f'nēmp!ēna ā'em āxwūstā'nō lā'xa t'lē'la-
 ts'lē, yī'sa ts'lēdā'qē lō'mēs lā'wūnemē qa's āx'ē'dxēs ts'lē'slāla
 35 k'lēbets!ā'yēs lāq, g'a gwā'lēg'a' qa's pēx'ē'q lā'xa lēgwī'laxs
 hē'ēmaē ā'lēs k'lū'nqē. Wā la'mēs lē'x'ī'lālaq. Wā, lā'la hēwā'-
 xaem pe'n'sīdē gō'betas qaēs k'lūnq'lēnā'yē. Wā, ā'em yū'em
 gwē'x'sōxda t'lē'lkwaxs la'ē l'ō'pexs hānx'laa'kwaē. Wā, g'í'f'mēsē
 l'ō'pexs la'ē neledzō'ts lā'xēs ha'mā'dzowē lē'ēwa'ya qa's āxō'dēxa
 40 ts'lē'slāla. Wā, la āx'ē'dxēs ts'lēba'ts'lē qa's k'lū'nxts!ōdēsa l'ē'ēna
 lāq. Wā, g'í'f'mēsē gwā'lēxs la'ē tsāx'ēdxā 'wā'pē qa's ts'lēwē'-
 l'ēxōdē lāq. Wā, g'í'f'mēsē gwāl ts'lēwē'l'ēxōdēxs la'ē nā'x'īd
 lāq. Wā, g'í'f'mēsē gwāl nā'qaxs la'ē k'lō'p'īd lā'xa la neledzā'-
 hīlē penk^u tā'yalts!āla qa's ts'lēp'lē'dēs lā'xa l'ē'ēna. Wā, ā'x'sū'mēs
 45 la k'lō'pk'lopa lā'xa pe'nkwē tā'yalts!alaxs neledzā'līlāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 16
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



ʼmadzowēʼ lēʼwaʼya qaʼs ts!ep!ēʼdēs lāʼxa L!ēʼna. Wā, āʼfʼmēsē 46
gwālexs laʼē elāq ʼwīlaxēs haʼmaʼyē. Wā, gʼíʼfʼmēsē gwāl haʼmāʼ-
pexs laʼē tsāʼxʼīd lāʼxa ʼwaʼpē qaʼs nāʼxʼīdē lāq. Wā, gʼíʼfʼmēsē
gwāl nāʼqaxs laʼē hāʼmsgemdxā ʼwāpē. Wā, la hāʼmxʼts!ānendāla-
sa ʼwāʼpē qaʼs ts!ēʼnts!ēnʼwīdē. Wā, gʼíʼfʼmēsē gwāʼlexs laʼē 50
gʼēxaxēs haʼmaats!ēxʼīdē. Wā, laēʼm āxʼēʼd qaʼs hēʼlēgʼanā. Wā,
laēʼm gwāl lāxa pēʼnkwē tāʼyaʼts!ala.

Boiled Silver-Salmon (Hāʼnxʼlaakʼ dōgwinēt dzāʼwūʼn). — Wā, 1
gʼíʼfʼemxaa gwāl xwālasēʼwēda dōʼgwinētē dzāʼwūʼna, laēda ts!ē-
dāʼqē āxʼēʼdxa ʼneʼmē lāʼweyakwēs hēʼxʼt!aʼyē LEʼwīs xāʼk!adzowē
Lōʼmēʼs ts!āʼsnaʼyē. Wā, laʼmēʼsē āʼem la LEpāʼlēda xwāʼLEkwē
dzāʼwūʼna. Wā, laʼmēʼsē kʼlīgēdzōʼts lāʼxa kʼlāʼk!obanē LE- 5
bēxʼlāʼlalil lāx legwīʼlasēs gʼōʼkwē. Wā, la āxʼēʼdxēs hāneʼmē
qaʼs ts!ōʼxūgʼīndēq. Wā, gʼíʼfʼmēsē gwāl ts!ōʼxūgʼīndēqēxs laʼē
gūxts!ōʼtsa ʼwāʼpē lāq, qa negōʼyālēs. Wā, la hānxʼLEʼnts lāʼxa
legwīʼlē. Wā, la āxʼēʼdxēs xwāʼāʼyowē qaʼs qāʼqetēmdēxēs
hāʼnxʼLEʼntsōlō: gʼa gwāʼlēga (*fig.*) L!āʼsats!endālax L!ēʼsa. Wā, 10
gʼíʼfʼmēsē gwāl qāʼqetēmaqēxs laʼē medēʼlxʼwīdēda hāʼnxʼlāla
hāʼnēma. Wā, hēxʼīdaʼmēsa ts!edāʼqē āxʼēʼdxa xwāʼLEkwē dzā-
ʼwūʼna qa laʼstēʼndēs lāq. Wā, gʼíʼfʼmēsē laʼstēʼda kʼlōʼtēla lāʼqēxs
laʼē gwāl maēʼmdelqīdēda hāʼnxʼlanowē. Wā, laʼmēʼsa ts!edāʼqē
q!āʼq!alālaq qō medēʼlxʼwīdlō. Wā, gʼíʼfʼmēsē medēʼlxʼwīdēxs 15

¹ See also p. 642.

16 and when it begins to boil, | she takes her spoon and pushes the
 end into it, so that the | meat of the silver-salmon is broken up;
 and when it is all in small pieces, | she stirs it a little. She does not
 20 let it boil a long time, | before she takes it off, for it is done. || Then
 she takes her small dish and dips the boiled | silver-salmon into it.
 After she has done so, she calls her husband | and her children to
 come and sit down; and when they are all | seated, she gives each a
 spoon, draws some | water and gives it to them to drink. After ||
 25 drinking, they eat with spoons; and after eating, they | drink some
 more cold water. That is what the Indians call | "cooling down."
 After drinking, the man | takes the dishes and pours out into the |
 30 kettle what is left in them. Then he takes the kettle, carries || it
 out of the house, goes down to the beach, and | pours the contents
 into the sea, and he washes it out | so that it is clean. No oil
 is poured in. When | the sockeye-salmon is first caught in the
 salmon-weirs | up the river, it is treated in the same way. The only
 35 difference between this and the way they do with || dog-salmon
 caught on the upper part of the river is that they put | much oil
 into it, for it is lean, and that they pour out | outside of the house
 what is left over. That is all | about this. |

16 la'ē āx'ē'dxēs k'ā'ts!Enaqē qa's dzēk'ilga'yēs lāq qa q!wē'q'lūts!ēs
 q!ē'mlalāsa dzā'wū'n. Wā, g'il'mēsē 'nā'xwa am'ē'mayastā la'ē
 xā'l'EX'idaem xwē't!deq. Wā, k'lē'st!a ā'laem gē'g'ilil mēdē'l-
 qūlaxs la'ē hā'nx'sanō lā'xa legwī'lē qaxs lē'ma'ē L!ō'pa. Wā,
 20 hē'x'ida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'nx'Laakwē
 dzā'wū'n lāq. Wā, g'il'mēsē gwā'lexs la'ē Lē'lālaxēs lā'wūnemē
 Lē'wīs sā'sēmē qa g'ā'xēs k'lūs'ā'hila. Wā, g'il'mēsē g'āx 'wī'ēla
 k'lūdzi'la la'ē ts!ēwā'naēsasa k'ā'kets!Enaqē lāq. Wā, la tsā'x'ēidxa
 'wā'pē qa's lē tsū'x'ēits lāq qa nā'x'ēlēsēq. Wā, g'il'mēsē gwāl
 25 nā'qaxs la'ē yō's'ida. Wā, g'il'mēsē gwāl yō'saxs la'ē ē't!ēd
 nā'x'ēidxa 'wāp wūdā'ēsta. Hē'em gwe'yō'sa bā'k'lumē k'ō'-
 xwaxōda. Wā, g'il'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-
 g'ililxa lā'lōgūmē qa's lē k'ep'stē'ntsēs k'lē'dzayawa'yē lāxa hān-
 x'lanowē. Wā, lā'xaa k'ō'kūlīxa hā'nx'lanowē qa's lē k'lō'qē-
 30 wēselāq lā'xēs g'ō'kwē, qa's lē lē'nts!ēselas lā'xa L!ēma'isē qa's
 lē qep'stē'nts lā'xa dē'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'indeq
 qa ē'g'eg'is. Wā, lae'm k'lēas k'lū'ngems L!ē'ēna. Wā, hē'emxaā-
 wisē gwē'gilase'wēda mēlē'k'axs g'ā'lōlānēmaē lā'xa Lā'wayōwē
 lāx 'nē'ldzāsa wī'ēwa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'ēyanemē
 35 gwa'xni's lāx 'nē'ldzāsa wī'ēwa, yīxs k'lūnq!ēqāsewaē yī'sa q!ē'-
 nemē L!ē'ēna qaxs ts!ā'qwaē. Wā, hē'ēmisēxs ā'ēmaē qepewū'l-
 ts!ēmēs hā'mx'sā'yē lāx L!ā'sanā'yasa g'ō'kwē. Wā, lae'm gwāl
 lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out: || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag-i'lak^u).—Wā, hē'emaaxs la'ē gwāl 1
xwā'lēda ts'edā'qax dō'gwānemasēs lā'ēwūnemē dzā'wū'na. Wā,
la xī'x'ēwūts'ōdex grī'ts'lāx'dāx ha'maa'ts'lās pō'xūnsa lē'wa
k'lē'la lāx q'lō'sna'yas. Wā, la lē'x'semdxā ha'maa'ts'lē pō'xūnsa.
Wā, grī'l'mēsē q'lē'nemē āxā'yas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qā's gūxts'lō'dēsa ēwāp lāq. Wā, la negō'yālēda hā'nx'lanāxa
ēwā'paxs la'ē āxste'ntsa pō'xūnsasa dzā'wū'nē lāq. Wā, grī'l'mēsē
ēwī'ēlax'staxs la'ē hā'nx'le'nts lā'xa legwī'lē. Wā, grī'l'mēsē hēla-
lē'laxs la'ē ax'ē'dxēs k'lip'lā'la qā's xwē'telga'yēs lāq. Wā, grī'l-
mēsē mēde'lax'widexs la'ē gwāl xwē'telgēq. Wā, hē'em lā'grīlas 10
xwē'telgēq qā ēnā'xwa'mēsē la L'lēlā'x'ēdēda ha'maats'le pō'xūnsa,
yīxs grā'laē ts'ex'ntsa ēnā'kūlēda ēwā'paga'ya, qaxs grī'l'maē k'lē's
xwē'telgēsōxs la'ē let'lā'la la k'lē's L'lā'xa. Wā, lē'da ts'edā'qē
hē'menala'em k'lip'lē'tsa k'lip'lā'la lā'xa ēne'mts!aqē. Wā, grī'l-
mēsē k'lip'lā'lela lā'qēxs la'ē L'lō'pa. Wā'x'ī tsax'ā'wa la k'lē's'em 15
L'lō'pa. Wā, hē'x'ida'mēsē hā'nx'se'ndxēs hā'nx'le'ntse'wē; wā,
grī'l'em'ēlā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'weldze'mlax lā'xa
L'lā'sanā'yē, qaxs k'lē'saē ō'k'exs hē'ē gwē'x'īdē, qaxs grī'l'maē
hā'mā'xs la'ē hā'yaqawiltōd L'lō'pa; wā, ā'mēsē yā'wasālis lā'xens 20
tek'lā'xs la'ē hō'x'widayā. Wā, hē'mis lā'grīlas xē'nlela q'lā'q'lā-
lālasēwa. Wā, grī'l'mēsē L'lō'pexs la'ē āx'ē'dēda ts'edā'qaxēs lō'-
elq'wē lē'wis k'ā'k'ets'ēnaqē qā's g'ā'xē āx'ā'līlas lā'xēs k'wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wä, lä'la lä'wünemas Lē'lälaxēs gwe'yō' qa's Lē'lälase'wa. Wä,
 25 gí'l'mēsē g'āx wí'laēlō Lē'lānemāsēx la'ē gene'mas āx'ē'dxa ēwā-
 lasē k'ā'ts!ēnaqa qa's tsāts!ā'lis ēwa'paga'yas lä'xa lō'elq!wē. Wä,
 gí'l'mēsē nā'xwa nā'ngōyāluxa ēwa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'lipilāla qa's k'lik!ep!enē's lä'xa hā'nx'laa'kwē pō-
 30 xūns qa's k'lipits!ā'lēs lä'xa lō'elq!wē. Wä, gí'l'mēsē wí'la la
 qō'qūt!ēda lōelq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē Lepdzamō'ililas lä'xa Lē'lānemē. Wä, lä'wisla āx'ē'dxa tō'el-
 q!wē qa's lē k'ax'dzamō'ililas lä'xes Lē'lānemē. Wä, lae'm
 maē'mālē'da k'wē'laxa nā'l'emēxla lō'q!wa. Wä, la ts!ewana-
 ēsasa k'ā'k'ets!ēnāqē lä'xēs Lē'lānemē. Wä, lae'm hēwā'xa nā'-
 35 qamats ēwā'pa lāq. Wä, lä'xaa hēwā'xa k'lū'nq!eqas Lē'nā lāq,
 qaxs aō'ts!agāēda mē'stag'ilakwē Lē'wa Lē'na. Wä, hē'mis
 lā'gilas k'lēs nā'naqalgiwālux ēwā'paxs nā'gemaxa ēwā'pasa ha-
 mē'pax gwē'x'sdemas. Wä, lä'x'da'xwē yō's'ideq. Wä, gí'l'-
 mēsē gwāl yō'saqēxs la'ēda Lē'lānemāq k'ā'gililxa lō'elq!wē qa's
 40 lē k'ā'galilelas lāx k'waē'lasasēs gene'mē. Wä, la āx'ē'dxa
 ēwa'pē qa's lē tsā'x'its lāq. Wä, lä'x'da'xwē ts!ewē'l!EXōd qa
 lā'wēsēs de'mp!aēl!EXawaē; qā'laxs ā'laē de'mp!ēda mē'stag'ilak-
 kwē. Wä, gí'l'mēsē gwāl ts!ets!ewē'l!EXōxs lä'x'da'xwaē nā'-
 x'īd lä'xa ēwā'pē. Wä, gí'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa.
 45 Wä, lae'm gwāl lä'xēq, yí'xen gwā'gwēx'sālasē lä'xa k'lō'k'lūte-
 lāxs ha'mē'x'silase'waē. Wä, hē'em k'lēs de'uxelag'ila hē'x't!a-
 ēyaxs neg'ekwa'ē Lōxs hā'nx'laakwaē Lē'wa mē'stag'ilakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^smā'yaē, qaxs á'ēmaē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
ēwū'nē. Wā, la k'lē's ha^sma'ēyē hā'ēmaatslē pō'xūnsasa gwā^sxnisax
g'ilō'lānemaē lāx ō'x'siwa^syasa wī'ēwa lōxs la'ē lax ^sne'ldzāsa 50
wī'ēwa. Wā, lā'la hā'nx'lentsō'mē hē'x'tla'yasēxs la'ē g'ā'yanem
lāx ^sne'ldzāsa wī'ēwa lē'ēwa hā'nō'nē. Wā, lawī'sla gwā' lā'xēq.

Fresh Halibut-Heads and Backbone.— Wā, la nā'l'nempl'enēda tsle- 1
dā'qē hā'nx'len^sdxā mā'lēgema^snowē qa^s lē'ēlalēx ^snē'nemō-
kwasēs lā'ēwūnemē. Wā, hē'ēmaaxs la'ē lē'ēlālase'wa bē'begwā-
nemē, yīsa lō'q!wēnoxwē, wā, la gēne'mas āx^sē'dxā mā'lēgema-
nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx^sē'dxā sō'ba- 5
yowē qa^s tsātsex'sā'lēs lāq. Wā, la k'lē's xē'nlela ām^semō'x'salaq,
wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la āx^sē'dxā hāmō'mō
qa^s k'ōk'exse'ndēq. Wā, lae'mxaā'wisē āxts!ō'ts lā'xa hā'nx'la-
nowē. Wā, g'ī'l'mēsē qō't!ēda hā'nx'lanāxs la'ē āx^sē'dxēs
nā'gats!ē wābets!āla qa^s gūq!eqē's lāq. Wā, hā'lsela^smēsē nē- 10
leyax'ēdēda ēwā'pē lā'qēxs la'ē hā'nx'lentsā lā'xēs legwī'lē.
Wā, la k'lē's lā'bālaq. Wā, hē't!āla gē'g'ilil mā'e'mde'lqūlaxs
la'ē hā'nx'sendeq. Wā, la āx^sē'dxēs ēwā'lasē k'ā'ts!ēnaqa; wā,
hē'ēmēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
ēwā'lasē k'ā'ts!ēnaqa. Wā, g'ī'l'mēsē ēwī'ēla qō'qūt!ēda lō'el- 15
q!wāxs la'ē āx^sē'dxēs k'ā'k'ets!ēnaqē qa^s lē ts'ewanaē'sas lā'xēs
lē'ēlanemē. Wā, lā'xaa lē'pdzamoliłtsa ha^smadzowē' lē'ēwa'ya.

¹Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immediately they all eat with || spoons; and after they have eaten with spoons, the wife of the host | takes other small dishes and puts them down | between the men and the food-dish. | This is called "receptacle for the bones." As soon as | the guests find a bone, they throw it into the small dish: || and they keep on doing this while they are eating. After | they have finished eating with spoons, they put their spoons into the dish from which they have been | eating. Then they take the small dish in which | the bones are, and put it down where the large dish had been. | and they pick up the bones with their hands and put them into their mouths || and chew them. Therefore this is called "chewed;" namely, boiled | halibut-head. They chew it for a long time and suck | at it; and after they finish sucking out the fat, they blow out the | sucked bones; and they do not stop until all the bones have been sucked out. | Then the woman takes the small dishes and || washes them out, and she pours some water into them, and she puts them | down again before the guests. Then they wash their hands. | As soon as they have done so, they drink: and after they have finished drinking, | they go out. Then they finish eating the halibut-heads. | Halibut-heads are not food for the morning, for they are too fat. || They only eat them at noon and in

- 18 Wā, lawē'slē k'ā'g'ililxa lo'q!wē qa's lē k'ax'dzamōlils lā'xēs
Lē'lanemē. Wā, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsē's k'ā'k'e-
20 ts'lenaqē. Wā, g'il'f'mēsē yō's'idexs la'ē genē'masa Lē'lanemāq
āx'ē'dxa ō'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'its lāx
āwā'gawa'yasa bē'hēgwanēmē Lē'wa ha'maa'ts'ās lō'q!wa. Wā,
hē'em Lē'gades hē'lomagēm qā'ē'da xā'qē. Wā, g'il'f'mēsē tsā'-
tsēk'inēda k'wē'laxa xa'qaxs la'ē ts'exts'lō'ts lāx āma'ēyē lō'q!wa.
25 La hē'x'sāem gwē'g'ilaxēs wā'weselilasē yō'sa. Wā, g'il'f'mēsē
gwāl yō'saxs la'ē g'its'lō'tsēs yō'yatsle k'ā'k'ets'lenaq lā'xēs g'il'x-
dē ha'maa'ts'lā. Wā, la āx'ē'dxa āma'ēyē lō'q!wa, yix g'it'sLē'wa-
sasa xā'qē qa's k'ā'x'īdē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wā,
la'mē'sē xā'max'ts'lānaxs la'ē āx'ē'dxa xā'qē qa's ts'lō'q'ūsēs. Wā,
30 la malē'x'wīdeq, lā'g'ilas la Lē'gades malē'kwa, yī'xa hā'n'x'la-
akwē malē'gemanō. Wā, la gē'g'ilil malē'kwa qa's lē k'lex'wī-
deq. Wā, g'il'f'mēsē gwāl k'lex'ā'lax tse'n'xwa'yasēs la'ē pō'x'ōdxa
k'wā'x'mūtē xā'qa. Wā, ā'f'mēsē gwā'lēxs la'ē wī'la k'lex'wī'dxa
xāqē, wā, lēda ts'edā'qē āx'ē'dxa ām'ema'ēyē lō'elq!wa qa's ts'lō'-
35 xūg'indēq. Wā, la qepts'lō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ax-
dzamō'lilas lā'xa Lē'lanemē. Wā, la'x'daxwē ts'lē'nts'enx'wīda.
Wā, g'il'f'mēsē gwā'lēxs la'ē nā'x'īda. Wā, g'il'f'mēsē gwāl nā'qaxs
la'ē hō'qūwelsa. Wā, la'em gwā'la memelē'kwagē lā'xēq. Wā,
la'em k'lē's ha'mā'yā melē'kwāxa gaā'la qaxs xē'nlelāē tse'n'xwa,
40 Wā, ā'f'em ha'mā'xa la neqā'la Lē'wa dzā'qwa, qaxs xē'nlelāē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them.—that it makes one | sleepy.¹

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wā, hē'ēmis lā'g'ilas k'ile'm ha'ēma'ēyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wā, la laē'las lā'xēs g'ō'kwē. Wā, hē'x'ida- 1
ē'mēsē āx'ē'dxa hā'nx'lanowē q'ēs āxts'ō'dēsa t'ō't'esba'ēyē plā'ēyē
lāq. Wā, la gūq'eqa'sa hōlalē 'wāp lāq. Wā, lae'm k'lē's ā'laem
nē'f'idēda 'wā'pō lāx ō'kūya'yasa q'ē'mlalēsa plā'ēyē. Wā, la hānx'-
lē'nts lāxēs legwī'lē. Wā, g'ī'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q'lwē'q'lūts'lē. Wā, g'ī'l'mēsē xwē'taxs la'ē gagē'g'ilī-
lēlaem mae'mdelqūlaxs la'ē hā'nx'sendxa hā'nx'lanowē. Wā, la
k'lū'nq'eqasa L'ē'ēna lāq, yixs ha'mē'lē ha'ēmaa'ts'lēlēda hā'nx'la-
nowē. Wā, g'ī'l'mēsē tsē'dōts lā'xa lō'q'wē, yixs q'lē'nemaēda
Lē'lanemē. Wā, ā'l'mēsē k'lū'nq'eqasa L'ē'ēna lā'qēxs la'ē lex'- 10
ts'lāla. Wā, la nā'x'id'ēmxa 'wā'paxs k'lē's'ēmaē yō's'ēdxa hā'nx'-
laakwē q'ē'mlalēsa plā'ēyē. Wā, lā'xaa nā'x'idaemxa 'wā'paxs la'ē
g'wāl yō'saq. Wā, lae'mlēda ha'madzō'wē lō'wa'ēya lā'qēxs k'lwē'-
ladzemaēda hā'nx'laakwē q'ē'mlalēsa plā'ēyē. Wā, hē'ēmisēxs
ha'mā'ēyaaxa gāā'la Lē'wa 'neqā'la; wā, hē'ēnisa dza'qwa qaxs 15
k'lē'saē tse'nxwa, lā'g'ilasa L'ē'ēna k'lū'nq'egem lāq. Wā, lē'x'a-
'mēsēlā ō'gū'qalayōs qāē'da gāā'lāxs k'lē'saē q'lēqxa L'ē'ēna, ā'ēmaē
xal'laqasōxs k'lū'nqeqase'wāē. Wā, lā'la tlep'egeli's'emxa L'ē'-
'nāxa neqā'la Lē'wa dzā'qwa. Wā, lae'm k'lē's hē'lēg'indexs
yō'saax gwē'x'sdemas.²

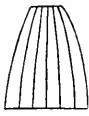
¹ Continued on p. 249, line 71, to p. 251, line 5.

² Continued on p. 251, line 8, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.**— Wā, grí'fēmēšē k'leá's xa'māsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx'ē'dxa k'lā'wasē qa's k'lōpts'lō'dēs lā'xa lō'q'lwē.
 Wā, grí'fēm mō'kwa lē'lanemāxs la'ē 'nemō'xlēda lō'q'lwē
 k'lō'pts'lōtsōsa ma'ē'lexsa k'lā'wasa. Wā, grí'fēmēšē q'lē'lō'kwa
 5 k'lwē'haxs la'ē ma'ē'lexlēda lō'q'lwē; wā la yū'duxūxsēda k'lā'wasē
 qa nexsā'yūnōselis lā'xa 'nā'lēnemō'xla lō'q'wa. Wā, lae'm yaē'-
 yūduxūlēda k'lwē'laxa 'nemō'xla lō'q'wa. Wā, laemlē'da ha'ma-
 dzowē' lē'wa'ya grí'lg'alēlem lēpdzamō'lēlem lā'xa lē'lanema.
 Wā, laemxuā'wisēda ts'edā'qē āx'ē'dxēs ts'eba'ts'ē qa's klūnxts'lō'-
 10 dēsa lē'na lāq. Wā, grí'fēmēšē gwā'lexs la'ē k'ā'x'ē'itsa lō'q'lwē
 lāx nexdzamō'lilasēs lē'lanemē. Wā, la k'ā'g'ililxa ts'eba'ts'ē
 qa's lē k'anē'qwas lāx ō'kūya'yasa k'lō'bekwē k'lā'wasa lā'xa
 lā'sanēqwasa lō'q'lwē. Wā, grí'fēmēšē gwā'lēalēlexs la'ē tsē'x'ē'itsa
 ā'lta 'wāp lāq qa ts'ewē'lēxōdēs. Wā, grí'fēmēšē gwā'lexs la'ē
 15 nā'x'ida. Wā, grí'fēmēšē gwā'lexs la'ēda nāxsā'lagā'yas dā'x'ē'id
 lā'xa k'lō'bekwē k'lā'wasa qa's k'lō'xsemlēq qa's malē'x'bēndēq
 qa telx'wī'dēsēxs la'ē ts'ēp'lē'ts lā'xa lē'na. Wā, lawi's'la ts'lō'-
 q'lūsasēxs la'ē qō'lōxbalaxa lē'na. Wā, la 'nā'xwa'ma k'lwē'lē hē
 gwē'gilaxs la'ē ha'mā'pa, yixs k'lē'saē lēlē'wē k'lō'xsemldxa k'lō'-
 20 bekwē k'lā'wasa qa's malē'x'bēndēq qa telx'wīdēsēxs la'ē ts'ēp-
 lē'ts lā'xa lē'na. Wā, hē'em lā'gilas malē'kwaq qa hamā'-
 sēxa lē'na qaxs xē'nleluē lē'mxwēda lēmo'kwē k'lā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half-1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:  As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all strip of skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then || she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

εmā'εyaē yixs hō'lalaēda L'ō'nāxs haεmā'εyaē. Wā grī'εmēsē gwāl 23 haεmā'pa k'wē'łaxs la'ē tsē'x'εtsōsa ā'łta εwā'pa qa.nā'x'ēdēs. Wā, grī'εmēsē gwāl nā'qaxs la'ē āwe'lgemgalilēda k'wē'lē qas hō'- 25 lēg'ıntsewē. Wā, laε'm gwā'la haεmā'paxa lemo'kwē k'łā'wasa.

Halibut-Skin and Meat.—Wā, laεmē'sen ē't'ēdēl gwā'gwēx'εālal 1 lā'xa mayīma'kwasa k'łā'yaεwē L'ēs Lē'wa k'łā'yaεwē k'łā'wasa. Wā, hō'εmaaxs la'ē k'łā'yaεwēdēda k'łā'wasē Lē'wa L'ē'sē, lē'da ts'ēdā'qē āx'ē'dxa k'łā'yaεwē k'łā'wasa qas neqemā'xōdē k'łō'pā- 5 laxa εnā'l'εnemdendzāyakwē lā'xens ts'ēmā'łax'ts'āna'εyēxga gwā- lēg'a (*fig.*). Wā, grī'εmēsē εwī'we'lx'sexs la'ē āx'ē'dxa L'ē'sē qas t'ō't'ēts'ē'ndēxat! neqemā'xōdeq lāx gwā'laasasēda ts'ēlts'ēq'ō' k'łā'wasa. Wā, grī'εmēsē εwī'la ts'ēlts'ēq'axs la'ē pā'peqōdā'lēda ts'ēdā'qaxa ts'ē'łts'ēq'a L'ēs Lē'wa ts'ēlts'ēq'a k'łā'wasa. Wā, 10 la lē'x'se'indeq qa lēs lō'ēsema. Wā, ā'εmēsē la grī'p'ē'ts ō'ba'εyas lāx āwā'bā'εyasa ō'ba'εyē lā'xa la lēk'ūtā'la qex'semē grā'yōl lā'xa L'ē'sē Lē'wa k'łā'wasē. Wā, la yū'em la εwā'łasa ts'ē'gunā'sa ts'ē'k'wē. Wā, grī'εmēsē εwī'la gwā'lē āxse'wa'sēxs la'ē āx'ē'dxa hā'nx'lanowē qas gūxts'ō'dēsa εwā'pē lāq. Wā, ā'εmēsē gwāl 15 gūq'usa εwā'pē lā'qēxs la'ē negoyā'lēda hā'nx'lanowē. Wā, la hā'nx'lents lā'xēs lēgwī'lē. Wā, grī'εmēsē mēdēlx'wī'dexs la'ē āx'ē'dxa xwēxūlē'xsemakwē L'ēs Lē'wa k'łā'wasē qas āx-stā'lēs lā'xa maε'mēlēqūla hā'nx'lala lā'xa lēgwī'lē. Wā, k'ē'st'la ā'laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la mae'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wā, lā'xaa āx'ē'dxa ēwā'lasē gī'l!exlāla k'ā'ts!e-naqa qa's xelōstālēs lā'xa xwē'xūlē'xsemakwē l'ēs lē'wa k'lā'wasē qa's lē xelts!ā'las lā'xa lō'q!wē. Wā, lae'm k'les lē ēwā'palās. Ā'em lēx'ā'ma lō'elxsemē xwē'xūlē'xsemakwē l'ēs lē'wa k'lā'wasā.
 25 Wā, gī'l'mēsē ēwī'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē lēpdzamō'lilas lā'xēs lē'lanēmē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, gī'l'mēsē la k'ax'dzamō'lilxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'ētsa ā'lta ēwāp lā'xēs lē'lanēmē. Wā, gī'l'mēsē gāū'laxs
 30 la'ē ēwī'la ts!ewē'l!exōdēda lē'lanfmaxs k'lē's'ēmaē nā'x'īda. Wā, gī'l'mēsē neqā'la lē'wa dzū'qwāxs la'ē k'lēs ts!ewē'l!exōda. Wā, hā'la nā'naqalgiwā'laemixa ēwā'paxs k'lē's'ēmaē hā'mx'īda. Wā, gī'l'mēsē gwāl ts!ewē'l!exōdexs gāū'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, gī'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ūmaxs
 35 dā'ts!ālaaxēs ha'ma'ēyēda xwē'xūlē'xsemakwē l'ēs lē'wa k'lā'wasē. Wā, lae'm ā'em q!egī'nwēxēs ha'ma'ēyē. Wā, gī'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlilas lā'xēs lē'lanēmē.
 40 Wā, lā'x'da'xwē ts!ēnts!enx'wīda. Wā, gī'l'mēsē gwā'lēxs la'ē tsē'x'ētsōsa ā'lta ēwā'pa. Wā, gī'l'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'łesaē hēlēg'ıntse^swa xwēxūlēxsema^xg'ē l'les lē^swa 42
k'lawasē. Wā, hē^smisēxs k'łesaē ts!ēpa'xa l'lē^sna qaxs hē^smaē
lāg'ilasa l'lē^ssaxs tse'n^sxwāē. Wā, lae'm^sxaa'wisē lē^sxamēda nēnā'-
xsālāsa lē'lqwāla^sēyē ha^smā'pxa hē g'wē'kwē. Wā, lae'm g'wāl 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'łayax^u k'lawasa). Wā, 1
g'ī^slēm k'łayax^swidēda k'ławasaxs g'ā'laē lā'lanema p'ā^syē, wā,
lē^sda nēnā'xsāla hō'g'wīlxa g'āā'la lāx g'ō'kwasa lō'q'wēnoxwē qas
lē k'łūsā'lilēla lāx ō'g'wiwalilas g'ō'kwās. Wā, hē^sx'ida^smēsa
ts!edā'qē āx^sē'dxēs lē^swa^syē qas axk'łā'lēxa qā'tsē^sstāla qā^swīlēs 5
q!wā'g'ilil lā'xēs k'łūdzē'lasē. Wā, g'ī^slēmēsē^s wī^sla q!wā'g'ililexs
lā'ē lēp'ā'lilxa lē^swa^syē. Wā, g'ī^slēmēsē lēbēla lē^swa^syaxs lā'ē
āxk'łā'laxa qā'tsē^sstāla qā k'łūdzēdzō'lilēsōq. Wā, g'ī^slēmēsē^s wī^sla
k'łūsā'lilexs lā'ēda ts!edā'qē āxā'xōdxa la k'łā'ēyax^swītsēs k'łā'-
wasē qas pex^si^slēq lā'xēs lēg'wīlē. Wā, g'ī^slēmēsē g'wāl pex'a'qēxs 10
lā'ē hā^smsgemdxa^s wā'pē qas selbēxūldzō'dēs lā'xa pē'nkwē
k'łā'yax^u k'łā'wasa. Wā, g'ī^slēmēsē g'wāl selbēxwa'sa wā'pē
lā'qēxs lā'ē āx^sē'dxa ha^smadzowē' lē^swa^sya qas k'łō'k'łūpsēndēxa
pē'nkwē k'łā'yaxwa k'łā'was qas āxdzō'dalēs lā'xa ha^smadzowē'
lē^swa^sya. Wā, g'ī^slēmēsē g'wālēxs lā'ē āx^sē'dxēs ts!ēba'ts!ē qas 15
k'łūnxts!ōdēsa l'lē^sna lāq. Wā, g'ī^slēmēsē g'wālēxs lā'ē āxelilxa la
g'īdzā'yaatsa pē'nkwē k'łā'yaxwa k'łā'wasa lē^swa^sya qas lē lēp-
dzamō'lilas lā'xa ha^smā'plaq. Wā, la g'ūldzō'tsa k'łō'k'łūpsaa'kwē
penk^u k'łā'wasē lā'xa ha^smadzowē' lē^swa^sya. Wā, la āx^sē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!eba'ts!ō qa's lē hā'nqas lā'xa ha'mā'lē. Wā, la'emxaa'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ī'ts lāq. Wā, gī'l'mēsē gaā'laxs la'ē hē'x'idaem 'nā'xwa ts!ewē'l!exōdēda k!wē'lē. Wā, gī'l'mēsē gwa'l nā'qaxs la'ē dā'x'id lā'xa pē'nkwē k!ā'yaxwa k!ā'wasa qa's l!ē'nxstēdēs lā'xa l!ē'na. Wā, la ts!eq!ū'sas lā'xēs sē'msē. Wā,
 25 laēm k!ēs mā'lēx'bandeq qaxs tsō'saē. Wā, lā'la q!ē'q!ebāhaxa l!ē'na. Wā, gī'l'mēsē gwa'l ha'mā'pexs la'ēda ts!edā'qē k!ō'xū-lilxa ha'madzowē' lē'wa'ya qa's lē āx'ā'lilaq lā'xēs k!waē'lasē lē'wa ts!eba'ts!ō. Wā, lā'xaa tsē'x'ī'tsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, gī'l'mēsē 'wī'la nā'x'idēxs la'ē āwē'l'gem-
 30 galil qas hē'lēg'īntse'wē.

1 **Boiled Dried Halibut** (K!ek!ā'wasg'ūxa xamasē hā'nx!aakwa).— Wā, hē'maaxs la'ē gā'lēda k!ā'wasē; wā, la l!ā'l!ēg'ūdzō'x'wīda. Wā, lā'xaa p!ē'sa. Wā, lā'xaa ts!exa'. Wā, hē'maaxs la'ē hē g'wē'x'idē, wā, lē'da ts!edā'qē āx'ē'dxēs hā'nx!anowē qa's āx'ē'dē-
 5 xa k!ā'wasē qa's k!ō'xsenidēq. Wā, la āxts!ō'ts lā'xa hā'nx!anowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē gwa'l gūqa'sa 'wā'paxs la'ē t!epeyā'lēda k!ā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pēxsē'mē dē'na' t!ē'sema qa's pāqeyī'ndēs lāq qa wū'nalayōsa k!ā'wasē. Wā, la hā'nx!ents lā'xēs lēgwī'lē. Wā, laēm'sē gē'g'ī-
 10 h!ēm mae'mde!qūla. Wā, gī'l'mēsē k!ō'taq laēm pēx'wī'da la'ē hā'nx'sendeq. Wā, ā'emxaa'wisē la ha'nē'la hā'nx!anowaxs la'ē āx'ē'dēda ts!edā'qaxēs ts!eba'ts!ē qa's k!ūxts!ō'dēsa l!ē'na lāq.

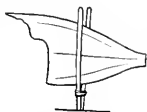
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wä, la äx'ē'dxēs lā'logūmē qa's lē k'ā'galilas lā'xēs k'twāē'lasē. 13
Wä, lā'wīslā äx'ē'dxēs k'lip'lā'la qa's k'lip'lē'dēs lā'xa pā'qeyā'yē
dē'na' t'lē'sema. Wä, la k'lip'lā'ilas lā'xa ōnā'lisasēs legwī'lē. Wä, 15
lā'xaa k'lip'lē'ts lā'xēs ha'mē'x'silase'wē qa's lē k'lip'ts!ō'ts lā'xa
lā'lōgūmē. Wä, la g'ē'galilxēs k'lip'lā'la. Wä, la dā'x'ē'dxēs
ha'mē'x'silase'wē qa's dā'l'fīdēq. Wä, la k'lō'k'lūpse'ndēq qa
ā'mēsē hā'yā'ladzeqela lā'xens se'msēx. Wä, g'ī'l'mēsē gwā'lexs
lā'ē äx'ē'dxēs ha'madzowē' lē'wa'ya qa's Lepdzamōlilēs lā'xēs 20
hamō'tlē. Wä, la hā'ndzōtsa lā'lōgūmē lāq. Wä, la k'lū'nxts!ō'tsa
L'lē'na lā'xa ts'ēba'ts'lē. Wä, lā'xaa k'ats!ō'ts lāx L'lā'sancqwasā
lā'lōgūmē. Wä, la nax'ē'dxa ā'ta 'wā'pa. Wä, g'ī'l'mēsē gwāl
nā'qaxs lā'ē hā'mx'ī'da. Wä, g'ī'l'mēsē gwāl ha'mā'pexs lā'ē
nā'x'ē'dxa 'wā'pē. Wä, lē'da ts'ēdā'qē äx'ē'dxa lā'lōgūmē qa's 25
qepste'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa
'wā'pē lāq qa's ts!ō'xūg'indēq. Wä, g'ī'l'mēsē ē'g'ig'axs lā'ē
gūxts!ō'tsa ā'ta 'wāp lāq. Wä, lā xwē'laqa k'ax'dzamōlilas
lā'xa ha'mā'pdē. Wä, lā'x'da'xwē ts'ēnts!enx'wīda. Wä, g'ī'l-
'mēsē gwā'lexs lā'ē āwē'lge'mgalil qa's hē'lēgintse'wē. Wä, lae'm 30
gwāl lā'xēq.

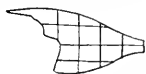
Scorched Halibut-Skin (Ts'enk^u L'ēs).—Wä, g'ī'l'em le'm'wemx'ē- 1
lādēda L'lēsuxs lā'ēda ts'ēdā'qē ā'em äxā'xōd lā'qēxs gē'xwālūē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat she blisters
 cook, she turns it over and | scorches begins to
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwīwalilasa g'ō'kwē qa's āx'ē'dēxēs k'lip'lā'la qa's k'lip'lē'dēs
 lāx negō'yā'yasa l'lē'sē g'a gwā'lēg'a (fig.). Wā, la pēx'ā'x ēwen-
 5 xa'yas lā'xa ē'lsadza'yē. Wā, g'ī'lēmēsē ēna'xwa la medē'lx'wīdē
 tse'utsenxūnxā'yasēxs la'ē pēx'ē'ī'dēx ō'ts'āwas. Wā, g'ī'lēmēsē
 ēwī'la la medē'lx'wīdē tse'nxa'yasēxs la'ē lē'x'wīdeq qa's ts'lēx'ē'ī-
 dēx āwī'g'ā'yas. Wā, g'ī'lēmēsē la hame'lgedzōdēda pē'nsāxs la'ē
 l'lō'pa. Wā, la āx'ē'dēda ts'lēdā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'ē'dxa ts'lē'nkwē l'lē'sa qa's pēgedzō'dēs lā'qēxs la'ē lē'x'wīdeq.
 Wā, la t'lē'p'lēdeq qa pē'x'wīdēs. Wā, hē'ēmis la lawā'lisa
 ts'lā'x'mōtē āxdzewē'q. Wā, g'ī'lēmēsē gē'g'ilil t'lē'paqēxs la'ē
 gwā'la. Wā, la dā'l'wīdeq. Wā, lā'xaa lēp'lā'lilaxaaxēs āxelēda lē'-
 ēwa'yē. Wā, la xūsa'sa ts'lē'nkwē l'lēs lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'lēmēsē ēwī'lāwēda ts'lā'x'mōtaxs la'ē gwā'la. Wā, la
 k'lip'lēdxa lē'wa'yē qa lawā'yēsa ts'lā'x'mōtē. Wā, la k'lō'k'lūpsend-
 xa ts'lē'nkwē l'lē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'īda'mēsē nā'x'īdxa ēwa'pē qa's hā'lābalē hā'mx'ē'ī'dqēxs
 hē'ēmaē a'lēs ts'lē'lkwēda ts'lē'nkwē l'lē'sa, qaxs g'ī'lēmaē wūdex-
 20 ē'ī'da, wā, la p'lē's'īda. Wā, g'ī'lēmēsē gwā'l ha'mā'pēxs la'ē
 nā'x'īdxa ā'ltē ēwā'pa. Wā, lā'xaa k'lēs k'wē'ladzema ts'lē'nkwē
 l'lē'sa; lē'x'ā'nēda āxnō'gwadās ha'mā'p'qēxs ts'lē'nkwaē. Wā,
 lā'xaa k'lēs ts'lēpa'sa ts'lē'nkwē l'lēs lā'xa l'lē'ēna, qaxs ā'lāē
 tse'nxa. Wā, la ē'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning. 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q'ō'dexⁿ L'ēs).—Wā, grí'f'mēsē la gā'la la 1
āxē'lakwa L'ē'saxs la'ē L'ā'x'wīdē tsenxwā'fayas. Wā, la k'lē's
la ēk', lāx ts!EX'ā'sēwē. Wā, grí'f'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'n'x'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'n'x'lents lā'xēs lēgwī'lē. Wā, la 5
āxā'xōdxa L'ē'sē lā'xēs gē'xwala'a'sē lā'xa ō'gwiwalilasa g'ō'kwē.
Wā, la āx'ē'dxēs xwa'lā'yowē qa's t!ō't!ets!endēxa L'ē'sē g'a
g'wālēg'a (*fig.*).

Wā, grí'f'mēsē g'wāl t!ō'saqēxs la'ē ē'sēla qa medelx'wī'dēsa
'wā'pē la g'ē'ts'lāxa hā'n'x'lanowē. Wā, grí'f'mēsē medelx'wī'dēxs 10
la'ē āxste'ntsa t!ēwē'kwē L'ēs lāq. Wā, grí'f'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k'lip'lā'la qa's q!ō'densalēs lā'xa ō'kūya'fē L'ē'sa qa
lē'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wā, hē'ē'mis lā'g'ilas
lē'gades q!ō'dekwē L'ē'sa. Wā, la'mē'sē gē'g'ilil'ēm maē'mdel-
qūla. Wā, grí'f'mēsē k'ō'taq laē'm pē'x'wīdaxs la'ē hānx'sē'ndeq. 15
Wā, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k'waē'lasē. Wā,
la āx'ē'dxēs k'lip'lā'la qa's k'lipūstā'lēxa q!ō'dekwē L'ē'sa qa's lē
k'lip'ts'lā'las lā'xa lā'logūmē. Wā, grí'f'mēsē 'wī'lōsta lā'xa hā'n'x'-
lanowaxs la'ē hē'x'idaem nā'x'idxa ā'lta 'wā'pa: yixs k'lē'saē
gaā'la. Wā'x'ē gaā'laxs la'ē ts!ēwē'L!EXōda. Wā, grí'f'mēsē 20
g'wā'lēxs la'ē nā'x'ida. Wā, lawī'slā ha'yālōmāla ha'mx'ī'dqēxs
hē'ē'maē ā'lēs ts!ē'lwē, qaxs grí'f'maē wūdex'ī'da, wā, la k'lē's
q!ē'q!ak'!ēmmaxs la'ē p!ē's'ida. Wā, grí'f'mēsē g'wāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts!ānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ililxēs ha'maa'ts!ēda
 25 lā'logūmē qa's lē qe'pewe'lsaq lā'xa Lā'sanā'yasēs g'ō'kwē qaxs
 k'lō'saē q'lūnā'la 'wīla ha'mx'ē'dxa q'lō'dekwē L'ē'sa. Wā, hē'-
 'misēxs k'lō'saē ēk lāx ē't!ēdē hā'nx'LEntsōxs la'ē wūdex'ē'da.
 Wā, hē'mis lā'g'ilas ā'EM ts!EX'ī'dayowē. Wā, g'ī'l'mēsē g'ā'x
 ēdēlēda ts!Edā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa 'wā'pē lāq
 30 qa's ts!ō'xūg'indēxēs lā'logūmē. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē
 gūxts!ō'tsa ā'lta 'wāp lā'qēxs la'ē 'wīla ts!ē'nts!ENx'wīda. Wā,
 g'ī'l'mēsē g'wā'lexs la'ē k'lēs hē'lēg'inda. Wā, lē'da q'lūsqū'l'yakwē
 'nal'ne'mp!ēna yō'sax 'wā'palāsa q'lō'dekwē L'ē'sa Lōxs masaasa
 k'lā'wasē k'lēlx' ā'EM hē'mxwa lā'xa q'lō'dekwē L'ē'sa. Wā,
 35 g'ī'l'mēsē g'wāl hā'mā'pexs la'ē nā'x'ē'dxa ā'lta 'wā'pa. Wā,
 k'lō's'emxaa hā'mg'ilayō lā'xa k'lwē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts!ē'pela lā'xa L'ē'ēna qaxs ā'lak'lālaē tsē'nxwa. Wā, lae'mxaa
 g'wāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'nx'Laak^u xwā'xūsenxē^s).—Wā, hē'-
 'maaxs la'ē hē'mx'wīdēda xwā'xūsenxa'yaxs la'ē q'lē'nema lā'xēs
 laē'na'yē yīlō'yōlaxa ts!ē'q!ē dena'sa. Wā, la tē'kūlāLEla lāx
 ō'g'wīwalīlaxa lēg'wī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās L'ē'ēla-
 5 laxa g'ā'xsā. Wā, g'ī'l'mēsē g'āx 'wīlaēLElaxs la'ēda ts!Edā'qe
 āx'ē'dxa hā'nx'lanowē qa's lē hā'ng'alilaq lā'xa ōbē'x'lālalīlaxa
 lēg'wī'lē. Wā, la āxū'xōdxa 'nā'lē'nemp!ēna sek'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūSENxəʔya qəʔs qūʔlxʔts!ōdēs lāʔxa hāʔnxʔlanowē. Wā, laeʔm 8
 kʔlēs gūDEXʔiʔDEX yīlōʔyōyas tsʔlēʔqʔla denaʔsa. Wā, laeʔm hōx-
 sāʔEM gwāʔlaxs laʔē qūʔlxʔts!ōyā. Wā, lē gūqʔ!Eqaʔsa ʔwāʔpē lāq. 10
 Wā, laʔmēʔsē nēʔlkʔeyaxʔidaʔmēda ʔwāʔpē lāʔqēxs laʔē āxʔēʔdxa
 kʔlāʔkʔlobanē qəʔs aēʔkʔlē nāʔseyiʔnts lāq. Wā, gʔiʔlēmēsē gwāʔlaxs
 laʔē hāʔnxʔLEnts lāʔxēs lēgwīʔlē. Wā, gʔiʔlēmēsē gwāʔlaxs laʔē
 deʔnxʔidēda gʔigʔiʔgāmaʔyasa gʔiʔldzeʔyala qʔlEʔmdema. Wā, lāʔlēda
 tsʔlEdāʔqē āxʔēʔdxēs lōʔelqʔwē qəʔs gʔāʔxē āxʔāʔlilas lāʔxēs kʔwaēʔlasē; 15
 wā, hēʔmisa kʔlīplāʔla. Wā, laʔmēʔsē ʔnāʔxwa gwāʔlīlaxs laʔē
 gēʔgʔilīl maeʔmdelqūlēda hāʔnxʔlāla. Wā, gʔiʔlēmēsē mōʔsgēmēda
 qʔlEʔmdēmē deʔnxʔēdayōsa kʔwēʔlaxs laʔē gwāʔl deʔnxela. Wā, la
 hānxʔsanowēda hānxʔlanowaxs laēda tsʔlEdāqē āxʔēdxēs kʔlīplāla
 qəʔs kʔlīpʔiʔdēs lāʔxa kʔlāʔkʔlobanē nayiʔma qəʔs kʔlīpʔāʔlīlēs lāʔxa 20
 ōnāʔlīsāsēs lēgwīʔlē. Wā, la kʔlībōʔyōdxa ʔnEʔmxʔidoyāla xwāʔ-
 xūSENxəʔya qəʔs kʔlīpts!ōʔdēs lāʔxa ʔnemēʔxla lōʔqʔwa. Wā, la
 haʔnāʔl hē gwēʔgilaxa waōʔkwē āxts!āʔlas lāʔxa ʔnemēʔxla lōʔqʔwa.
 Wā, gʔiʔlēmēsē ʔwiʔlōstaxs laʔē gūDEXʔiʔdxa yaēʔloyūwēxʔdās tsʔlēʔqʔla
 denaʔsa. Wā, lawiʔslē tsʔlāʔlasiʔlālas lāʔxa waōʔkwē lōʔelqʔwa. 25
 Wā, gʔiʔlēmēsē gwāʔlaxs laʔē āxʔēʔdxa haʔmadzowēʔ lēʔwaʔya qəʔs
 lē LEpdzamōʔlilas lāʔxa kʔwōʔlē. Wē, la kʔāʔdzōdaslasa lōʔelqʔwē
 lāq. Wā, la tsēʔxʔitsa ʔwaʔpē lāq. Wā, gʔiʔlēmēsē gwāʔl nāʔqaxs
 laʔē hāʔmxʔiʔda. Wā, laeʔm xāʔmaxʔts!āna dāʔxʔidxēs haʔmaʔyē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!ex'ba'eyēxa g'í!sg'ílt!ē xwā'xūsenxa'ya. Wā, g'í!mēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't!ēdxēs 'n'x'sā'yē qa's g'egēnē'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'!mēsē ts!ēnts!enx'wīd lā'xēs g'ig'ō'kwē. Wā, lae'm k'!ēs hē'lēg'ints'wa qaxs 'wā'lasaē k!wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdēmas. Wā, la k'!ēs ts!ē'pela lā'xa L!ē'na qaxs ā'laē la tsē'n'xwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bek^u xwā'xūsenxē).—Wā, hē'ēmaaxs la'ē k'!ā'yax'wīdēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yilō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā't'nēmp!ēnēda ts!edā'qē L!ē'wis
5 lā'wūnēmē ha'maē'xsd lāq. Wā, lē'da ts!edā'qē āxk'!ā'laxēs lā'wūnēmē qa L!ō'psayōgwīlēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k'!ā'x'wīdxa wūnā'gulē qa's xō'x'wīdē qa yū'wēs la gwē'x'sōxda k'!lplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda be'nba'yas, yix ō'xtā'yasa k'!lplā'la. Wā, lē'da ts!edā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yil'ī'dēs lā'xa 'nē'mp!ēnk'ē lā'xens q!wā'q!wax'ts!ā-na'yēx, g'ā'g'īlēla lā'xa ē'x'ba lā'x be'nba'yas. Wā, g'í!mēsē gwā'lexs la'ēda ts!edā'qē āx'ē'dxa k'!ā'yaxwē xwā'xūsenxa'ya qa's lē q!ē'lx'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (fig.).¹ Wā, g'í!mēsē 'wīla la āxts!ā' lā'xa L!ō'psayāxs la'ē yil'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'!ē'sēs dēxētō'x'wīdēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^εwīda. Wā, la āx^εē'dxa wī'swūltowē xōk^u k'!waxlā^εwā qa^εs 16
k'!aatlē'dēs. Wā, lae'm wa'x'senxa^εyēda ēnā'l'nemts!aqē lāx ō'ba-
^εyasa xwā'xūsenxa^εyē. Wā, la gē'gēbentsa ēnā'l'nemts!aqē. Wā,
la'mē'sē lanō'lisaq lā'xēs lēgwī'lē. Wā, k'!ē'st!a gā'laxs la'ē lē'x^εi-
deq. Wā, gī'l'mēsē lō'pexs la'ē āx^εē'dēda ts!edā'qaxēs ha'ma- 20
dzowē lē'wa^εya qa^εs lēp!ā'lilēs lā'xēs k'!wā'lasē. Wā, la āx^εē'dxa
lō'bekwē xwā'xūsenxa^εya qa^εs āxdzō'dēs lā'qēxs la'ē x'ek'!ex^εi-deq.
Wā, lā'x'da^εxwē nā'x^εīdxa ēwāpē. Wā, gī'l'mēsē gwāl nāqaxs
la'ē dāx^εīdxa gī'lsg'ilt!enāla xwā'xūsenxē qa^εs q!ēgilba^εyēq. Wā,
gī'l'mēsē gwāl ha'mā'pēxs la'ē āx^εē'dēda ts!edā'qaxēs lā'lōgūmē 25
qa^εs gūxts!ō'dēsa ēwā'pē lāq. Wā, lā'x'da^εxwē ts!ē'nts!enx^εwīda.
Wā, gī'l'mēsē gwā'lexs la'ēda ts!edā'qē g'ē'xaxēs hā'mx'sā'yē. Wā,
lā'x^εda^εxwē nā'x^εīdxa ēwā'pē. Wā, lae'm k'!ēs āxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k'!ō'saē ts!ē'pela lā'xa lē'ē'na qaxs
xe'nlelaē tsē'nxwa. Wā, lā'xaa k'!ēs k'!wē'ladzma lāxa g'ō'kū- 30
lōtē. Wā, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē'maaxs la'ē ts!āwū'n- 1
xa, la k'!ē'ō's la gwe'yō'lāsxa p!ā'ēyē. Wā, lē'da gēnē'masa lō'-
q!wēnoxwē āx^εē'dxēs mā'lēqasdē qa^εs lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'ēwūnemē. Wā, hē't!a la mō'p!enxwa^εsē ēnā'līs
t!ē'ltālexs lā'xa lō'gwats!āxs la'ē āx^εē'dēda ts!edā'qaxēs hā'nx- 5
lanowē qa^εs hā'ng'alilē lā'xa ōnā'lisasēs lēgwī'lē. Wā, la āx^εē'd-

- 7 takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small
 10 basket. After it is full, she || takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the
 15 fire. || Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried
 20 heads and puts them into her mouth. || Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her
 25 hands. After she has finished, she puts away the || kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

- 7 xēs lā'laxamē qa's lē k'ō'qewēlselaq lā'xēs g'ō'kwē qa's lē hānō'-
 dzelsas lā'xa lō'gwatslē. Wā, la āx'wūstē'ndxa mā'lēqasdē qa's
 āxts'ō'dalēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't'axs la'ē k'ō'-
 10 qūlsaq qa's lē k'ō'gwīlelaq lā'xēs g'ō'kwē. Wā, la'mēsē
 āxwūts'lā'laxa mā'lēqasdē qa's lē āxts'lā'las lā'xa hā'nx'lanowē.
 Wā, g'ī'l'mēsē qō't'axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'ī'l'mēsē
 qō't'laxa 'wā'paxs la'ē hā'nx'lents lā'xēs legwīlē. Wā, la'mēsē
 gē'g'ilil mā'e'mdēlqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
 15 la'mē'sa ts'edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs 'wā'lasē g'ī'l-
 t!exlāla k'ā'ts!enaqa qa's xelōstēndēxa mā'lēqasdē qa's lē xē'l-
 ts'lālas lā'xa lō'q!wē. Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē nā'x'idxa
 'wā'pē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē dā'x'ītsēs e'eyasowē'
 lā'xa hā'nx'laak' mā'lēqasdē qa's ts'lō'q!ūsēs lā'xēs se'msē. Wā,
 20 lae'm hā'mx'ī'da. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm
 ts!exlā'lasēs xā'xmōtē lā'xa legwīlē. Wā, g'ī'l'mēsē gwā'lexs
 la'ē xwē'laqa gūxts'lō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
 la gūxts'lō'tsa ā'lta 'wāp lā'xēs hā'maats'lē'x'dē lō'q!wa. Wā,
 la ts!ē'nts!enx'wīda. Wā, g'ī'l'mēsē gwā'lexs la'ē g'ē'xaxa
 25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
 lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē'tlēdel hā'nx'lēndleq
 qō pō'sq!ex'īdlō, qaxs k'lē'saē 'yā'x'sēm'x'īdēxs wā'x'maē neqa'-
 p!ena hā'nx'lēndayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa
 ā'lta 'wā'pa. Wā, lae'm k'lēs lē'slālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a^smēda āxnō'gwadās ha^sma'peqxa ts'edā'qē lē^swīs lā^swūnemē 30
lē^swīs sā^ssemē. Wā, lā'xaa k'ēs ts'ē'pela lā'xa lē^sna. Wā,
lae'm gwāl laxō'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx'- 1
laakwaē t'ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t'ē'lkwē wā'-
xaxsaasas 'nā'lāsa mū'leqasdāxs la'ē t'ē'lase'wa, yīxs mō'p'en-
xwa^ssaē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats'lāsa lō'q'wēno-
xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats'ē t'ē'la- 5
se'wē. Wā, grī'fēmēsē mō'xsō 'nālāsēxs la'ē wiwō'x'wīda. Wā,
lae'mxaa'wisa ts'edā'qē k'loqewelsxēs lā'laxamē qa's lē hānō'-
dzelsas lax onōdza'yasa lō'gwats'ē. Wā, la āx^swelstā'laxa mō'-
qwasdē lāx tō'xsasa lō'gwats'ē qa's lē āxts'lā'las lā'xēs lā'laxamē.
Wā, grī'fēmēsē qō't'laxs la'ē k'lo'qūlsaqa qa's lē k'lo'gwīlelaq lā'- 10
xēs gō'kwē. Wā, la k'lo'x^swalilaq lā'xa ōbē'x'lālāsēs legwī'lē.
Wā, la āx^sē'dxēs ha^sne'mē qa's ts'ō'xūg'indēq. Wā, grī'fēmēsē
ē'g'ig'axs la'ē āxwūlts'ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē
āxts'ō'dālas lā'xa ha^sne'mē. Wā, la gūq'eqa'sa 'wā'pē lāq qa
qō't'ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k'ēs hēq'lalaq 15
ha'labala mēde'lx'wīda. Wā, lae'm hā'lselāem x'ī'q'lexsdalēda
hā'nx'lanāxa gū'ta. Wā, ō'x^smēsē la ts'egū'nā'kūlē 'wā'palāsēxa
gā'gūlela lā'xa gāū'la lā'laa lā'xa neqā'la. Wā, lē'da ts'edā'qē
hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k'waē'lasē. Wā,
la āx^sē'dxēs lā'lōgūmē qa's ha^sno'liē lā'xa hā'nx'lanowē. Wā, 20

21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

21 lā'xaa āx'ē'dxēs xwā'layowē qa's lē g'ē'ts'ōts lā'xa lā'lōgūmē. Wā, la āx'ē'dxēs k'lip'lā'la qa's k'lip'lē'dēs lā'xa hā'nx'laakwē mō'qwas-dā qa's lē k'lip'ts'lā'las lā'xa lā'lōgūmē. Wā, g'ī'f'mēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx'ē'dxa pē'ldzowē k'lwā'gedzā, la mō'-
 25 denē 'wā'dze'wasas lā'xens q'wā'q'waxts'lāna'yēx; wā, la mō'den-balēda 'ne'mp'enk'ē lā'xens bā'laxs la'ē gayō'sas lā'xa ō'gwāga-
 'yasa lā'lōgūmē. Wā, la āx'ē'dxa mō'qwas'lē qa's pagēdzō'dēs lāq. Wā, la āx'ē'dxēs xwā'layowē qa's ām'ēmē'x'salē t'lō't'tets'lā'laq qa ā'mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts'edā'qe 'wī'la
 30 t'lō't'tets'endxēs t'lō'sase'waxs la'ē āx'ē'dxa hā'nx'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwas'lē lāx lā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'lō'gūlēlaq qa's hā'ng'alilēq lā'xes k'lwāē'-
 lasē. Wā, la'mēsē gūxts'lō'tsa ā'lta 'wāp lāq qa's aē'k'lē ts'lō'xū-g'indeq. Wā, g'ī'f'mēsē la 'ē'g'ig'axs la'ē ē't'lēd la qepewe'lsaq
 35 lā'xēs lā'sanā'yē. Wā, g'ī'f'mēsē gwā'lexs g'ā'xāē hā'ng'alilas lāx ōnā'lisasēs legwī'lē. Wā, la gūq'leqa'sa ā'lta 'wāp lā'xa t'lē-wē'kwē mō'qwas'lā. Wā, lā'xāē aē'k'la ts'lō'x'wīdeq. Wā, g'ī'f'mēsē la 'wī'lāwēda q'walōbesaxs la'ē melmadzōx'wīda. Wā, la āxts'lā-las lā'xa ha'ne'me. Wā, g'ī'f'mēsē 'wīlts'āxs la'ē gūq'leqa'sa ā'lta
 40 'wāp lāq. Wā, la qō't'lā'ma ha'ne'maxa 'wā'paxs la'ē aē'k'lix'ēl-dxēs legwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, k'lē'st'la gā'laxs la'ē medelx'wīda. Wā, la'mē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts'Edā'qē q'lā'q'lala lā'qēxs la'ē gē'gilil ma'e'mde'lqūla. Wā, 43
g'il'mēsē elā'q le'mx'wīdē 'wā'pasēxs la'ē gūq'eqa'sa ā'ltā 'wāp
lāq. Wā, g'il'mēsē dzā'qwaxs la'ē hā'nx'sanāwēda hā'nx'lanowē. 45
Wā, la'e'm l'ō'pa. Wā, hē'x'ida'mēsa ts'Edā'qē āx'ē'dxēs
k'ā'ts'Enaqē qa's tseyō'sēsa mō'qwasdē lā'xa la'lōgūmē. Wā,
la'e'm k'lēs lē 'wā'palās; ā'em lē'x'ā'ma ha'maē'sas la tseyō'dzem
lā'xa la'lōgūmē. Wā, g'il'mēsē qō'tlēda lā'lōgūmaxs la'ē lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k'wā'galilxa la dzā'qwa. Wā, lā'x- 50
da'xwē nā'x'īdxa 'wā'pē. Wā, g'il'mēsē gwāl nā'qaxs la'ēda
ts'Edā'qē āx'ē'dxa k'lā'k'lēx'baa'kwē k'wa'xlā'wa qa's l'ē'nqēs
lā'xa mō'qwasdē. Wā, la'e'm yō gwē'gilasa ē'x'ba k'wa'xlā'wē
gwē'gilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wā, la'e'm
l'ē'nqas lā'xa mō'qwasdē qa's ts'ō'q'lūsēs lā'xēs se'msē. Wā, 55
g'il'mēsē gwāl memā'lēqasdegixs la'ēda ts'Edā'qē k'ā'gililxēs
ha'maa'ts'ē lā'lōgūma qa's xwē'laqē qep'ste'ntsēs hā'mx'sā'yē
lā'xa ha'ne'mē. Wā, la gūxts'ō'tsa ā'ltā 'wāp lāq qa's ts'ō'-
xūg'indēq. Wā, g'il'mēsē ē'g'ig'axs la'ē ē'tlēd gūxts'ō'tsa 'wā'pē
lāq. Wā, lā'x'da'xwē ts'ē'nts'ENx'wīda. Wā, g'il'mēsē gwā'lēxs 60
la'ē nā'x'īdxa ā'ltā 'wā'pa. Wā, la'e'mxaa k'lēs k'wē'lādzemēda
mō'qwasdē. Wā, lā'xaa k'lēs ts'ē'pela lā'xa l'ē'na, qaxs ā'laē
tsē'nxwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t'ē'lkwē pā'Lasdē).—Wā, 1
hē'emxaē t'ē'lase'wa pā'Laslēda tō'xsasa lō'gwats'ē. Wā, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 ^εmēs ^ōgñqālayōsēxs k'lē'saē á'em q'LElep'ENxwa'sē ^ēnā'lās
 t'ē'tlālexs lā'xa xwā'k'lūna, qaxs wō'kwaē, lā'g'ilas gā'la t'ē'la.
 5 Wā, g'í'f'mēsē pē'x'wīdēxs la'ēda ts'edā'qē āx'ē'dxēs lā'laxamē
 qa's lē k'lō'x'ewelsaq lāx ō'gwā'g'ayasa xwā'k'lūnāxs hā'nsaē. Wā,
 lē āx'ē'dxa ^ēne'mē pēla' qa's ts'lō'xā'lēxa q'walō'besē āxdzewē'q.
 Wā, g'í'f'mēsē ^ēwī'elāxs la'ē āxts'lō'ts lā'xa lā'laxamē. Wā, ā'f'mēsē
 gwā'lexs la'ē qō't'lēda lā'laxamē. Wā, lē k'lō'gwīlxa lā'laxamē
 10 lā'xēs g'ō'kwē qa's lē k'lō'x'ewalīlaq lāx ōnō'lisasēs legwī'lē. Wā,
 la āx'ē'dxēs hā'ne'mē qa's ts'lō'xūg'endēq. Wā, g'í'f'mēsē ē'g'īg'axs
 la'ē āx'ē'dxa xō'kwē k'wa'xlā'wē. Wā, la k'ō'k'ē'x'sē'ndeq qa's
 gayī'lā'lax'ēdēq lāx ōts'lā'wasa hā'ne'mē. Wā, g'í'f'mēsē gwā'lexs
 la'ē āxwūlts'lōdxa t'ē'lkwē pā'lasdē qa's lē āxdzōdāla lā'xa
 15 ga'yī'lā'lakwē xōk' k'wa'xlā'wa lāx ō'tslāwasa hā'ne'mē. Wā,
 la'ēm gwā'q'elāq k'lūmēlg'iltslowē hā'mē'x'silasē'was, lā'g'ilas
 bēnā'xlēntsa k'wa'xlā'wē lāq. Wā, g'í'f'mēsē qō't'lēda hā'ne'maxa
 pā'lasdāxs la'ē gū'x'ī'tsa ^ēwā'pē lāq. Wā, ā'f'mēsē gwā'l gū'qaxs
 la'ē qō't'la. Wā, la hā'nx'lēnts lā'xēs legwī'lē. Wā, la'mē'sē
 20 gē'x'lalāem hā'nx'lala: ^ēnā'f'nēmp'lēnaas hā'nx'lēntsōxa gāā'la.
 Wā, la ā'f'em l'ō'p'xa la gwā'l ^ēneqā'la. Wā, g'í'f'mēsē l'ō'p'xs
 la'ēda ts'edā'qē āx'ē'dxēs k'līplā'la qa's k'wētse'ndēs lā'xa
 hā'nx'lanowē. Wā, la āx'ē'dxēs hā'lōgūmē qa's hā'ng'alilēs lā'xēs
 k'waē'lasē. Wā, la āx'ē'dxa k'līplā'la qa's k'līp'lī'dēs lā'xa pā'lasdē

takes her tongs and takes out the dried fins, || and she puts them into 25
the small dish. When the small dish is full, | she calls her children
and her husband to come and sit down. | Then they drink fresh
water; and after they finish drinking, | they take whole pieces of dried
fins and eat them. They | hold them in their hands while they are
eating. After they have finished || eating, the woman takes the small 30
dish and pours back | into the kettle what is left over. She pours
some water | into (the dish) and washes it out inside; and when it is
clean, she | pours more fresh water into it, and they wash their
hands. | As soon as this is finished, they drink fresh water. That is
all || about this. They do not dip it into oil, for it is fat; | and it is 35
also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when
they have finished; | for the people in olden times said that if they
should not drink || water when they were about to eat, those who 40
should forget | to drink water before they eat or when they finish
would rot inside. | The reason why they rinse their mouths in the
morning before they eat is to | get off the sleepiness of the throat.
Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1
soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!ō'dēs lā'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūma- 25
sēxs la'ē lē'lālaxēs sā'sēmē lē'wīs lā'wūnemē qa g'ā'xēs k'lūs-
ā'lila. Wā, lē nā'x'idxa ā'lta 'wā'pa. Wā, g'í'l'mēsē g'wāl nā'qaxs
la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wā, lae'm
ā'tē dēdā'lalilqēxs la'ē ha'mā'pa. Wā, g'í'l'emxaa'wisē g'wāl
ha'mā'pa la'ēda ts!edā'qē k'ā'g'ililxa lā'lōgūmē qa's lē qepste'nd- 30
xēs hā'mx'sū'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē xwē'laqa
gūxts!ō'tsa ā'lta 'wā'pē lāq. Wā, la'x'da'xwē ts!ē'uts!enx'wida. Wā,
g'í'l'mēsē g'wā'lexs la'ē nā'x'idxa ā'lta 'wā'pa. Wā, lae'm g'wāl
lā'xēq. Wā, lae'm k'lēs ts!epa'x lē'ē'na qaxs tsē'nxwaē. Wā, 35
lae'mxaa k'lēs k'lwē'ladzem lā'xa ō'gū'la begwā'nema, yixs ā'ēmaē
lē'x'aem ha'mā'qēda āxnō'gwadās. Wā, la hē'menāla'sma bā'k'lūmē
nā'naqalg'iwālaxa 'wā'paxs k'lē's'maē hā'mx'ī'da lōxs la'ē g'wā'la,
qaxs 'nē'kaēda g'ā'lē bēgwā'nemxs g'í'l'mēlaxē k'lēs nā'x'idxa
'wā'paxs g'ā'lē ha'ēmaaxēs ha'mā'lē, wā, la xaxē'x'idēda l'elē'wa'yē 40
nā'x'idxa 'wā'paxs k'lē's'maē hā'mx'ī'da, lōxs la'ē g'wā'la. Wā,
hē'mis lā'g'ilas ts!ēwē'l'ēxōdxa g'ā'lāxs g'ā'laē ha'ēmaa qa
lawā'yēsēs bēq'ūtē'l'ēxawa'yē. Wā, hē'mis lā'g'ilas hē g'wē'g'ilē.
Wā, lae'm g'wāl lā'xēq.

Halibut-Spawn (Tsā'p'ēdza'yē).—Wā, k'lē'sla g'ā'la āxē'lakwa tsā- 1
p'lēdza'yasa plā'yē. G'í'l'em k'lā'yax'widexs lā'ē hā'nx'lentse'wa

- poured into the | small kettle, and it is put over the fire of the house.
- 5 As soon || as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and
- 10 she dips out the boiled || spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ||
- 15 reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As
- 20 soon as the woman finishes eating, || she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the

25 halibut, the meat just on top of the || backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

- 3 lā'xaaxa ha'ne'mē. Wā, lae'm ā'em gūxts'lō'yuwēda ēwā'pē lā'xa ha'ne'mē qa's hā'nx'lanowē lā'xa legwī'lasa gō'kwē. Wā, gī'l-
- 5 ēmēsē mede'lx'wīdēda ēwā'paxs la'ēda ts'edā'qē āxā'xōdxa tsā'p'lē-dza'yē lā'xēs gō'xwalaasē qa's āx'ste'ndēs lā'xa mae'mdelqūla hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'gīl'ēm mae'mdelqūlaxs la'ē hā'nx'sanā. Wā, lae'm l'lō'pa. Wā, lē'da ts'edā'qē āx'ē'dxēs hā'lōgūmē lē'wa k'ā'ts'enaqē qa's xelōstendēxa hā'nx'laakwē
- 10 tsā'p'lēdza'ya qa's lē xelts'lā'las lā'xa hā'lōgūmē. Wā, gī'l'mēsē wī'lōstaxs la'ē nā'x'idxa ēwā'pē. Wā, ā'ēmēsē dā'x'itsēs ē'eyasowē' lāq qa's q'egī'l'ba'yēxēs ha'ma'yē. Wā, la k'lēs ā'laem q'lē'k'lēs la'qēxs la'ē g'wā'la, qaxs k'lē'saē ā'laem ēk' ha'ma'ya. Wā, la k'lēs q'lūnā'la ha'mā'pa begwā'nemaxa tsā'p'lēdza'yē. Wā, lē'x-a-
- 15 ēmēs lā'gīlas ts'edā'qē hā'nx'len leq, qaxs aē'kīlāē k'lēs hā'nx'-lendeq, qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax q'Ek'a'sō lā'xē lō'gūyōs la'wūnemas qō k'lē'slax ē'ne'mp'lenālxēda ts'edā'qē hā'nx'lendlāxa g'a'yolē lā'xa p'lā'yē, yā'nemsēs lā'wūnemē. Wā, gī'l'mēsē g'wāl ha'mā'pa ts'edā'qaxs la'ē ā'em
- 20 qepewe'lxsēs hā'mx'sā'yē. Wā, la'xaē nā'x'idxa ēwā'pē. Wā, lae'm g'wāl lā'xēq.

Middle Piece of Halibut. Wā, hē'xōl'en l'elē'wēse'wēda q'lwā'q'lū-sawa'yē, yīxa āxā'la tse'nwxē lā'xa āwā'bā'yasa l'lē'sē lā'xa ēwī'ga-yē lō' ēk'waēdza'yasa p'lā'yē, yīx klūtā'layōsa q'lē'mlalē lāx nexe-

25 na'yasa hā'mō'mō. Wā, gī'l'mē lawā'yēda l'lē'saxs la'ēda ts'edā'qē sapō'dxa q'lwā'q'lūsā'wa'yē. Wā, la xū'lkwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, á^émēsa ts!edā'qē la ts!e'mg'ilts!axstālasēs ts!emā'hax'tslā'- 27
na^éyē lāq. qa āqō'x^éwidēsa āwe'lgōda^éyas q!e'mlālūs nexenā^éyasēda
hāmō'mowē. Wä, gí'l'mēsē lawā'yēda q!wā'q!ūsa'wafē, wā, la
ts!extslā'las lā'xa lexa^éyē hānō'dzilisxa ts!edā'qaxs la'ē ē'axalaxa 30
plā'yē. Wä, gí'l'mēsē gwā'lexs la'ē k!ō'qūlīsxa lexa^éyē qa^s lē
k!ō'gwí'lelaq lā'xēs g'ō'kwē. Wä, la k!ā'x^éwidxa wūnā'gūlē
qa^s L!ō'psayōgwilēq, hē gwē'x^{sē} L!ō'psayāxa xwā'xūsenxa^éyē. Wä,
hē'emxaa'wisē gwā'lēda q!wā'q!ūsawa^éyē gwā'laasasa xwā'xūsenxa-
^éyaxs la'ē L!ō'pase^éwa. Wä, hē'emxaa'wisē gwē'g'ilaxs la'ē ha- 35
^émā^éya. Wä, la g'ē'xase^éwēda hā'msā'^éyē qa^s ē't!ēdē hā'mx'^éi'tsōxs
la'ē wā'x^éem la wūda'. Wä, lae'm gwā'laxē'q.

Wä, hēemxaa^éwēsen L!elēwēse^éwa ēnemē lēgēmsa xwā'xūsenxa-
^éyēda q!wā'q!ūsenxa^éyē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ á^émisē gene'mas hē'x^éidaem k!ō'p!ēdxā 1
k!ā'wasē qa^s ax!zō'dēs lā'xa hā'madzowē' lē'wa^éya. Wä, la
k!ū'nxts!ōtsa L!ē'ēna lā'xa ts!eba'tslē. Wä, gí'l'mēsē gwā'lexs
la'ē LEPdza'mōlitsa hā'madzowē' lē'wē^é lā'xēs la'ēwūnemē. Wä, la
k!ā'dzōtsa ts!eba'tslē lāq. Wä, gí'l'mēsē gwā'lexs la'ē āx^éē'dxēs 5
lā'laxamē, yix gí'ts!ē'wasasēs ma'lexla gēlts!ē'ma. Wä, lae'm
lā'wiyōdlex ya'x^éyeg'ilasa nē'tsa!yē. Wä, la āx^éē'dxēs gēlts!ē'mē.
Wä, la āx^éē'dxa ēnē'mē lā'xa nē'ts!a^éyē qa gwastā'lēs lāx k!wā'ē'tslē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 482

the place where she is sitting. | She first cuts off the pectoral fins. ||
 10 She cuts them out in one piece with the gills. Then she cuts across
 the bone in the neck, | and she pulls out the guts. She at once |
 cuts off the intestines and throws them away on the | beach. Then
 she turns the stomach inside out and puts it down on the | beach.
 As soon as all her work is finished, she goes up from the beach ||
 15 and takes her fish-basket. She carries it by the handle down |
 to the beach, and takes the stomachs of the codfish and puts them |
 into it. As soon as they are all in it, she carries the basket by the han-
 dle | into the house. Then she puts it down in front of the fire of
 20 her | house. She takes her kettle, pours || water into it, and, when it
 is half full of water, she puts it | on the fire. Then her husband
 invites in his friends. | As soon as all the guests are in, the woman |
 takes the stomachs and puts them into the boiling water of the |
 kettle; and when they are all in the water, the woman takes her ||
 25 tongs and stirs what is being cooked. Then | she lets it boil for a
 long time before she takes it off from the fire. | At last the woman
 takes her spoons and distributes them | among her guests. When
 they have one each, she takes the | kettle by the handle and puts it
 30 down in front of her guests. Then || she takes a bucket with water
 and puts it down in front of her | guests. They drink water from the

na⁵yas. Wä, hō⁵mis g'il xwā⁵l'itsōsē pel!xā⁵wa⁵yas. Wä, la
 10 nā⁵nemgoq lē⁵wis q'lō⁵sna⁵yē. Wä, la gē⁵x'sendex t'lē⁵mql'ēxā⁵-
 wa⁵yas. Wä, ā⁵mēsē la nē⁵xūlts'lōdex ya⁵x'yig'ilas. Wä, hē⁵x'i-
 da⁵mēsē t'lō⁵sāla⁵ ts!enē⁵xas. Wä, la ts!eqe⁵nts!ēsaq lā⁵xa
 l!ēma⁵isē. Wä, la l!ēp!ēxse⁵mdxa mōqūlās qa⁵s ā⁵xā⁵l!isēlēs lā⁵xa
 l!ēma⁵isē. Wä, g'il⁵mēsē wī⁵la la gwā⁵lē ā⁵xse⁵wa⁵sēxs la⁵ē lā⁵sdēs
 15 qa⁵s lē ā⁵xē⁵dxēs k'lō⁵gwats!ē hexa⁵ya. Wä, la k'lō⁵qūnts!ē'selaq
 lā⁵xa l!ēma⁵isē. Wä, la ā⁵xē⁵dxā mō⁵qūlāsa nē⁵ts!a⁵yē qa⁵s ā⁵xts!ā⁵lēs
 lāq. Wä, g'il⁵mēsē wī⁵ts!āxs la⁵ē k'lō⁵xwūsdē'selaq qa⁵s k'lō⁵gwē-
 lēlaq lā⁵xēs g'ō⁵kwē. Wä, la k'lō⁵x'wā⁵lilas lā⁵xa ōstā⁵lilasēs
 g'ō⁵kwē. Wä, la hē⁵x'idaem ā⁵xē⁵dxā hā⁵nx⁵lanō, qa⁵s gūxts!ō⁵-
 20 dēsa wā⁵pē lāq. Wä, la mēsē nēgō⁵yōlaxa wā⁵paxs la⁵ē hā⁵nx⁵-
 lents lā⁵xa lēgwī⁵lē. Wä, la lē⁵lālē lā⁵wūnemasēxs nē⁵nemō⁵-
 kwē. Wä, g'il⁵mēsē g'āx wī⁵laēlēda lē⁵lānemas la⁵ēda ts!edā⁵qē
 ā⁵xē⁵dxā mō⁵qūla qa⁵s ā⁵xstā⁵lēs lā⁵xa la mae⁵mdelqūla wā⁵psa
 hā⁵nx⁵lāla. Wä, g'il⁵mēsē wī⁵la⁵staxs lā⁵ēda ts!edā⁵qē ā⁵xē⁵dxēs
 25 k'līpla⁵la qa⁵s xwē⁵telga⁵yēxs hā⁵mē⁵x'silase⁵wē. Wä, la mēsē
 gē⁵g'ilil qa⁵s mae⁵mdelqūlaxs la⁵ē hā⁵nx⁵sanā lā⁵xa lēgwī⁵lē. Wä,
 la mēsē ts!edā⁵qē ā⁵xē⁵dxēs k'ā⁵k'ets!ēnaqē qa⁵s lē ts!ewā⁵naēsas
 lā⁵xēs lē⁵lānemē. Wä, g'il⁵mēsē wī⁵lxtōxs la⁵ē k'lō⁵qū⁵lilxa
 hā⁵nx⁵lanowē qa⁵s lē hā⁵nx⁵dzamō⁵lilas lā⁵xa lē⁵lānemē. Wä, la
 30 ā⁵xē⁵dxēs wabets!ā⁵la nā⁵gats!ā qa⁵s lē hā⁵nx⁵dzamō⁵lilas lā⁵xēs
 lē⁵lānemē. Wä, lā⁵x'da⁵xwē xama⁵g'āgēxa nā⁵gats!āxs la⁵ē nā⁵x'id

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xasē'wēda 32
nā'gats!ē. Wā, lā'x'da'xwē yō's'wūltsālaxēs yō'sasē'wē lā'xa
hā'n'x'lanowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'ēlōgūmē qa's lē
k'ā'grahilelas lāx ā'la'yasa ha'ēmaats!ē'yē hā'n'x'lanā. Wā, g'ī'l- 35
'mēsē yayō'sk'inaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q!ō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'galiltsēs
yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'īdxa
mō'qūla qa's q!ēg'ī'lbe'yēq. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda
ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'n'x'- 40
sā'yē lā'xa ha'maa'ts!ē hā'n'x'lanā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'indeq. Wā, g'ī'l'mēsē ē'g'īg'axs la'ē xwē'laqa
gūxts!ō'tsa ā'ta 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.
Wā, lā'x'da'xwē ts!ē'nts!ENx'wida. Wā, lā'lēda ts!edā'qē k'!ō'-
qūlilaxa ha'maa'ts!ē hā'n'x'lanā qa's lē hā'ng'alilās lā'xa ō'bēx'- 45
lāhīlāsa legwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē k'!ō'qūlilxa nā'gats!ē
'wā'bets!āla qa's lē hā'n'x'dzamō'lilas lā'xēs lē'lānemē. Wā, lā'x'-
da'xwē ē't!ēd xā'mag'āgēxa nā'gats!āxs la'ē nā'x'īdxa 'wā'pē. Wā,
lā'lēda ts!edā'qē āx'ē'dxa ts!ē'nts!Engwats!ē lō'q!wa qa's lē k'ā'-
g'alilās lā'xēs k!waē'lasē. Wā, laē'm hō'qūwelsēda lē'lānemē. Wā, 50
laē'mxaa k!ēs ha'ēma'yē gwē'x'sdēmasēxa gaā'la. Wā, lā'xaa k!ēs
k!ūnq!Eqasōsa l!ē'ēna. Wā, la k!ēs k!wē'lādzem lā'xa q!ē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qela* and also the *t!ot!ōp!ē* and also the
gwā'gū'wa and | also the *gwēlēk'*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō'mē'da* *ne'mē'mōtē* *k'!ē's'emxaa* *lē'lā'layō* *lāq*.
Ā'em *lē'x'a'mēda* *mō'kwē* *lōxs* *q!el'ō'kwaē* *ne'nemō'kwa*
 55 *yā'nemaxa* *nē'ts!ā'yē* *hā'mā'pxa* *k'ūmēsē*, *qaxs* *hē'maē* *lē'gemse*
wā'xī *hā'mā'ya*. Wā, la *ne'k'ēda* *lē'lalāxēs* *ne'nemō'k'*:
 "K!wōk'ūmē'sg'elēnsā'i," *ne'k'ē*. Wā, *hē'em* *lū'g'ilas* *lē'gades*
k'ūmēsaxs *k'!ē'saē* *qō't!āēnoxwē* *mō'qūlāsa* *nē'ts!ā'yē*, *lē'wa* *mō'*
qūlāsa *nā'lema* *lē'wa* *pex'itē* *lē'wa* *xū'ldzōsē*. *Hē'em* *ne'mē*
 60 *lē'gemasēxs* *la'ē* *hā'nx'lentse'wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*
bā'kū'lēnoxwaq, *yīxs* *k'!ē'saē* *hēlq!alē'da* *bā'kū'lēnoxwaq* *xā'māla*
k'!ēs *lā'wōyowē* *yā'x'yig'ilasa* *nē'ts!ā'yē* *lē'wa* *p!ā'yē* *qaxs* *g'il'mē-*
laxē *k'!ē'slaxē* *gene'mas* *hē* *gwē'x'idlaxē* *lae'mēlā'wisē* *k'!ē'slax*
lā'lax *ē't!ēdlax* *q!ek'a'sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nēts!ā'yē* *lē'wa* *nālemē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. Wā,
hē'inisa *gwā'x'gū'wa*; wā, *hē'mislēda* *gwēlē'k'ē*. *Hē'em* *ne'mē*
gwē'g'ilasē *qaē'da* *ne'nemax'idālāxs* *g'ā'laē* *g'ā'xaliselēda* *bā'kū-*
lāq. Wā, *lae'm* *gwāl* *lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē) (2).**—Wā, *ne'l'nemp!ena'mēda*
ts!edā'qē *hē'x'idaem* *hā'mē'x'silaxa* *ma'lgūnā'idāla* *ō'gū'la* *lā'xa*
p!ā'yē. Wā, *lē'x'a'mēs* *halaxwasō'gwiltsa* *ma'lgūnā'idāla* *mamaē'*
masexs *ā'lak'ālaē* *pā'lēda* *lē'elqwālala'yē*. Wā, la *hē'emxat* *gwē'-*
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax'ida*. Wā, *lē'x'a'mēs* *ō'gū'qala'yōsēxs*
gē'taē, *yīxs* *hē'x'ida'maēda* *ts!edā'qē* *la* *xwā'f'idxa* *nē'ts!ā'yē*. Wā,
hē'em *g'il* *xwā'f'itsōsē* *wā'x'sanōlxā'wa'yasa* *nē'ts!ā'yē*, *hē'stāla*
lāx *ō'x!aatā'yas*. Wā, la *xwā'laxōdex* *āwīg'a'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner:



on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her 20 husband to call his tribe to come || to a feast. As soon as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30

ts!ā'sna'fyas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a'fyas. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lā'g'aa lāx tek!ā's. Wā, la xwē'l'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'lōddzōdā'laxa q!wā'g'a'fya'sēxs la'ē xwā'l'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwēg'a'f'yē. Wā, ā'l'mēsē gwāl xwā'laxs la'ē le'lg'owē xwā'l'a'fyas lax tek!ā's. Wā, ā'l'mēsē la dā'x'ēdxa hē'x't!a'yē qa nē'xōdēq lē'wī's xemō'-mōwēg'a'yē qa's g'ē'dzōdēs lā'xa lēbē'lē k!lā'k'lobanā. Wā, la 15 āx'ē'dxa de'nsenē dene'ma qa's yiltse'mdēs lā'xa q!ē'mulāsa nē'ts!a'yē g'a gwā'lēg'a (fig.). Wā, laem l!āsadza'yēda q!ēm!adza'yē. Wā, la na'q!ēga'ya gō'betadza'yē. Wā, g'í'l'mēsē gwā'la q!ē'nemāxs la'ē yā'laqaxēs lā'wūnemē qa lēs lē'ēlāxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wā, g'í'l'mēsē lē lā'wūnemā'sēxs la'ēda ts!ēdā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'līlas lā'xa āwī'LElās t!ēx'í'lāsēs g'ō'kwē. Wā, la āx'ē'dxa nēna'gats!ē qa g'ā'xēs hā'nē'l lāx āxā'sasa hā'nhenx'lanowē; wā, hē'ēmisēs g'í'lg'ilt!a k!ēk!lplā'la; wā, hē'ēmisa lex'a'yē. Wā, la hē'laxa g'ā'yōlē hā'yā'f'a lāx 'ne'mē'motasēs lā'wūnemē qa g'ā'xēs lā'qōlīxa 25 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'í'l'mēsē x'í'qōstāwēda laqawa'-līlaxs la'ēda hā'yā'f'a k!ō'qūlītxa nēnā'gats!ē qa's lē tsāx 'wā'pa. Wā, g'í'l'mēsē g'ā'xēs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'l'mēsē gwā'lēxs la'ē 'naē'ngoyā'laxa 'wā'pē. Wā, g'í'l'mēsē gwā'lēxs la'ē ē'tsē'stēda hā'yāl'āxa k!wē'lē. Wā, 30

- 31 about again to call the guests. | The woman spreads out the mats for the feasters all round the | house. As soon as she has finished, she takes out her box with dried salmon, | and her oil, and also food-dishes and oil-dishes. | When they are all ready, the guests enter; ||
- 35 and when they are all in, they | first take the dried salmon out of the box. Then they are scorched | in the way I told first, when I spoke about a real feast given to the | invited tribes; for dried salmon is the first course. After | they have eaten the dried salmon, the kettles
- 40 are put || on the fire in the middle of the house. They do not put the | meat of the codfish at once into the kettles that were put on the fire. | When (the water) begins to boil, the woman takes her | basket and places it in the boiling water. Then | she takes her tongs and
- 45 picks up with them the meat of the || codfish that is tied together, and she puts it with the tongs into the basket which is in the water | in the kettle. She only stops doing so when it is all in the water. | The woman does not allow it to be in the water for a long time. Then she takes her | tongs and pushes them through the handles of the basket and lifts it out of the water. | Then she puts it
- 50 into a large dish. Then she at once unties the || ropes which had been tied around (the meat). Then the woman spreads out the meat | of the codfish, and she takes a spoon and scrapes off the | scales. As soon as they are all off, she breaks the meat into pieces |

- 31 lē'da ts!Edā'qē LEpsē'stalī'lēlasa k!wē'lē lē'wē' lāx āwī'ē'stalīlasēs
g'ō'kwē. Wā, g'ī'l'mēsē gwā'lexs la'ē ha'nō't!lalīxēs xā'myatslē
xetse'ma LE'wis Lē'na: wā, hē'misa lō'elq!wē LE'wa' ts!ē'ts!E-
batslē. Wā, g'ī'l'mēsē 'nā'xwa la gwā'x'gūlīlexs g'ā'xāē hō'gwī-
35 lēlēda Lē'lanēmē. Wā, g'ī'l'mēsē 'wī'laēlēda k!wē'lāxs la'ē hē
g'īl āx'wūts!lā'layāsa xamā'sē lā'xa xetse'mē. Wā, la ts!EX'ī'tse'wa
lā'xen lā'x'ēdā gwā'gwēx'sālasa, qaxs ā'lak'lālaē k!wē'lāsa Lē'ēlā-
lāxa lē'lqwālala'ēyē, lā'gūtsa xamā'sē ts!ā'g'īdzēna. Wā, g'ī'l'mēsē
gwāl hā'mā'pxa xamā'saxs la'ē hā'n'x'LEndayowēda hā'n'x'lanowē
40 lā'xa lā'k'awalītsa g'ō'kwē. Wā, k!lē'st!a hē'x'ēd āx'ste'ntsa
q!E'mlalāsa nē'ts!a'yē lā'xa la hā'n'x'lāla lā'xa tēgwī'lēda hā'n'x'-
lanowē. Wā, g'ī'l'mēsē mede'l'x'wīdexs la'ēdā ts!Edā'qē āx'ē'dxa
lexā'ēye qas hā'n'ste'ndēs lā'xa mae'mde!qūla 'wā'pa. Wā, la
āx'ē'dxēs k!līplā'la qas k!līp!ē'dēs lā'xa yīltsemā'la q!E'mlalāsa
45 nē'ts!a'yē. Wā, la k!līpts!ō'ts lā'xa lexā'ēyē la hā'n'stāla lā'xa
hā'n'x'lanowē. Wā, ā'l'mēsē gwāl hē'gwē'g'ilaxs la'ē 'wī'la'sta. Wā,
la'mē'sēda ts!Edā'qē k!ēs hē'lq!lāla qē'stā'laxs la'ē L'E'nxts!ōtsa
k!līplā'la lāx k!ā'k'lōgwaasasa lexā'ēyē qas k!wēt'weste'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'īdāf'mēsē qwē'lālaxa
50 dēdēnē'mē yaē'ltsemēs. Wā, lē'da ts!Edā'qē LEp!ē'dxa q!E'mla-
lāsa nē'ts!a'yē. Wā, la āx'ē'dxa k!ā'ts!ēnaqē qas k'exā'lēs lā'xa
gō'betas. Wā, g'ī'l'mēsē 'wī'lāxs la'ē k!ū'k!lūpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done.
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

qa's lē'xat! äxts!ä'la lä'xa ö'gū'la^maxat! 'wā'las lö'q!wa. Wä, 53
 gí'l'mēsē 'wī'la hē gwē'x'idqēxs la'ē hā'nx'sendxa hā'nhenx'la-
 nowē lä'xa legwī'lē. Wä, lä'xaa äx'ē'dxa gīt!exlā'la k'ā'ts!enaqa 55
 qa's tsē'g'ilisēlēs lä'xa 'wā'palāsēs hā'nx'lentse'wē qa's xē'lg'ī-
 lisēs lä'xa gō'betē, yī'xa lawā'yē lä'xa l'ē'sasa nē'ts!a'yaxs lä'x'dē
 la'stanā lāq. Wä, gí'l'mēsē 'wī'laxs la'ē äx'ē'dxa 'wā'las lö'q!wa.
 yix la gí'ts!e'watsa q!wē'lkwē q!e'mlalēsa nē'ts!a'yē qa's lē gūx-
 ste'nts lä'xa hāne'nx'lanō. Wä, la hānx'le'nts lä'xēs legwī'lē 60
 ē't!ēda. Wä, gí'l'mēsē medelx'wī'dexs la'ēda ts!edā'qē äx'ē'dxēs
 gí't!exlā'la k'ā'ts!enaqa qa's tsē'g'ōstālēs 'wā'palāsēs ha'mē'x'-
 silase'wē qa's xwē'laqē tsē'ste'nts lä'xa mae'mdelqūla. Wä,
 lae'm hē'x'sāem gwē'g'ilāq lāx 'wā'waselilasas mae'mdelqūlās
 ha'mē'x'silase'wē. Wä, ā'l'mēsē gwāl hē gwē'gilaxs la'ē l'ō'pēda 65
 ha'mē'x'silase'was. Wä, hē'em lā'gilas hē gwē'gilaxa 'wā'palāsēs
 ha'mē'x'silase'wē qa lē'lgewēsa tsē'nxwa'yas lē'wa 'wā'pala. Wä,
 hē'ēmis lā'gilas la gē'nk'ēda 'wā'pala. Wä, lä'xaa ā'lak!āla la
 dze'mx'stowē 'wā'palas, hē'la gwē'x'sa gūx'staax'sa qū'xē: Wä,
 gí'l'mēsē l'ō'pexs la'ē hā'nx'sendxa hā'nhenx'lanowē. Wä, 70
 hē'x'ida'mēsa hā'yā'fa äx'ē'dxa lö'elq!wē qa's mex'ā'lilelēs lāx
 wāx'sanā'lifasa hēhe'nx'lanowē. Wä, lä'xaa äx'ē'dxa gí't!exlāla
 k'ā'ts!enaqa qa's tsē'x'idēs lä'xa hā'nx'laakwē nē'ts!a'ya qa's lē
 tsēts!ā'las lä'xa lö'elq!wē. Wä, ā'l'mēsē gwā'lexs la'ē qō'qūt!ēda
 lö'elq!wē. Wä, lae'm k'leā's ha'madzō' lē'wa'ya qaxs hē'menā- 75

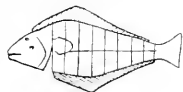
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
 80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
 85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best.—tainted boiled codfish. | When the codfish has been kept for a very long time in the
 5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
 10 the scales. Then the woman || takes an old mat and spreads it out

76 la^smaē tsā'xūlexstalēda yō'saxa hā'nx'laakwē nē'ts!a^sya. Wā, lē'x'a^smēsa k'ā'k'ets!ēnaqē la ts!ēwanaēdzem lā'xa k!wē'lē. Wā, g'í'l'mēsē 'wí'lxtōxs la'ē k'axdzamō'lilasōsa lō'elq!wē. Wā, g'í'l'mēsē 'wí'laxs la'ēda hā'yā'l'a k!ō'qūlilxa nēnā'gatslē qa^s lē
 80 hānxdzamō'lilas lā'xa k!wē'lē. Wā, la'x'da'xwē 'wí'la nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē yō's'ida. Wā, g'í'l'mēsē gwāl'ēxs la'ēda hā'yā'l'a k'ā'g'ililxa lō'elq!wē qa^s lē mō't!ōts lāx gēgēnē-masa k!wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda wāō'kwē hā'yā'l'a nāqā'matsa 'wā'pē lā'xa k!wē'lē. Wā, hē'em gwē'yō'sa
 85 g'í'lx'dā begwā'nem k'ō'xwaxōdēda nā'x'idāxa 'wā'paxs la'ē gwāl yō'saxa hā'nx'laakwē mamaō'masa. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, la'e'm gwāl lā'xēq.

1 **Tainted Codfish (Q!āl nē'ts!ē).**—Wā, hē'em gē'ta hā'nx'laak^u nē'ts!a^syen g'í'lx'dē gwā'gwēx's'alasa. Wā, la'mē'sen gwā'gwēx's'alal lāx ēx'ā'g'a^syasa bā'k!ūmēda la q!āl hā'nx'laak^u nē'ts!a^sya. Wā, hē'ēmaaxs la'ē gā'la āxē'la nē'ts!a^syē lāx ōnē'gwilasa g'ō'kwē.
 5 Wā, g'í'l'mēsē la q!ā'l'idēxs la'ēda ts!ēdā'qē āx'ē'dxa q!ā'lē nē'ts!a^sya qa^s lē āxste'ndeq lā'xa 'wā'pē q!ō'ts!ā lā'xa 'wā'lasē lō'q!wa. Wā, g'í'l'mēsē pō's'idē ō'k!wina^syasēxs la'ē āxle'nts lā'xēs lēgwī'lē qa^s lē x'ī'lālēq. Wā, g'í'l'mēsē 'wí'la la ts!ēx'wī'dē ō'k!wina^syasēxs la'ē x'ī'temg'īlē lē gō'betas. Wā, la'mē'sēda ts!ēdā'qē āx'ē'
 10 ē'dxa k!ā'k!obanē qa^s lēp!ā'lilēs lāx ōnā'lisasēs lēgwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife
 and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-



la'mē'sē yagūdzo'tsa L'EXI'dekwē nē'ts'lē' lāq. Wā, la āx'ē'dxa 11
 wī'towē k'wa'XLā'wa qas k'ēxālēs lā'x gō'betas, qaxs la'ē
 'wī'la la k'linā'la. Wā, grī'l'mēsē 'wī'lāxs la'ē āx'ē'dxa LE'mg'a-
 yowē. Wā, lā'xaa āx'ē'dxa leqwa' qas k'at'lā'ilēs lā'xēs k'waē'-
 lasē. Wā, lā'xaa āx'ē'dxa la k'lē'xīdek' nē'ts!a'ya. Wā, la 15
 k'lō'talaxs la'ē dā'lax x'ō'msas, yix hē'x't!a'yas. Wā, la āx'ē'dxa
 LE'mg'ayowē qas t!ēlxwītēs lāq. Wā, a'l'mēsē gwāl t!ē'lxwaqēxs
 la'ē ā'lak'lāla la lē'nt!ēdē ō'k!wīna'yasa nē'ts!a'yē. Wā, hē'em
 lā'g'ilas t!ē'lxwētaq qa hē'x'ida'mēsē lā'wēda q!ē'mlalē lā'xa
 xā'qaxs la'ē L'ō'pa. Wā, ā'mēsē la lē'x'anna q!ē'mlalē la gē'stāla lā'xa 20
 la'ē L'ō'pa. Wā, ā'mēsē la lē'x'anna q!ē'mlalē la gē'stāla lā'xa
 hā'nx'lanowē. Wā, grī'l'mēsē gwāl k'ē'xētaqēxs la'ē āx'ē'dxēs gēl-
 ts!ē'mē. Wā, la qatē't!ēdeqgra gwāl'lēgra (jig.). Wā, grī'l'mēsē gwāl
 qatētaqēxs la'ē āx'ē'dxa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa nego'yā'lēs. Wā, la āx'ē'dxa qatē'dekwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wā, la hā'nx'lents lā'xēs legwī'lē.
 Wā, grī'l'mēsē mēdē'l'xwidēxs la'ēda ts!ēdā'qē āx'ē'dxēs k'lip-
 lā'la qas xwē't!ēdēs lā'xēs hā'mē'x'silase'wē. Wā, hē'x'ida-
 'mēsē lawā'yēda q!ē'mlalē lā'xa xā'qē. Wā, la k!wē'tū'stālaq
 qas ts!EXLā'lēq lā'xēs legwī'lē. Wā, lē'x'a'mēsa hē'x't!a'yē k'lēs 30
 āx'wū'stā'nōs. Wā, grī'l'mēsē 'wī'lāwēda xā'qaxs la'ē āx'ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why

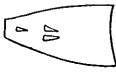
32 gí'lt'EXLā'la k'ā'ts'enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x'-
silasē'wē qa dze'mx'sto'x'wīdēs. Wā, gí'f'mēsē ā'lak'lāla la
dze'mx'sto'x'wīdēxs la'ē hā'n'x'sendeq lā'xa legwī'lē. Wā, lae'm
35 Lō'pa. Wā, ā'f'mēsē hē'x'idaem lē'lālxēs la'wūnemē lē'wis
sā'sēmē qa's yō's'idēqēxs g'ē'ts'loē lā'xa hā'n'x'lanowē, qaxs k'lē'-
sāē lē'lālayō la'xa q'lē'nēmē begwā'nema la q'lāl nē'ts!ā'yā, yīxs
ā'f'māē ha'f'mā'yāētsa haya'sek'āla lē'wis sā'sēmē. Wā, gí'l-
f'mēsē yō's'idēx'da'xwa la'ē hē'dēda begwā'nēmē ā'x'ē'dxa hē'x'-
40 t!ā'yē. Wā, hē'f'mis g'il hā'mx'f'itsōsēda gebelō'xstā'yē. Wā, gí'l-
f'mēsē 'wīlaqēxs la'ē wewe'x'sendxa hē'x't!ā'yē qa's hā'mx'f'idēx
de'ngwap!ā'yas. Wā, gí'l'mēsē 'wīlaqēxs laē ā'x'ē'dxa k'ā'ts!e-
naqē qa's yō's'idēxa q'lē'mlālē lē'wa' 'wā'pala. Wā, lae'mlēda
'wā'pē g'il nā'x'itsōs. Wā, lā'xaa k'ō'x'waxōdaēmsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'f'maaxs la'ē ā'lak-
k'lāla la q'lā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl graē'l lāx ōnē'-
gwīlasa g'ō'kwē. Wā, lē'da ts!edā'qē ā'x'ē'dxēs hā'n'x'lanowē
qa's lē hā'ng'abilas lāx ā'x'ē'lasasa hē'x't!ā'yē. Wā la ā'xts!ā'lasa
5 hē'x't!ā'yē lāq. Wā, lae'm ē'k'!egemilts!āxs la'ē ā'xts!ā'laq. Wā,
gí'f'mēsē qō't!ēda hā'n'x'lanāxs la'ē ā'x'ē'dxa k'lā'k'lobanē qa's
nase'yī'ndēs lāq. Wā, la ā'x'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'lā'k'lobanā. Wā, ā'l-
f'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'l'id lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'n'x'lanowē. Wā, hē'f'm lā'g'ilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time. || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. || Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. As soon as they come, they
 sit down, and she puts the dish before them. || They drink water: 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'lā'k'lobana qa k'lū'nqēs qa k'lē'sēs x'í'x'ē- 11
 dexs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'l'mēsē gwāl nā'sa-
 qēx's la'ē hā'nx'lents lā'xes legwī'lē. Wā, la'mē'sē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil mae'mdeqūlaxs
 la'ē hā'nx'sanā. Wā, lae'm lō'pa. Wā, lē'da ts!ēda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q'wa lē'wa 'wā'lōga'yasēs k'ā'k'ets!enāqē. Wā,
 la hānō'liltsa lō'q'wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lāk'lo-
 bā'nē nā'sa'yasēs ha'mē'x'silase'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!enaqa qa's 'nā'l'nemsgemenak'ē sā'yí-
 nā'laa xē'lx'ēidxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q'wē. Wā, ā'l'mēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'l'mēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lālxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'l'mēsē g'āx k'lūs'ā'lilexs la'ē k'ā'x'dzamōlilasōsa lō'q'wē. Wā,
 lā'x'dā'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs e'eyasā'xs la'ē dā'x'idxa 'nā'l'nemsgemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'í'dēq. Wā, lae'm hē'x'sāem g'il hā'mx'ē'-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'la k'lē'xwaemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'l'mēsē gwā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'ts!ē lō'q'wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'indēq. Wā, g'í'l'mēsē la ē'g'ig'axs la'ē
 qēbenō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |

1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting- | tongs. | Four codfish
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ltā 'wā'p lāq. Wā, la k'ax'dzamo'ltas lā'xēs Lē'lanēmē. Wā,
 35 lā'x'da'xwē 'wī'la ts!ē'nts!en'x'wīda. Wā, lā'xaa ts!ō'x'wīdex
 āwī'stāsēs sēmsēs, qaxs 'nā'xwa'maē k!ūtā'lē tse'n'xwa'yasa
 hē'x't!a'yē lāx sē'msasa hā'mā'pax g'wē'x'sdēmas. Wā, g'f'l'mēsē
 g'wā'lēxs la'ē nā'x'fīdxā ā'ltā 'wā'pa. Wā, lae'mxaa k'lēs Lē'lā-
 'layūwē g'wē'x'sdēmas lā'xa q!ē'nēmē bē'bēgwānema Lē'wa
 40 'ne'mē'mōtē. Lae'm ā'em lē'x'aem ha'mā'pqēda 'nema'ēlwūtasā
 āxnō'gwadās. Wā, lā'xaa k!ēā's Lē'ēna k!ū'ngēms, qaxs ā'lak'lā-
 laē tse'n'xwa. Wā, lae'm g'wā'la.

1 **Roasted Codfish** (L!ō'bek^u nē'sasdē).—Wā, hē'maaxs q!ē'nēmaē
 bā'kūlānēmasa bā'kū'lēnoxwēxa nē'ts!a'ya. Wā, lē'da ts!edā'qē
 xwā'lēideq lāx g'wā'laasa xwā'La'yasēxs g'f'laē xwā'lēideq xag'a
 g'wā'lēg'a (fig.). Wā, g'f'l'mēsē g'wā'l xwā'Laqēxs la'ē āx'ē'dxa
 5 ē'g'aqwa lāx xā'se'wē wūnā'gūla qa's L!ō'psayugwilēq. Wā,
 lae'm mō'wēda nē'ts!a'yē la g'ē'k'lnē lā'xa 'na'l'nēmts!aqē L!ō'p-
 sayō g'a g'wā'lē g'a (fig.). Wā, lae'm yalā'lēda 'nā'ne'mē nē'-
 ts!ēxa dēna'sē Lē'wa wā'x'sba'yē qa k!ē'sēs āx'ē'dēda L!ō'psayowē.
 Wā, g'f'l'mēsē g'wā'lēxs la'ē lānō'lisas lā'xēs lēgwīlē. Wā, la
 10 hē'em g'il L!ō'pasōsē q!ē'mladza'yas. Wā, g'f'l'mēsē L!ō'pēxs
 la'ē lē'x'ideq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'f'l'mēsē k!ū-
 me'l'x'īdexs la'ē āxse'ndeq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'ne'mp!ēna hē'x'idaem hā'mx'ī'tsōxs hē'maē ā'lēs ts!ē'lqwē.
 Wā, la k!ēs ts!ēpa's lā'xa Lē'ēnāxs hē'maē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē'smaē ā'lēs k'lū'nk'lūnq!eqelasēs tse'nuxwa'syē. Wā, g'il'mēsē 15
la wūdex'ī'dēxs la'ē le'mlemōx'wida. Wā, g'il'mēsē hā'mg'ī'la-
'yaxs la'ē ts!e'pēla lā'xa L'ē'sna. Wā, lā'xaa k'lēs L'ē'lālayō
lā'xa q'lē'nemē bē'bēgwārema: ā'emxaa lē'x'a'ma ha'yasek'āla
L'ē'wīs sū'semē hā'mā'pex gwē'x'sdemas. Wā, lā'xaa hā'mā'sya
wūda' L'lō'bēk' nē'ts!exa gaā'la L'ē'wa' neqā'la Lō'sma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'sya ts!e'lqwāxa gaā'la qaxs tse'nuxwāē,
yīxs 'yā'x'se'maaxs hā'mā'yaaxs hē'smaē ā'lēs ts!e'lqwēxa gaā'la.
Wā, la'e'mlēda 'wā'pē nā'naqalgiwēs Lōxs la'ē gwāl hā'mā'pa.
Wā, la'e'm gwāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek' nē'ts!ē').—Wā, g'il' 25
'mēsa tsedā'qē q!e'msa hā'nux'len'dxa nē'ts!a'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewak' nē'ts!a'ya qas lē qe'l'gūnōlisas la'xēs
lēgwī'lē. Wā, la'e'm hē g'il L'lō'pasōsē tek'lā's. Wā, g'il'mēsē
L'lō'pē tek'lā'sēxs la'ē k'lō'tlalisas qas L'lō'pēx hē'lk'lōt!ēna'yas.
Wā, g'il'mēsē 'nā'xwa k'lūmē'lx'īdēxs la'ē xūlelī'saq qas L'lō'p'ē- 30
dēx ge'mxōt!ēna'yas. Wā, g'il'emxaa'wisē k'lūmē'lx'īdēxs la'ē
L'lō'pā. Wā, la'e'm L'lōp lā'xēq. Wā, la āx'ē'dēda ts!edā'qaxa
hā'madzowē' lē'swa'sya qas yā'gūd'zōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē L'ē'lālayēs lā'wūnemē qa g'a'xēs hā'mx'ī'dēq. Wā,
la'mēsē hē g'il āx'ē'tsōsa ts!edā'qēda 'wā'pē qas nā'x'īdēq. Wā, 35
g'il'mēsē gwāl nā'qaxs la'ēda ts!edā'qē āxā'laxa L'ē'sas qas
ts!exlā'lēq lā'xa lēgwī'lē. Wā, g'il'mēsē wī'lāwēda L'ē'saxs la'ē
L'ē'nux'wīdex q!e'mlālās. Wā, la lā'wūnemas hā'mx'ī'dēq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwēlek*, the *q'wā'qela*, | the *!ot!ot!ē*
55 and the *LEWE'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that
also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'í'f'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'
40 lē'wa'ya, yixs hē'māē grē'dzā'yē hā'mx'sā'yas LE'wa' xā'qē qa's
laa'xlendēs lā'xa legwī'lē. Wā, lā'xaēda ts!edā'qē tsē'x'īdxa
ēwā'pē qa's nā'x'idē, wā, la ō'gwaqē lā'wūnemas. Wā, g'í'f'mēsē
gwāl nā'qaxs la'ē hā'msgemnd lā'xa ēwā'pē qa's hā'mx'ts!ānendē
lā'xēs ē'eyasowē'. Wā, lā'xaa gēnē'mas lēlā'be'wēsēs ē'eyasowē
45 lāx ē'eyasā'sōs la'wūnemē. Wā, lae'm ēna'ne'mp!eng'ila ts!ē'n-
ts!enkwa LE'wis gēnē'mē. Wā, lē'da begwā'nemē mō'p!ena
hā'msgemnd lā'xa ēwā'pē qa's hā'mx'ts!ā'nendēs. Wā, g'í'f mō'-
p!ena hā'mx'ts!ānentsēxs la'ē gwā'la. Wā, lae'm k'lēs lē'lālayō
lā'xa q!ē'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'lēs
50 ts!ē'pela lā'xa L'lō'na, yixs hā'ē gwē'kwēda nē'ts!a'yē. Wā, la
k'lēs hā'ma'ēyē hē'xt!a'yas. Wā, lae'm gwāl lā'xēq.

Red Cod. Wā, hē'mēda L'lō'xsemē, yí'xa nē'ts!a'yē ēnē'mē gwa'-
yí'lālasaq LE'wa' nāle'mē LE'wa' gwe'lē'k'ē, LE'wa' q!wā'qela,
LE'wa' t'lō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 hā'yāsa xū'ldzōsaxs k'lē'saē k'lā'wasilase'wa LE'wa pex'itē qaxs
xe'nlelāē ānāma'ya. Wā, lawi'sla gwā'la.

Black Cod. Wā, hē'xōlen lēlē'wēse'wa nā'lemē, yixs yā'ē
gwā'lēda xamasaxs la'ē lē'mxwase'wa. Wā, hē'enixaa'wisē gwē'-
g'ilasōxs la'ē ts!ex'a'se'wa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-
60 xa gā'la. Wā, lā'xaa t'lē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |


Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xū'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xū'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hǎ'nx'LENTSE^εwaē. Wā, la ts!E'pela lā'xa L!ē^εna. Wā, lā'xaa 61
LE^εlālayō lā'xa q!ē'nemē bē'begwānema, yixs k!eā'saē xā'natsa
k!wē'lasē, lōxs k!eā'saē k!lā'wasa. Wā, lawī's!a gwāl lā'xēq.

Kelp-Fish (1). Wā, la^εmē'sen gwā'gwēx's^εālal lā'xa pex'itē, yixs 1
^εnema^ε LE^εwa xū'ldzosē. Wā, hē'em lā'g'ilas Lē'gades pex'itē,
yixs pex'a'sewa^εs ō'k!wina^εyaxs la'ē la'lawā'yase^εwēs gō'betē lā'xa
legwī'lasa gō'kwē, lōxs gūqē'tase^εwaasa ts!E'lxsta ^εwā'pa. Wā,
hē'x'ida^εmēsē ^εwi^εwēxap!ē'dē gō'betas la'xa L!ē^εsē. Wā, hē'em 5
lā'g'ilas Lē'gades pex'itē. Wā, hē^εmis lā'g'ilas Lē'gadaxaas xūl-
dzō'sas, yī'x'aē lāx max^εidē yixs hē'tsāusēs k!lē'dayowē.

Wā, la^εmē'sen gwa'gwēx's^εālal la'qēxs la'ē hǎ^εmē'x'silasē^εwa, yixs
k!ē'saē hē'x'id hǎ^εmē'x'silasōxs hē^εmaē ā'lē gē'tē, qaxs a'lmaē
hǎ^εmēx'silasōxs la'ē gaēl āxē'l lā'xa gō'kwē ^εnā'l'nemp!enaē 10
sek!a'p!ENxwa^εsē ^εnā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!alp!a'lēs, qa k!ē'nx'idēs xā'qas la'xēs q!E'mlālē. Wā, hē^εmisēxs
tsē'nx^εwidaē, ^εnē'k'aēda gā'lē begwā'nema. Wā, hē^εmis lā'g'ilasa
a'lē begwā'nem nā'naxts!ewa. Wā, hē^εmaaxs la'ē q!al^εi'dēla
pex'itē, lāda ts!edā'qē āxē'dxa hǎ'nx'lanowē qas hanō'lisēs lāx 15
legwī'lasēs gō'kwē. Wā, la āxē'dxēs nā'gatslē qas lē tsē'x'idēx
a'lta ^εwa'pa. Wā, gī'l^εmēsē gāx nā^εnakūxs la'ē gūxts!ō'tsēs
tsā'nemē ^εwāp lā'xa hǎ'nx'lanowē, qa negō'yoxsdalēs. Wā,

- kettle, until it is half full, | and she leaves it by the side of the fire.
 20 Then she takes the kelp-fish and || puts them into a small basket,
 and she places it near the | side of the fire. Then she takes the
 short | wedges which are always kept in the house, and also a short
 wall-board. | Generally she uses the stern-seat of a small canoe. She
 puts it down | close to the small basket in which the kelp-fish are
 25 kept, and she does the same || with the short wedge. Then she takes
 one kelp-fish out of the | little basket. She holds the head of the
 kelp-fish, and puts its | body into the fire. Then she turns it over;
 and as soon as | she sees that the scales begin to come off from the
 skin, | she puts it down on an old mat that has been spread out on
 30 the floor of the house. She takes her || knife and scrapes off the scales
 that are loose. Then she turns | the fish over and over as she scrapes
 off the scales. As soon as all | the scales are off, she puts the fish
 on its belly on the | stern-seat of the small canoe, on which the fish
 is beaten. She holds it with the left hand, by the | head. With the
 35 right hand she takes the flat point of a || short wedge, and with
 the top end beats the | back of the kelp-fish, beginning at the back of
 the head, and beating down to the tail. | She only stops beating when
 the body of the kelp-fish is soft. | After she has
 beaten it, she takes her | fish-  knife and cuts the
 40 body across in this manner. After || she has cut it

- ō'x'sä'mēsē ha'ná'lis lá'xa legwí'lē. Wä, lä äx'ē'dxa pex'itē qa's
 20 k'exts!ō'dēs lá'xa lá'laxamē. Wä, lä hä'ng'alilas lá'xa ma'k'ala
 lāx oná'hisasa legwí'lē. Wä, lá'xaē äx'ē'dxa ts!ek!wa' hēmēnēl
 lēmg'ayāsa g'ō'kwē. Wä, hē'misa ts!ex'stō ts!ats!ax'sema. Hē'em
 q!ūnā'la ä'xse'wa g'ixsā'sa xwā'xwagūmē. Wä, lä pax'ā'hila lá'xa
 25 mā'g'inwalilasa pex'it'ats!ē lá'laxama. Wä, hē'emxaū'wisē äx'a-
 lī'lasa ts!ex'stō lē'mg'ayā. Wä, lä dāts!ō'dxa ēnē'mē pex'it'ē lá'xa
 lá'laxamē. Wä, lä dā'la hē'x't!a'yasa pex'it'axs la'ē k'a'tlents
 ō'k!wina'yas lá'xa legwí'lē. Wä, lä lē'x'ī'lālaq. Wä, g'ī'l'mēsē
 dō'qūlaq la'wī'la wī'wēxap!ēdēda gō'betē lá'xa l'ē'saxs, la'ē
 äxdzō'ts lá'xa lēbī'lē k'lā'k'lobana. Wä, lä äx'ē'dxēs xwā'la-
 30 yowē qa's k'ēxā'lēs lá'xa lä k'līnā'la gō'beta. Wä, lae'm lē'x'i-
 ēlāla pex'it'axs k'ēxā'laax gō'bet!ēna'yas. Wä, g'ī'l'mēsē wī'lā-
 wēda gō'bet!ēna'yaxs la'ē mā'dzōtsa pex'it'ē lá'xa t!ēlō'dzō
 g'ixsō'sa xwā'xwagūmē. Wä, lä dā'lasēs g'e'mxōlts!āna lāx
 hē'x't!a'yas. Wä, lä dā'x'itsēs hē'k'lōts!āna'yē lāx pe'lba'yasa
 35 ts!ex'stōwē lē'mg'ayā. Wä, lä t!ē'l'x'wits ō'xtā'yas lāx āwī'ga-
 yasa pex'it'ē g'ā'g'īlela lāx ō'xlaatā'yas. hē'bendāla lāx ō'xsda-
 yas. Wä, a'l'mēsē gwāl t!ē'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa
 pex'it'ē. Wä, g'ī'l'mēsē gwāl t!ē'l'xwaqēxs la'ē äx'ē'dxēs xwā'-
 layowē qa's qatē'lē'dēx ō'k!wina'yas ga gwāl'lēga (fig.). Wä,
 40 g'ī'l'mēsē gwāl qatētaqēxs laē mā'stē'nts lāx wā'bets!āla hānx-

crosswise, she puts the fish head first into the water in the kettle. 41 She never cuts off the head; for the first people | said that a good taste is given to the meat of the | kelp-fish by the fat of the eyeballs and the | brain. Therefore she puts it all into the kettle; || and she does 45 this to all the other kelp-fish, if there are to be many | guests. As soon as the kelp-fish is in the kettle, | she puts it over the fire; and when it begins to boil, | the woman takes the fire-tongs and stirs it; | and after stirring it for some time, she takes it down. Then || she takes her large 50 long-handled stirring-ladle and stirs with it | for a short time what is being cooked. She does not | stir it long, before she dips the spoon into what is being | cooked and pours it back [on the top of where she took it from]; | and she continues this for a long time. It may be || half an 55 hour according to the clock that the woman | dips up the water of what she is cooking and pours it back again. | She only stops when the liquid of what she is cooking is really milky. | This shows that the fat of the fish is well mixed | with the liquid. That is the reason why the woman dips up || the liquid of what she is cooking, so that the 60 liquid | and the fat of the kelp-fish may be well mixed; for if the | liquid of the kelp-fish should not be milky when it is given by the host to his friends, | then the guests at once whisper among them-

LANOWĒ. Wā, lae'm hēwā'xaem qak'ō'dex hē'x't!a^εyas qaxs 41
 ēnē'kaēda gā'lē begwā'nemqēxs hē'^εmaē yō'sp!ayāsa q!ē'mlalāsa
 pex'ī'tē tse'ntsenxstā^εyas gēgēbelō'xstā^εyas gēgeyagesas lē'wēs
 leqwa'. Wā, hē'mis lā'gila ēwila'stents lā'xa hā'n'x'lanowē.
 Wā, lā ēwilaem hē gwē'x'ēidxa waō'kwē pex'ī'ta, yixs qlē'nemaē 45
 lē'^εlanemas. Wā, gī'lēmēsē ēwila'stēda pex'ī'tē lā'xa hā'n'x'lano-
 waxs la'ē hā'n'x'lents lā'xa legwī'lē. Wā, gī'lēmēsē medē'lx'wī-
 dexs la'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qa^εs xwē't!idēq. Wā,
 k'lē'st!a gē'gīltsēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'lilas. Wā, lā
 āx'ē'dxēs ēwā'lasē gīlt!exlāla xwē'dayo k'ats!enaqa, qa^εs ya'ē'was- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase'wē. Wā, k'lē's'emxaā'wisē
 gē'gīltsēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx ēwā'palāsēs hā'mēx'-
 sī'lase'wē qa^εs xwē'laqē tsē'ste'nts lāx ō'kūya^εasēs g'aya'nema-
 saq. Wā, lā gē'gīltsēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō^ε
 nexseg'ilēla lā'xa q!aq!alak!a^εyē ēwa'ē'wasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa ēwāpalāsa hā'mē'x'silase'was qa^εs xwē'laqē tsē'ste'nts.
 Wā, a'lēmēsē gwā'lexs la'ē ā'lak!lāla la dze'mx'stowē ēwā'palāsa
 hā'mēx'sī'lase'was, qaxs la'ē ā'lak!lāla la qelō'kwē tse'n'xwa^εyasa
 pex'ītē lē'wis ēwā'pala. Wā, hē'em lā'gīlasa ts!edā'qē tsē'g'ostāla
 ēwā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē le'lgowēda ēwā'palās 60
 lē'wa tse'n'xwa^εyasa pex'ītē, qaxs gī'lēmaē k'lēs dze'mx'stowē
 ēwā'palāsa pex'ī'taxs hāmgī'layāasēda lē'ēlalāxēs ēnē'nemō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'ldāxs la'ē hō'qūwels lāx g'o-

selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done, ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | — for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | "Think of your
 throats and do not swallow the bones!" Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

kwās lē'lanēmax'dāq. Wā, la'e'm ēnē'x'sēwēda ts'edā'qaxs q'ē'm-
 65 ts'exlaē, yī'xa g'ī'qamēnē yīxs gēnē'maasa g'ī'gāma'ēyē. Wā, lā'la
 ēnā'xwa'mē gēgēnē'masa wā'x'ē mē k'lē's g'ī'qamēn k'lē's yā'x'ē id qa
 dzēm'x'stōx'widēs ēwā'palās hā'mē'x'silās pex'ī'ta. Wā, g'ī'ē mēsē
 ā'lak'lāla la dze'm'x'stōx'widē ēwā'palāsa pex'ī'taxs la'ē hā'n'x'-
 sentse'wēda pex'ī'tē'lats'lē hā'n'x'lanā. Wā, la'e'm l'ō'pa. Wā,
 70 hē'x'ē idā'mēsēda ts'edā'qē āx'wū't'ali'laxēs lō'ē'lq'wāxs hā'x'dē
 k'imts'lā'lila ōts'lā'lilē qa's g'ā'xē k'ā'g'alilēlas lāx mā'g'inwalilasa
 pex'ī'tē'lats'lē hā'n'x'lanā. Wā, hē'ē mīs āx'ē'tsōsēda ēwā'lasē k'a-
 ts'ēnā'q, yīx tsēg'ōstālayō'sēx ēwā'palāsēs hā'n'x'lentse'wē pex'ī'ta.
 Wā, lē tsē'yōlt'sōts lā'xa hā'n'x'laakwē pex'ī'ta lā'xa hā'n'x'la-
 75 nowē qa's lē tsēts'lā'las lā'xa lō'ēlq'wē, ēnā'xwa'mē ēwā'palās lē'wa
 q'ēmla'lē lā tsēts'lā'layō lā'xa lō'ēlq'wē. Wā, g'ī'ē mēsē lā ēmemā'xē
 āwā'xats'ēwasasa lō'ēlq'wāxs ēnā'xwa'māc k'lē's ā'laem qō'qū-
 t'laxa ēwā'pala lē'wa q'ē'mlalē. Wā, g'ī'ē mēsē wī'la la g'wā'-
 lalaxs la'ē ts'ēwanaē'dzema k'ā'k'ēts'ēnaqē lā'xa k'wa'k'wē-
 80 lemāxs la'ē k'ā'x'ē idayuwa lō'ēlq'wē. Wā, hē'mēnālāem māē-
 mā'lēda bē'begwanēmāxa ēnā'l'ēnemēxla lō'q'wa. Wā, lē nā'ēna-
 qalg'ēyōēmxa wūda'sta' ēwā'pa. Wā, g'ī'ē mēsē g'wāl nā'qaxs
 la'ē yā'q'ēgalēda k'wē'lasaxēs lē'ēlanēmē. Wā, lā ēnē'ka: "ēya'-
 x'dā'x" mēlq'lūxā'lano qaōx xa'qas." Wā, lā wī'la yō's'ētsēs
 85 k'ā'k'ēts'ēnaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pex'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la'maē k'ile'ma pex'itaxs hā'ma'ya'ē qaxs q'lūnā'laē g'ā'yala'sēs 86
xā'qaxs nex'wē'tse'wae. Wā, hē'mis lā'g'ila k'ēs ā'lbatēda
yō'sāq'ēxs hā'nx'laakwae. Wā, g'ī'f'mēsē gwā'la yō'sax'daq'ēxs
la'ē k'oxwaxōtsa ā'lta wūda'sta' ēwā'pa. Wā, hē'x'ida'mēsē la
hō'qūwels lā'xēs k'wē'layats'ēx'dē. Wā, k'ē's'emxaa k'wē'la- 90
dzema pex'itē lā'xa q'ē'ne mē hē'brgwānema qaxs k'ē'saē
q'ēyōlanēmēnoxūxs lā'lanemaē. Hē'mis lā'g'ila lē'x'a'ma
ēne'mē'motē lē'wa ēne'mxlala ēne'mē'ma, yixa sā'semē lē'wis
gēgēne'mē lē'wis sā'semē, lē'wa ts'ē'daqē sā'sema lē'wis lē'la-
ēwūnemē lē'wis sā'semē. Wā, hē'm g'wē'yō' ēne'mxlala ēnemē'- 95
mē. Wā, lē'x'amēs lē'ēlālasō's āxnō'gwadāsa pex'itē lō'mē'da
ēnē'nemō'kwē. Wā, lae'm g'wāl lā'xa hā'nx'laakwē pex'ita.

Kelp-Fish (2).—Wā, hē'mis g'il āx'ētsō'sēda lā'laxamāxsēs gēne'- 1
maxs g'ī'laē lā'galis lāx l'emā'isasēs g'ō'kwē. Wā, lā k'ixts!ō'-
tsēs lā'g'anēmēda pex'itē lāq. Wā, lā, lā'stsas q'ēs lā laē'las la'xēs
g'ō'kwē. Wā, hē'x'ida'mēsē gēne'mas la lēp'lā'lilaxa k'lā'k'lo-
bana. Wā, lā k'lō'qūlilxa pex'itats'ē lā'laxama q'ēs lā hāne'n- 5
xelilas lā'xa k'lā'k'lobana. Wā, lā k'lūnxelilxa k'lā'k'lobana lāx
hē'lk'!ōdenwalilasa pex'itats'ē lā'laxama. Wā, la'mē dōlts'ōdxa
ēne'mē pex'itsēs gē'mxōlts'lānā'yē. Wā, hē'mis g'wē'g'ilaqūh g'ī'lx'-
idē wā'ldema. Wā, g'ī'f'mēsē wē'lāwē yā'x'yig'ilē lē'wa q'lō'sna-
yaxs la'ē āx'ē'dxēs xwā'layowē. Hē'em ēnem lē'gēmsa xwā'la- 10

11 also called mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q'ā'nēqēlak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

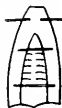
11 yowē gēlts!ē'mē yīxa xō'lās qaxs hē'ēmaē xwā'layāsa g'ā'lā begwā'-nema (yixs g'ēxase^swas gē'x'ustālāxs la'ē ba'k'ō Lō^s Q'ā'nēqē-lakwē). Wā, lē'da ts!edā'qē dā'x'ētsēs gē'naxōlts!āna'yē lā'xa pē-x'ite qas'yā'gūdzōdēs lā'xa k'!a'k'lobana. Wā, lae'm gwā'saxsdaleda
 15 pēx'ītē lā'xa ts!edā'qē. Wā, la gwē'k'!aēsala lāx gēmōlts!āna'yasa ts!edā'qē. Wā, lā dū'lasēs hē'lk'lōts!āna'yē lā'xēs xwā'layāxs la'ē qak'ō'dex hē'x't!ā'fās. Wā, g'il'mēsē lā'wāxs la'ē xwalbete'n-dex ō'xlaatā'yas qas' hā'xelē lāx ts!ā'sna'yas ē'k'lōt!endālax xā-k'!adzās. Wā, a'l'mēsē gwā' xwā'laqēxs la'ē ā'lak'lāla la Lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē pēx'ī'ta. Wā, laxaē hē'emxat! gwē'x'ēdeq. Wā, lā'na-xwaem hē gwē'x'ēdxa waō'kwē. Wā, lā'la lā'ēwūnemas L'ō'psayogwilaxa wūnā'gūlē qaxs L'ō'pēlaxa pēx'ītē. Wā, g'il'mēsē gwā'lē āxa'ēyasēxs la'ē ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēdxa L'ō'psayowē. Wā, lā āx'ē'dxa g'il't!a ts!ēq!adzō dzexē'k'udēna'sa. Wā, lā qēx'āle'lōts lā'xa ē'ne'mp!enk'ē lā'xēns q!wā'-q!waxts!āna'yē g'āg'ilēla lāx benba'yē ēx'bēsēda L'ō'psayowē. Wā, lā lēk'ūtā'la'mē qēx'ā'yasēxs la'ē yī'lā'lēlots. Wā, lae'm k'lēsl xō'x'sla L'ō'psayowē qō lal L'ō'pts!ōdayola pēx'ītē lāq. Wā, g'il'
 30 mēsē gwā'lēxs lae'da ts!edā'qē dā'x'ēdxa ē'ne'mē lā'xa xwā'lēkwē pēx'ī'ta qas' ts!ēk'it!ē'dēs lā'xa L'ō'psayowē. Wā, g'il'mēsē megūg'ē'txa ē'l'kwa lē'wa k'lē'lāxs la'ē L'ō'pts!ōtsa ē'ne'mē xwā'lēk' pēx'ī'ta. Wā, lae'm gē'k'!ēna'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of ' the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xe'kwē' dena's qa's qex'ēa'lelōdēs lāx ēk'ēnxē'lelās. Wā, lā lek'lū'telaxs la'ē yil'a'lelōdeq. Wā, lā ē'tlētsa 'ne'mē lāx ē'k'ē- 35 lelās. Wā, lae'm xwē'lalēda ā'lē L'ō'pts'oyos. Wā, la'xaē qex'ētsa dena'sē lāx ē'k'ēnxēlelās. Wā, la'xaē hek'lūte'laxs la'ē yil'alelōdeq. Wā, laxaē ē'tlēd āx'ē'dxa 'ne'mē qa's L'ō'pts'ōlēs. Wā, lae'mxaē ē'tlēd xwē'lala qaxs 'na'xwa'maē xwē'xwalālēda la L'ō'pts'ōyōs lā'xa L'ō'psayowē, yīxs 'na'ne'mplēnaē mō'wēda 40 pex'ītē L'ō'xs q'el'la'ē L'ō'pts'lāla la'xa g'ī'tl'āsa L'ō'psayowē. Wā, la'mē a'ēlaak' qex'tā'yēda dena'sē lāx ō'xtā'yasa L'ō'psayowē. Wā, lāda ts'ēda'qē lānolisaq lāx legwi'lasēs g'ō'kwē. Wā, lae'm hē g'īl L'ō'p'lētsōsēda q'ēmlālās. Wā, g'īl'mēsē naxsaap'la L'ō' k'lūmlē ō'kūya'yas q'ē'mhalāsēxs la'ē lē'x'īdeq qa hēs lā 45 L'ā'yō L'ō'p'lēdē L'ē'sadza'yas. Wā, g'īl'mēsē la ālak'lāla k'lūmlē L'ē'sadza'yasēxs la'ē L'ō'pa. Wā, lā k'liqūlēlaq qa's g'ā'xē lā'g'alilaq lā'xa k'lē'sē qwē'sala lā'xa legwi'lē qa lā'g'āēs L'ē'salāsa legwi'lē lāq, qa ts'elqwa'x'sā'mēsē. Wā, lā hē'x'īda'mēda begwa'-nemē la L'ē'salāxēs 'nē'nemō'kwē lōxs hā'ē L'ē'salāse'wēs 'ne- 50 'mē'motē qa g'ā'xēs L'el'ō'begūxa L'ō'bekwē pex'ī'ta. Wā, lā hē'x'īdaem g'āx hō'gwēlelēda L'ē'lānemē. Wā, g'īl'mēsē 'wēlaēlexs la'ēda ts'ēdā'qē lep'la'hilxa g'īl'edzowē hā'madzō' lē'wa'ya lāx L'ā'salīlāsa L'el'ō'begūlāxa L'ō'bekwē pex'ī'ta. Wā, lā'da ts'ēdā'qē āx'ē'dxa L'ō'pts'lāla L'ō'bek' pex'ī'ta qa's x'ik'ōl- 55 ts'ō'dēq la'xēs L'ō'psayowē. Wā, lā nae'nlemlīlēlāsa 'na'ne'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs lē'lanēmē. Wā, lā k'ū'nxts!ōtsa l'ē'na lā'xa ts'lē'ts!ēba-
 ts'lē qas lā k'ag'imlilelas lāx l'ā'sa'yasa maē'mokwē bē'begwā-
 nema. Wā, lā q'ūlē'x's'em lē'nqwēda k'wē'laxa pex'ītē. Wā,
 60 g'í'l'mēsē 'wīwelx's lē'ngēkūxs la'ē 'wīla hā'mx'ī'da. Wā,
 lae'm ts!epa's lā'xa l'ē'na qaxs 'wīlāmaē tse'nxa'wasēxs la'ē
 l'ō'pase'wa. Wā, hē'ē'nīs lā'gīlas lē'mxwē. Wā, g'í'l'mēsē gwāl
 l'ēl'ō'begūxa l'ō'bekwaxs la'ē na'gēk'elaxa a'īta 'wā'pa. Wā,
 g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwēsa. Wā, k'ē's'emxaēda l'ō'-
 65 bekwē pex'īt k'wē'ladzem lā'xa q'lē'nēmē lē'lqwālala'ya qaxs
 k'ē'saē q'lūnā'la q'eyō'lauema, lā'gīlas lē'x'a'mēda 'nē'nēmō'kwē
 lē'wa ha'yasek'āla lē'wa 'nē'mē'niōtē lē'wa bā'gūnsē l'ēl'ō'-
 begūxa pex'ītē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōl'en ē't!ēdēl gwā'gwēx's'ālaslēda x'í'l-
 kwē pex'ī'ta. Hē'em gwā'lē xwā'la'yasē xwā'la'yasa l'ō'bekwē
 pex'ī'ta. Wā, lē'x'a'mēs ō'gūx'īdayōsēxs la'weyakwa'ēs xā'k'la-
 dzowē. Wā, la āxā'laemxaē gō'betas hē gwā'lē gō'betasa l'ō'be-
 5 kwaxs āxā'la'maē. Wā, lā k'les ha'ma'ē l'ē'sasa l'ō'bekwē yīxs
 lē'x'a'maē ha'ma'ē q'lē'malās. Wā, g'í'l'mēsē gwāl l'ēl'ō'begwē-
 da k'wē'laxs la'ē ā'em ts!ex'ēdayowēda l'ē'sas. Wā, g'í'l'em
 gwā'lēda ts!edā'qē xwā'laxa pēx'ī'taxs la'ē xō'x'wīdxa wiswēlōwē
 k'wa'xlāwa qas qet'l'dēsa ma'īts!aqē lā'xa pex'ītē qa lēpa'lēs
 10 g'a gwā'lēga (*fig.*).

After she has done so, she hangs them up just over the fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat: | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them: | and after they have washed their

Wä, grí'fmēsē gwā'lexs la'ē tētā'kōstōdayo lāx nā'qostā'yasa 11
 legwīlē. Wä, grí'fmēsē mō'p'enxwāsē 'nā'lās tē'tā'kōstowēxs
 la'ē k'layax'wīda. Wä, lae'm āxa'xoyā yis āxnō'gwadās. Wä,
 grí'fmēsē 'nē'k'ē āxnō'gwadās qās hānx'LE'ndēq, lā āx'ē'dxa
 hāne'mē qās hānx'LE'ndēs lā'xēs legwīlē. Wä, lā āx'ē'dxēs 15
 xwā'layowē qās t'lō'ts'LE'ndēxa pex'ī'tasdē lā'xēs grí'ldōlāsē. Wä,
 laxaē gē'x'sendēq nEXSE'ndēq. Wä, lae'm māe'mox'sēda 'nal'ne'-
 mē pex'ī'tasd. Wä, grí'fmēsē mēdēlx'wīdē hānx'LENāsēxs la'ē
 āxstē'ntsa t'lō't'st'laakwē pex'ī'tasd lāq. Wä, k'lē'st'la gē'g'ilil
 mae'mdēlqūlaxs la'ē hānx'sanōwēda hānx'lanōwē, qaxs lae'm 20
 l'ō'pa. Wä, lē'da ts'edā'q āx'ē'dxēs lō'q'lwē qās k'a'g'alilēs
 lā'xēs k'lwāē'lasē. Wä, lā āx'ē'dxēs ts'ē'slāla qās k'lip'ti'dēs
 lā'xa hānx'laakwē pex'ī'tasdē qās lā k'lip'ts'lā'las lā'xa lō'q'lwē.
 Wä, grí'fmēsē 'wīlts'lā lā'xa lō'q'lwāxs la'ē āx'ē'dxēs ts'ēba'ts'lē
 qās k'lūnxts'lō'dēsa l'ē'ēna lāq. Wä, lā k'ā'gēmlilas lā'xēs hā'mēsī'- 25
 lag'ilāq. Wä, lā nā'naqalg'iwālaemxa 'wā'paxs k'lē's'māē hā'mx'-
 ī'da. Wä, grí'fmēsē gwāl nā'qaxs la'ē hā'mx'ī'da. Wä, lae'm
 ts'ēpa's lā'xa l'ē'ēna. Wä, la k'lē's hāmgā'q l'ē'wis l'ē'sē, qaxs
 āxā'laē gō'betas, qaxs lē'x'amaē hā'māsē q'lē'mtalās. Wä, grí'-
 mēsē gwāl hā'mā'paxs la'ē hāngēmlē'lema nā'gats'lē 'wā'bets'lālaxa 30
 'wā'pē. Wä, ā'mēsē xwā'ēmag'āgēsēs sē'msaxs la'ē hāmsge'md
 lā'xa 'wā'pē, qās hāmx'ts'āne'ndēs qās ts'ēnts'ENx'wīdē. Wä,
 grí'fmēsē gwāl ts'ēnts'ENkwaxs la'ē ē't'lēd hāmg'āgēnts'ēs sē'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**— Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry. || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle. | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side: and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |

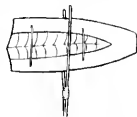
I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa nagats'lē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxāē
35 g'wā'la.

1 **Broiled Dried Kelp-Fish.** Wā, lā 'na'l'f'nepm!ēna hē ha'ma-
ē'xstsō'sa waō'kwē hē'bwān'em pe'nkwē k'lāyaxwa pex'it'asda.
Wā, hē'em g'il āx'ē'tsō'sa ts'ledā'qēs ts'lē'slāla, qa's k'at'abiles
lā'xēs k'lwē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lēla pex'it'asda
5 qa's g'ē'g'alilēs lāx k'adē'lasasa ts'lē'slāla. Wā, lā ts'ē'x'id lā'xa
'wāpē qa's g'ā'xē hāng'alilas lāx g'ac'lasasa pex'it'asdē. Wā, lā
dā'x'idxa ts'lē'slāla qa's k'ip'l'dēs lāx negō'yā'yasa pex'it'asdē
ga g'wālē'ga (*fig.*).

Wā, lā k'lipā'lasēs ts'lē'slāla laqēxs la'ē pex'a'x q'lē'mladza'yas
10 qaxs hē'ēmaē g'ilē'ēlālē. Wā, g'il'f'mēsē k'ēxūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'ēdeq qa's pex'it'dēx l'lē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'il'f'mēsē 'nā'xwa k'lū'mla l'lē'sasēxs la'ē g'wāl
pex'a'q qaxs hē'maē l'lō'pa. Wā, ā'ē'mēsē ne'edzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, g'il'f'mēsē
15 g'wāl nā'qēxs la'ē hāmx'ē'dxa q'lē'mlālē. Wā, lae'm ā'em āxā'-
laxa q'lē'mlālē lāx l'lē'sas qa's ts'lō'q'lūsēs lā'xēs se'msē. Wā,
lae'm k'leā's l'lē'ua ts'ēpa's qaxs ts'e'nxwāē g'wē'x's'lemas.

Hē'xōl'en l'lēl'wēsōxs g'il'maē g'wāl pex'a'xa k'lā'yaxwa pex'it-
tasdēxs la'ē l'lō'pa. Wā, lā dā'x'idxa k'lwā'sta' 'wā'betslāla qa's
20 hā'msgem'dē lāq qa's selbexū'mdēs lāx q'lē'mladza'yasēs ha'mēx-
s'ilase'wē. Wā, hē'ēmis lā'g'ilas ā'lak'lāla la tē'lqwē. Wā, hē'em



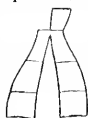
old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lkwana^{syē} lē'wa nō'nemasē bē'begwānem hē'menā- 22
laem āx'ē'xsdxa pē'nkwē k'lā'yaxwa pex'it^{as}d qas hā'ma'pēq,
qaxs tē'lqwaē. Wā, grī'l^{mēsē} gwāl hā'mā'pa ts'edā'qēxs la'ē nā'-
xē'dxa ^ēwā'pē. Wā, grī'l^{mēsē} ā'lak'lāla la lē'mxēda pex'it^{as}daxs 25
la'ē ā'em tē'l^{asō} hē gwē'g'ilasēwēda xamā'saxs tē'l^{asē}waē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x^{silasē}wa hā'mēx^{silasē}āyaxa
k'lā'yaxwa pēx'it^{as}da la'qēxs pē'nkwaē lōxs hā'n^xlaakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la'mē'sen ē'dzaqwal gwā'gwēx'sālal lā'xa 1
pex'it^{as} q'wā'gēkwaē. Wā, hē'mēxs g'axaē nā'ēnakwēda lēqā'-
dāsēs lēgē'mē lā'xa pex'it^{tē}; wā, grī'l^{mēsē} q'ēyō'lēxs la'ē hē'x'-
ida'ma ts'edā'qē āx'ē'dxēs xwā'layowē qas k'lūnxelilēxa k'lā'-
gedzowē k'lā'k'lobana. Wā, lē dā'x'itsēs gē'mxōlts'lā'na^{yē} lā'xa 5
^ēne'mō pex'it^a. Wā, lae'mxaē gwā'saxsdlāla lā'xa ts'edā'qē. Wā,
la gwē'k'laēsāla lāx gē'mxōlts'lāna^{yas} la'xēs qē'lkwalaē'na^{yē}. Wā,
lā qak'ō'dex hē'x't^{la}yas. Wā, grī'l^{mēsē} lā'wāyē hē'x't^{la}yasēxs
la'ē xwā'l^{betendex} ō'x^{laatā}yas. Wā, lā hā'xela lax ts'lā'sna^{yas};
ē'k'lōt^{lendā}lax xā'k'ladzās. Wā, grī'l^{mēsē} la lēpā'laxs la'ē gē'l- 10
x'ōdex ya'x'yigilas. Wā, grī'l^{mēsē} ^ēwēlāwē ya'x'yigilasēxs la'ē
xwā'ē'dex bēna'dze^{yas} xā'k'ladzowē qas lā'wēyōdēq gā'gē-
lela lā'xa mā'kalāxa ts'lā'sna^{yas}ēxs la'ē k'ō'qōdēq. Wā, lā
ts'lēx'ē'dxa xā'k'ladzowē. Wā, lae'm āxā'lē ts'lā'sna^{yas} lā'xa
xwā'lēkwē pex'it^a. Wā, lā q'lā'xsendēq qa mā'lts'ēs hā'xela gā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner: Now it is called "split | kelp-
fish." As soon as this has been done, she hangs it up
over the | fire of the house; and when it is half dried, it is
20 cooked. || First she takes her small kettle, pours some |
water into it, and, when it is half full, she puts it on
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner: Now it is in six pieces. || She
throws away the tail, and throws the pieces | of fish
into the kettle in which the water is boiling. | I think
the length of time that it is on the fire is more than half |
an hour by the watch, and then it is done. She | takes the
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa⁵ya hā'xela lāx tek'lā's lā'g'aa lāx ō'xla⁵yas
tslā'sna⁵ya g'a g'wālē g'a (*fig.*). Wā, lae'm lē'gades q'wā'gek^u
pexi'ta. Wā, g'í'l'mēsē g'wā'texs la'ē g'ē'x'wits lāx neq'ā'stāwasa
legw'lasēs g'ō'kwē. Wā, g'í'l'mēsē k'lā'yax'widexs la'ē ha'mē'x'si-
20 lase'wa. Wā, hē'em gril āx'ē'tsō'sēs ha'nemē. Wā, lā gūxts'ō'tsa
ēwā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'n'x'lents lā'xēs legw'lē
Wā, lā āxaxō'dxa q'wā'gekwē pexi'ta qa's hēx'se'ndē t'ō'ts'lendeq.
Wā, lā yū'dux'send t'ō't'stēslāxaxa āpsodē'lē. Wā, la'xāē hē'em-
xat! g'wē'x'īdxa āpsō'dilē g'a g'wā'lēg'a (*fig.*). Wā, lae'm q'el'lā'-
25 xs'a. Wā, lā'lā ā'em ts'l'ex'ē'dxa tslā'sna⁵yas. Wā, lā āxste'ntsa
t'lewē'kwē pexi't t'ā'xa hā'n'x'lāla hā'n'x'lanāxs la'ē ma'e'mdelqūlēs
ēwā'pē. Wā, k'ō'tat'ēnlāq hā'yā'qax neq'g'ile'la lā'xa q'lā'q'la-
lak'la'yaxens ēnā'lāqē ēwā'ēwaslalasasēxs la'ē l'ō'pa. Wā, lae'm
hā'n'x'sanowēda hā'n'x'lanowē. Wā, hē'ēmis āx'ētsō'sēs lā'logūmē
30 qa's g'ā'xē k'ā'g'ulilas lāx ma'g'inwalilasa hā'n'x'lanowē. Wā, lā
āx'ē'ēdxēs ts'lē'slāla qa's k'lip'lī'dēs lā'xa pexi'tē qa's lā k'lip'slā'las
lā'xa lā'logūmē. Wā, g'í'l'mēsē ēwī'tslāxs la'ē nā'x'īdxa ēwā'pē.
Wā, g'í'l'mēsē g'wāl nā'qaxs laē dā'x'īdxa ēnē'mē lā'xa t'lewē'kwē
hā'n'x'laak^u pexi'ta qa's ēpā'lēx q'ē'mlālās qa's ts'lō'q'lūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q'ēmlālās. Wā, lā k'lēs hā'mā'pex
l'ē'sas qaxs āxā'laē gō'betas lā'g'ūlas ā'em xwē'laq āxts'lālas lāxa
lō'q'wē. Wā, g'í'l'mēsē g'wālē hā'mā'pexs la'ē dā'x'īdxēs hā'mā'tslē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold 10 of the || kelp-fish with the left hand and squeezes at the back of its head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38 lā gūxts!ō'tsa ēwā'pē lā'qēxs la'ē ts!ēnts!enx'wida. Wā, g'í'l-ē-mēsē g'wā'lexs la'ē nā'x'idxa ā'ta ēwā'pa. Wā, lae'mxaē k'lēs 40 k!wē'ladzem lā'xa q!ē'nemē lē'lqwālala'ya. Â'em le'x'a'mēda hā'yasek'āla lōxs lē'lālayāaxa ēnē'nemō'kwē lē'wa ēnē'mē'motē qaxs k'lē'saē q!ē'nemē āxā'yasa ts!edā'qaxs āxa'ax g'wē'x'sdemas. Wā, lae'm g'wā'l laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ida'mēsē gene'- 1 mas la lā'lalaq k!ō'qūlaxa la'laxamē dzedē'x'sem l!ō'p!ek'sa ālē'wasē qa's lā hā'ng'aalexas lā'xa pa'pauayox'sīlats!ē xwā'-xwagūma. Wā, lā k!ixts!ōdalasa pex'ī'tē lāq. Wā, g'í'l-ē-mēsē qō't!axs la'ē k!ō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5 gūgedzō'ts lā'xa āwā'dzolēdkwas k'lita'ē'yē lē'wa'ya, yix lep!alē'-lemas qa g'ē'dzāyuatsa pex'ī'tē.

Wā, g'í'l-ē-mēsē wē'lōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!edā'qē qa's t!ō'x'widēq. Wā, hē'ēmaaxs la'ē dā'x'īdēda ts!edā'qaxa pex'ī'- 10 tasēs g'e'mxōlts'lāna. Wā, lae'm q!wē'salax ō'xlaatā'yasa pex'ī'tē qa g'wa'sk!aē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'lēlōts qō'māsēs hē'lk'lōlts'lāna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!ē'mā'bōtsēs ts!ē-mā'la lāx g'e'mxōltxawa'yas yixs hā'a'al lās qō'mēda hē'lk'lōltxawa'yē q!ō'sna'yas. Wā, lā q!wē'sīdēqēxs la'ē nē'x'ēdeq. Wā, g'í'l-ē-mēsē k!l'ix'īdēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

16 lāx ō'ts'lāwasa pēPEL'xawa⁵yē. Wā, lā L'lā'sadza⁵yē ts'ēmā'lax'ts'lā-
 na⁵yasēxs la'ē L'lō't'ē.leq. Wā, hē⁵mis la qwa'p'lēdaats L'lē'sas.
 Wā, la⁵mē NELā'wē pēPEL'xa'wa⁵yas. Wā, ā⁵mēs la DEXō'deq
 20 ē'wī⁵la L'ē'wa' ts'eyī'mē L'ē'wa q'lō'sna⁵yas. Wā, grī'lēmēsē gwā'lexs
 la'ē ts'exts'lō'ts lā'xa k'lō'gwatslē lā'laxamēla yax'yeg'ilē. Wā,
 la'la xwē'laqaem āx'a:lō'lalasa lā t'legi'k^u pexi't lā'xa LEBē'lē
 lō'wa⁵ya. Wā, lā ā'lēm gwā'lexs la'ē ē'wī⁵la la t'legi'kwa pexi'tē.
 Wā, lā'da ts'edā'qē k'lō'qūlilxa yax'yig'ilatslē lā'laxama qa's lēs
 lā'xa L'ēmā'isē. Wā, lē gūxstā'lisxa grī'ts'lāx'dāxa lā'laxamē
 25 lā'xa de'msx'ē ē'wā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts'lo-
 xā'lēxa k'lē'lasgema⁵yas L'ē'wēs ō'ts'lāwē. Wā, grī'lēmēsē gwā'-
 lexs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'ēidxa g'ā'yolē lā'xa
 ya'xyig'ilasa pexi't. Wā, lā ālā'laxa ts'eyī'mē lā'xa hā'maa'-
 tslē pō'xūntsa pexi'tē. Wā, lā āxba⁵ya q'lō'sna⁵yē la'qēxs la'ē
 30 ts'lō'x⁵wideq qa ē'wī⁵lā'wēsa E'lkwa. Wā, hē⁵misēxs la'ē xix'ē'deq
 qa ē'wī⁵lā'wēsē lā'ts'lāwē hāmk'laē'dza⁵yas. Wā, grī'lēmēsē gwā'-
 lexs la'ē L'lēp'exsemdeq qa L'lēp'exsemā'lēsa hā'maa'ts'lē pō'x'lūn-
 sa. Wā, la'xaē ts'lō'x⁵wideq. Wā, lawē'slē ts'exts'lōts lā'xa
 lā'laxamē. Wā, lā 'na'xwaem hē gwē'x'ēidxa wāō'kwē. Wā,
 35 grī'lēmēsē ē'wī⁵la la ts'lō'kwa hā'maats'lāxs la'ēla ts'eda'qē
 k'lō'qūlēsxa q'lō'sna⁵yaa'ts'lē lā'laxama qa's lā k'lō'xstendeq
 lā'xa de'msx'ē ē'wā'pa qa's naleltā'lēq qa ē'wī⁵lāwēsa E'lkwa L'ē'wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ūmēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'ē'la. Wā, g'í'f'mēsē gwā'lexs la'ē k'ō'x'westendxa q'ō'sna- 38
 ēyaats'ē lā'faxama qā's lā k'ō'x'westēseleaq qā's lā k'ō'gwēlelaq
 lā'xēs g'ō'kwē. Wā, lā k'ō'gūnōlisaq lax legwī'lasēs g'ō'kwē. Wā, 40
 lā āx'ē'dxa hā'n'x'lanowē qā's gūxts'ō'dēsa ēwā'pē lāq qa ēnegō'-
 yoxsdalesēxs la'ē hā'n'x'lents la'xēs legwī'lē. Wā, g'í'f'mēsē mē-
 delx'wī'dexs la'ē ēnā'f'mēmuk a dā'f'ts'lāxaxa k'ū'mēsē (qaxs hē'-
 ēmaē la lē'gēmsa q'ō'sna'ēyas la'ē hēmēx'sī'lase'wa), lā'xa lā'faxamē
 qā's lā āx'stā'las lā'xa māē'mdeleqūla ēwā'pa. Wā, g'í'f'mēsē ēwī'- 45
 ēh'ēstaxs la'ē āx'ē'dxēs ts'ē'slāla qā's xwē'telga'ēs lāq. Wā, k'ē'st'la
 ā'laem gē'x'lāla hā'n'x'lala lā'xa legwī'lē, wālanawisē lō'
 ēnexseg ilē'la la'xa q'ū'q'alak'la'yē lō' hā'yā'qaxs la'ē hā'n'x'sen-
 deq. Wā; lā'mē lō'pa. Wā, lā lē'ēlāxēs k'ō'k'lōmīsgrōtlē. 50
 Wā, g'í'f'mēsē ēwī'la g'ū'xēda yō's'ēwūtlasēxa k'lūmēsaxs la'ē āx'ē'd-
 xa k'ū'k'ats'ēnaqē qā's k'ū's'idēs lā'xēs yō's'ēwūtlē. Wā, lā'mē
 āx'ē'dēda ts'ēdā'qaxa ēwā'pē qā's tsē'x'ēdēs lā'xēs yō's'ēwūtlē.
 Wā, g'í'f'mēsē ēwī'la la gwāl nā'qaxs la'ē yō's'ēda. Wā, lā'm
 ēwī'laem yō'sēda k'lwē'lax ēwā'pas lē'wa hā'maats'lāsa pex'itē
 lō'mēs q'ō'sna'ēyē. Wā, ā'ē'mēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q'ō'sna'ēyasa ēnā'ywa mamaō'masa. Wā, g'í'f'mēsē gwāl yō'saxs
 la'ēda ts'ēdā'qē āx'ē'dxa ēwā'pē qā's tsē'x'ēdēs lā'xēs yō's'ēwūtā.
 Wā, lā'mē k'ō'xwaxalisēda yō'sax'dāxa k'lūmēsē yisa wūda'sta'
 ēwā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k'lōmstag'ī'lakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wā, hē'ēmis lā'gīlas ēnē'kēda yō'sāx gwē'x'sdemas: "Wē'gax īns k'ōxwaxalisas wūda'stā' ēwā'pa." Lā'gīlasa k'wēlasē hē'x'ēdaem la tsāx a'l'tā wūda'stā' ēwā'pa qa k'ōx'waxalēdzemsēs k'wēlē'kwē. Wā, laē'm ā'ēm hō'qūwelsēda k'wō'k'lūmō'sgīx'dāxa k'lūm'ē'sē. Wā, k'lē'saē k'wē'ladzema k'lūm'ē'sē lā'xa q'lē'nēmē lē'lqwālala'yē qaxs
65 k'lē'saē q'lēyō'lanēmēnoxwa, lā'gīlas lē'x'a'mēda āxa'nēmāq hā'mā'peq lē'wis gēnē'mē lē'wis sū'sēmē lō'mis lēlēlā'la. Wā, laē'm gwā'la.


1 **Roasted Kelp-Fish.**—Wā, g'ī'lēmēsē ā'lak'lāla pō'sq'axs la'ē dā'x'ēdxa ēnē'mō pex'ī'ta qas manō'lisēs lāx hēlk'lōdenwa'lisasēs legwī'lē yīxs gwē'gēmīlāēda ts'edā'qē lā'xa ō'gwiwalīlasēs g'ō'kwē. Wā, la gwē'gēmīlēmxaēda pex'ī'tē lā'xa ō'gwiwalī-
5 lasa g'ō'kwē. Wā, g'ī'lēmēsē k'īxū'mx'sāwēda k'lī'lēla lāx ō'k'wīna'yasa pex'ī'taxs la'ē xwē'lēlilaq qa gwē'gēm'x'īdēs lā'xa t'lōx'ī'lāsa g'ō'kwē. Wā, laē'm manō'litsā'ma. Wā, k'lē'st'la gāē'lexs la'ē l'ō'pa. Wā, hē'x'ēda'mēsa ts'edā'qē āx'ē'dxa g'īlde-
10 dzowē hā'madzō' lē'wa'yā qas lēplālī'lēs lāx lā'sa'yasēs k'wāē'lasē. Wā, lā āx'ē'dxa mā'dzekwē pex'īt qas madzō'dēs lā'xa lē'wa'yē. Wā, hē'x'ēda'mēsē l'ē'xwaq. Wā, la'mē hewā'xa lā'weyōdx ts'eyī'mas lē'wis q'lō'sna'yaxs k'lē'smēx'dē manō'lisāq lā'xēs legwī'lē qaxs a'l'maē lā'wiyōdqēxs la'ē hā'mā'peq. Wā, hē'ēmisēs g'ī'l'maē la'ēmaūqēxs la'ē ā'ēm āx'ē'dxa k'wā'xlā'wē
15 wā'laanawisē lō'ē ēnē'mp'lenk' lā'xens q'lwā'q'lwax'ts'āna'yēx qas

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | inter- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ēxā'lēx gō'betas lē'wis l'ē'sē. Wā, g'í'l'mēsē 'wī'lāxs la'ē 16
hām-x'i'deq. Wā lae'm k'lēs ts'ēpa's lā'xa l'ē'na qāxs tse'n-
xwāē. Wā, hē'xōlēn l'ēl'ē'wēsōxs t'ē'l'x'wīdamaēda ts'ēdā'-
qax ō'k'l'wina'yasa pex'i'taxs k'lē's'māē manō'lisas lā'xēs legwī'lē
qa k'lē'nx'ēdēs xā'qas lā'xēs q'lēmālē. 20

Wā, g'í'l'mēsē gwāl ha'mā'pxa pex'i'taxs la'ē nagē'k'ilaxa
'wā'pēxa k'lē'sē q'lē'nema qaxs de'mp'laē, lā'g'ila k'lēs q'lē'k'lēsxa
'wā'pē qaxs q'lō'lēla'maaxs hē'menēl'mēlē nā'qalxa 'wā'pē. Wā,
lae'mxaa lē'aem hā'mā'pxa manō'lidzekwē pex'itēda āxā'nemāq
qaxs lē'x'a'māē hē gwē'x'idaatsēxa pex'i'tēxs ā'lak'lālaē pō'sq'laxs 25
g'ā'xāē nā'nakūxs lēqēx'dāsēs lēgē'mē lā'xa pex'i'tē. Wā,
hē'ēmis lā'g'ila hā'labala manō'lisasa 'nē'mē pex'i't lā'xēs legwī'-
laxs lō'max'ēdaē 'nemā'l'ēdēxs la'ē l'ō'pa. Hē'ēmeda lae'l'k'l'wa-
na'yē hā'mā'pxa manō'lidzekwē lā'xa legwī'lē pex'i'ta qaxs k'lēl-
ta'maasēda ealostū'gasē hā'mā'pēq qaxs 'wī'lā'māē āxā'lēs yax- 30
yīg'ilē lē'wis q'lō'sna'yē, wā, hē'mīslā'lēda gō'bet'ēna'yas, yīxs
k'lē'māē hā'mā'yēda gō'betasa pex'i'tē qaxs q'lūnā'lāē g'ā'yala-
tsa hā'mgāk' lē'wis q'lēmālē, yīxs paq'lēxā'ēda k'lē'sē kwē'sōdxa
gō'betaxs ha'mā'paaxa pex'i'tē. Wā, la k'lē'a's gūyō'lasqēxs la'ē
k'lūdē'l lā'xens q'lōq'lō'nēx. Wā, ā'mēs la xas'ē'dē q'lō'q'lōnāsa 35
hām'k'i'nā'lāq. Wā, la'men gwāl gwa'gwēx'sāla lāq.

- 1 **Perch 1.**—The wife cuts open the perch, so that the gills come off, and the intestines; and as soon as all the intestines and the gills have been taken out, she throws them out of the house. She cuts the perch open with her fish-knife, and she scrapes the body so
5 that the scales come off. When they are all off, she cuts across the body, in this manner:  As soon as she has finished, she takes her kettle and pours some water into it; and when it is half full, she puts it on the fire. When it boils, she takes the opened perch and
10 puts them into it. When they are all in, the man takes his tongs and stirs them. They stay for about half an hour according to the watch boiling over the fire. Then they are taken off of the fire. Now the boiled perch is done. Then the woman takes her
15 spoons and gives one to each of those who are to eat the boiled perch. When each has one spoon, they put the kettle of boiled perch in front of those who are to eat the boiled perch, and they begin to eat it with spoons. First they take out the backbone and the ribs; and when they have all been taken out, they take out the
20 heads and suck them, for they are very fat; and when the fat is all off, they suck out the eyes; and when these are off, they break them to pieces and suck out the brains; and when these are out,

- 1 **Perch 1.** Wā, laimē geneinas t'lex'wīlxa lamawē qa lawāyēs q'ōsna'iyas lē'wēs yāxyig'ilē. Wā, gil'mēsē 'wīlāwa yaxyig'ilē lē'wa q'ōsna'iyas laē k'ūdeq lāx l'āsana'iyasēs grōkwē. Wā, laim lēim t'lekūlasēs xwalayowē. Wā, la k'ōsēt'lēdeq qa lawālēs
5 gōbet'ena'iyas. Wā, gil'mēsē 'wīlāxs laē qatēt'lēdeq grā gwālēg a nē. Wā, gil'mēsē gwālēxs laē āx'ēlxēs hānx'lanowē qā's gūx's'ōlōsa 'wāpē lāq qa nēgoyōxs-dalē'sxs laē hānx'lents lāxēs legwīlē. Wā, gil'mēsē mēgēlx'wīlēxs laē āx'ēdxa t'ēg'ikwē lamawa qā's āx'ten'lē lāq. Wā, gil'mēsē 'wīlā'staxs laē
10 dāx'īdēda begwānemaxēs t's-lē-lāla qā's xwēt'lēdeq. Wā, lāxent'la nēx-eg'ile'ag'ila lāx q'āq'alak la'yaxens 'nālāx yix 'wā'wasalāsas-lāxa legwīlē maemēdeqūlāxs laē hānx'sanō lāxa legwīlē. Wā, laim l'ōja lēmx'stag'īlakwē lāxēq. Wā, hēx'īla'mēs-a t'sēdāqē āx'ēlxēs k'ē'k'ets'enaqē qā's la t's'ewānāēs-as lāxa yōsalāxa
15 lēmx'stag'īlakwē. Wā, gil'mēsē 'wīl'toxa k'ū'k'ets'enaqāxs laē hānx'dzamōlēmā lēmx'stag'īlat'sē hānx'lanōlāxa lēlēm'x'stāa-gūlāxa lēmx'stag'īlakwē. Wā, lāx'dā'xwē 'yōs'īda. Wā, laim lē gil'xēlostayōsēda xēmōnowē'g'iyas lē'wa xaqē. Wā, gil'mēsē 'wīl'staxs laē xēlōstalax hēx'ta'iyas qā's k'ē'xwēq qāxs
20 lōmāē t-enxwa. Wā, gil'mēsē 'wīlāwē t-enxwa'ya-ēs laē k'lōmt'ūlt'slāx gēgēbēlōxstā'iyas. Wā, gil'mēsē 'wīlāx laē wewe-x'send qā's k'lōmt'ūlt'slōdēna legwas. Wā, gil'mēsē 'wīlāqēxs laē

they throw the sucked head-bones into the fire. When this is done, they eat the liquid with the meat; ¶ and when they have had 25 enough, they stop eating with spoons and they drink a little water. ¶ That is what the Indians refer to as "cooling off;" and when they finish, ¶ they go out. That is all about one way ¶ of the Kwakiutl of cooking perch. There is only one way of cooking it.

(2) This is the manner in which the perch is cooked by the Koskimo. It ¶ is cut open in the same way as I said first, and the scales are 30 scraped off. ¶ When the intestines and the gills and the ¶ scales are off, the woman squeezes out the stomach and the guts, and ¶ she squeezes out the slime of the gills. After she has done so, she ¶ throws (the perch) into a dish, and she does this with all the others. When this is done, she takes her kettle and pours some ¶ water into 35 it, a little less than half full. Then she puts it on the fire. ¶ When it begins to boil, she takes the whole perch ¶ and puts them into the kettle; and when they are all in, she takes the intestines that had been squeezed out, the stomach, and the ¶ gills, and puts them in. 40 She lets this boil for maybe more than ¶ half an hour according to the watch. ¶ Then the kettle is taken off the fire. Now it is done. ¶ They never stir it, for it is called "whole perch." ¶ The woman

ts!EXLENDxēs k!wāx^mmōtē xāqsa hēx'tla'yē lāxa legwīlē. Wā, 23
g'il'mēsē gwāLEXS laē 'yōs'idxa 'wāpala LE'wa q'ēmīalē. Wā,
g'il'mēsē pōl'idEXS laē gwāl 'yōsa. Wā, lā xāLEX'id nax'idxa 'wāpē, 25
lēm gwe'yōsa bāk'lūmē k'ōxwaxōda. Wā, g'il'mēsē gwāLEXS laē
hōqūwēlsa. Wā, laem gwāla 'nemx'idlāla hāmēx'silaēnēxa lamawē
yīsa Kwāgnlē, yīxs 'nemx'idlāla'maē hāmēx'silaēna'yāq.

(2) Wā, gra'mēs hāmēx'silaēnēsa qōsg'mōxwaxa lamawē, yīxs hō-
maē gwēgilaxS laē t'ekwaq lāXEN g'ālē waldema lōXS laē k'ōsālayiwēs 30
gōbetē. Wā, g'il'mēsē 'wīlāwē yāx'yīgīlas LE'wa q'lōsna'yē LE'wa
gōbetasēXS laēda ts'edāqē x'ix'idEX mōqūlās LE'wis ts'ENēXē. Wā,
lā q!wēsālaX k'lēlāsa q'lōsna'yē. Wā, g'il'mēsē gwāLEXS laē ts!EX-
ts!ōts lāxa lōq!wē. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā,
g'il'mēsē 'wīla gwāLEXS laē āx'ēdxēs hānx'lanowē qa's gūxts'lōdēsa 35
'wapē lāq. Wā, la benk'lōldza'yaxS laē hānx'LEnts lEXS legwīlē.
Wā, g'il'mēsē medelx'wīdEXS laē āx'ēdxā āmēm'k'lnāla lamawa
qa's āxstendēs lāxa hānx'lanowē. Wā, g'il'mēsē 'wīlastaxS laē
āx'ēl'xa x'īg'ikwē ts'ENēxa qa's āxstendēs LE'wa mōqūla LE'wa
q'lōsna'yē. Wā, lā medelx'wīda. Wā, laxent'la hāyāqax nEXSE- 40
g'īlElagīla lāXENS q!aq'alak'layaxSENS 'nālāqē 'wā'waslalasas ma-
emdelqūlaxS laē hānx'sanowa lāxa legwīlē. Wā, laem l'ōpa. Wā,
laem hewāxa xwēl'ōtSE'wa qaxS hō'maē lēgades āmstaēkwē lamā'ya.
Wā, lāda ts'edāqē āx'ēdxēs lōq!wē LE'wis gēlēmXā xelyowa qa's

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx!lanowa. Wā, lā āx'ēdxa gēlemx'ā xelyowa qā's xelōstālēxa āmemk!linala hānx!laak' lamawa qā's lā xelts!lālas lāxa lōq!wē. Wā, laem 'nāxwaem gēyalēda lamawaxs laē yēyax'ts!lā lāxa lōq!wē. Wā, g'il'mēsē 'wī!la la yax'ts!lā lāxa lōq!wāxs laē k'ax'dzamōlilas lāxa
 50 āmemk!linalag'ilaxa lamawē. Wā, hēx'ida'mēsē xāmax'ts!anālēda 'nāxwa bēbegwānemxs laē ēpaq qā's ts!lōq!ūselēs lāxēs semsē. Wā, g'il'mēsē elāq 'wī!laqēxs laēda lē!lanemaq āx'ēdxa k'āk'tets!enaqē qā's lā ts!ewanaēsas lāxēs lē!lanēmē. Wā, g'il'mēsē 'wīlxtōxs laē k'!lōqūlilaxa āmemk!linalag'ilats!ē hānx!lanowa
 55 qā's lā gūqōsas 'wāpalāsa lemχ'stag'ilakwē lāxa lōq!wa. Wā, laem āem gūgōg'ints lāxa ha'mōtasa lemχ!laxwaxa lamawē. Wā, g'il'mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlilēlaxa hānx!lanowē qā's lā hāngalilas lāxa obēx!lalalilasēs legwīlē. Wā, lāx'da'xwē 'yōs'idēda bēbegwānemamaxa 'wāpalās lē!wa q!lōsua'yē lē!wa mōqū-
 60 lāxs laē l!ōpa lē!wa ts!enēxē. Wā, g'il'mēsē pōl'idēxs laē gwāla. Wā, hēem gwe'yōsa gūlē bāk!ūm mekwāxalisē. Wā, laem hōqū-wēlsa. Wā, laem hēwāxa nāgēk'ilax 'wāpa qaxs q!lālela'maaxs nāx'ida'mēlaxa 'wāpē qō lāl q!lāk'alqēxs demp!aēs ha'māx'dē. Wā, k'!ōst!la ālaem gālaxs laē nanaq!lēsdgilaxa 'wāpe. Wā, hē'mis
 65 la nāgatsē. Wā, laem gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwīlē, yixs ā^smaē 66
dōlts!oyewēda lamawē lāxa lexā^syē qa^s lā mānōlidzem lāx āwa-
bā^syasa k'āk^sedenwa^syasa legwīlasa g'ōkwē. Wā, laem hēwāxa
lāwoyiwē yāx'yig'ilas lē^swēs q'!ōsna^syē lē^swis gōbetē. Wā, gil^smēsē
k'lūmēlx^sidē gōbetasēxs laē xwētelisaq qa l'āsot!endēsa ālot!e- 70
nēx'dē. Wā, lāda ts!edāqē dōqwalaq qa k'ixūmx^ssāwēsa k'!ālela
lāx ālōt!ena^syas lō^smē ^swāsgemasas ōgwida^syas. Wā, k'!ēs^smēsē
ālaem gēg'ilil k'exūmx^ssālēda k'!ālela lāx ōgwida^syasēxs laē l'ōpa.
Wā, lā āx'ēdxēs hāmādzowē lē^swa^sya qa^s lēp'ālilēq lāx l'āsālila-
sēs k'!waēlasē. Wā, lā āx'ēdxēs ts!ēslāla qa^s k'lip'ledēs lāxa māē- 75
dzekwē lamawa qa^s lā k'libedzōts lāxa hāmādzowē lē^swa^sya. Wā,
ā^smēsē ax'ēdxa k'ōq!ā^syē k'!wa^sxlāwa qa^s k'exālēs lāxa k'lūm^sla
gōbeta. Wā, gil^smēsē ^swīlāxs laē xamax'ts!ānaxs laē ēpaxa
q'!emlalē qa^s ts!ōq'lūselēs lāxēs sēmsē. Wā, gil^smēsē ^swīlāxs laē
āx'ēdxa ^swāpē qa^s hām^sgēmdēqēxs laē hāmxts!ānents lāxēs 80
ē^seyasōwaxs laē ts!ents!en^swīda. Wā, gil^smēsē gwālexs laē
ts!ewēl'exōda. Wā, gil^smēsē gwālexs laē xāl'ex^sid nāx'idxa
^swāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gil^smēsē k'!māqelaxa yō^snakūlāxs laē wī^sx^suten- 1
dēda hānx'ēnoxwaxa paēsaxēs pāpayaats!ēlē xwāxwagūma. Wā,
lā k'at!alēxsaxēs pāpayayowē saents!ō lax gēmxāga^syasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāshalē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōx!a⁵yasēs pāpayaa⁵t!ē xwāxwagūma. Wā, lā sēx⁵wūt!asēs pāpayax⁵sa⁵yasē sēwayowa. Wā, g!l⁵mēsē lāgrāa lāxa malp!enk⁵as ⁵wālaēdzas lāxens bālāxs laē hex⁵(dze-
gemx⁵!da qa⁵s qelkwalēxēs gemxōt!ena⁵fyaxs laē hānxensela ālāx
paēsa. Wā, laē pelk!lāla⁵masxēs pāpayax⁵sa⁵yasē sēwayōxs laē
10 k!l⁵k!ē⁵nakūla. Wā, g!l⁵mēsē dōx⁵walelaxa paēsaxs laē sāsēwala
qa wūlgāala⁵yēsēs pāpayaa⁵t!ē xwāxwagūma. Wā, g!l⁵mēsē
⁵welgrāalexs laē k!ūt!alexsa⁵xēs pāpayax⁵sa⁵yasē sēwayowa qa⁵s
dāx⁵!dēxēs pāpayayowē saents!āxs laē medensas qa⁵s sex⁵!dēxa
negedzā⁵yasa paēsaxs laē nēxōstōdeq qa⁵s k!l⁵!lēxēs lāx āgrīwa-
15 ⁵yasēs pāpayaa⁵t!ē xwāxwagūma. Wā, ā⁵mēsē la hēx⁵sā gwēgilaxa
waōkwē. Wā, g!l⁵mēsē q!eyōlxa paēsaxs laē nā⁵nakwa lāxēs
gōkwē.

Wā, g!l⁵mēsē lāgrālis lāx l!ema⁵!isasēs gōkwaxs laē genemas
k!lōqūlilxa lālaxamē qa⁵s lā lents!ēsela lāxa l!ema⁵!isē k!lōqūlaxa
20 lālaxamē qa⁵s lā hāngāalexsa⁵s lāx negoyā⁵yasa pāpayaa⁵t!ē xwā-
xwagūma. Wā, lā ā⁵ēdxā paēsē qa⁵s lā k!l⁵ixt!ālas lāxa lālaxamē.
Wā, g!l⁵mēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!lōgūlexsaq
qa⁵s lā k!lōx⁵wūsdēselaq qa⁵s lā k!lōgwilelaq lāxēs gōkwē qa⁵s lā
k!lōx⁵walilaq lāx onēgwilasēs gōkwē.

25 Wā, lā ā⁵ēdxēs ha⁵nemē qa⁵s gūxts!ōdēsa ⁵wāpē lāqēxs laē
ts!ōxūg!nde⁵q qa⁵s xts!owēs. Wā, g!l⁵mēsē ⁵wilāwē ⁵yāgrīg⁵a⁵yasēxs

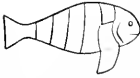
she pours away the dirty water with which she washed it out; and 27
she pours in some more water, | until it is half full, and she puts it
on the fire. After | she has done so, she takes her fish-knife and sits
down alongside of the || flounder basket; and she takes out one of the 30
flounders and cuts open | the belly, which contains the intestines,
in this manner at x:



white side, she pulls
off the intestines close

| As soon as she turns over the
out the intestines. | She cuts
to their end, at the gills. | She

does not take off the gills from the head. || As soon as she has taken 35
out the intestines, it is in this way: |
down to the bone on each side cross-
manner: |
she puts it
beenspread
others; and



When this
on an old
out, | and she does the same with the
when that has been done, she | cuts off



Then she cuts
wise, in this
has been done,
mat that has

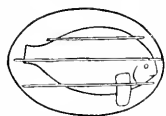
the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. || She takes it off and puts it down by the 40
side | of her fire, and she takes split cedar-sticks and measures
them off | so that they are the size of the flounder-cooking kettle
crosswise. | Then she breaks off eight of them. When she has done
so, she puts | four on the water of the flounder-cooking kettle, || and 45
she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpexs laē gūxts!ōtsa 'wāpē 27
lāq qa negoyoxsdlāhsēxs laē hānx'lents lāxēs legwīlē. Wā, g'il-
'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k'wag'āgililxa
pāyats!ē lālxama qa's dāx'īdēxa 'nemē lāxa paēsē qa's xwātsē- 30
'stalēx yax'yig'īlats!ās tek!āsa paēsēxa g'a gwālēg'a (fig.) yix ^.
Wā, g'il'mēsē nelāwa 'meludza'yaxs laē gelx'ūlts!ōdxa yax'yig'īlē.
Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yax'yig'īlē lāxa q'lōs-
na'yē. Wā, laem k'lēs āxōdxa q'lōsna'yē lāxa hēx't!a'yas. Wā,
g'il'mēsē 'wīlāwa yax'yig'īlaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqēdedzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālexs lā k'ligēdzōts lāxa k'lāk'lobanē lebēla. Wā, lā
hēemxat! gwēx'ēdxa wāōkwē. Wā, g'il'mēsē 'wīlā gwālexs laē t!ō-
sālx ts!āsna'yas. Wā, g'il'emxaāwisē 'wīlaxs laē maēmdelqūlē pa-
stag'īlats!ās hānx'lanowa. Wā, lā hānx's'endeq qa's hā'nōlīsēs 40
lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k'wa'xlāwa qa's mens'īdēs
lāx wādzēq!exsdaasasa pāstag'īlats!ē hānx'lanowaxs laē k'ōk'oxsen-
deq qa malgūnālts!aqēs. Wā, g'il'mēsē gwālexs laē LEX^ustentsa
mōts!aqē lāxa 'wābets!āwasa pāstag'īlakwē hānx'lanowa. Wā, laxaē
āx'ēdxa mōts!aqē qa's gēk'iyindēs lāxa lā LEX^ustāla mōts!aqa (fig.¹). 45

¹ See figure on p. 416.

46 in it. (Then it is this way:) are floating on the hot water; and she takes the clean flounders and lays them on top of the cedar-sticks; and she takes three more pieces of broken cedar-sticks and lays them on the flounder lengthwise; and she takes another flounder and lays it on top of it, so that it is crosswise on the first one; and she takes three pieces of broken cedar-sticks and lays them on top of it, in this way: one, so that the hot water enters between them. This is called "cedar-flounders;" and the bottom of the kettle sticks laid between boiled broken cedar-sticks in the are called "cross-cedar-sticks of the whole boiled flounders." When all this has been done, she puts her flounder-cooking kettle on the fire; and the flounders stay on the fire boiling for about half an hour according to the watch. Then she takes them off the fire and puts them down outside of the place where she is sitting. Then she takes a dish and the bone strainer, and she puts (the dish) down by the side of the kettle in which the whole flounders have been cooked. She puts the bone strainer under the topmost one of the flounders, so that it does not break to pieces when she lifts it out, and she puts it into the dish of the one who is to eat the flounder; and she does the same with the others. As soon as she has taken the boiled flounders out of the kettle, she puts them into a dish in front



46 Wā, laem pex'alēda k'ōk'oxsaakwē k'wa'xlāwa lāxa ts'elx'sta
 'wāpa. Wā, lā āx'ēdxā ts'ēwalagekwē paēs qa's pāqeyīndēs lāxa
 k'wa'xlāwē. Wā, lāxāē āx'ēdxā yūdux'ts'aqē k'ōk'oxsaakwē
 k'wa'xlāwa qa's k'ak'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wā,
 50 lāxāē āx'ēdxā 'nemē paēsa qa's pāqeyīndēs lāq qa geyālēs lāxa
 g'ilx'dē āxts'lōyōs. Wā, lāxāē āx'ēdxā yūdux'ts'aqē k'ōgek' k'wa'x-
 lāwa qa's k'ak'ēdedzōdēs lāq, g'a gwālēg'a (fig.). Wā, lā 'nāxwaem
 hē gwēx'ēdeq qa lālak'ēsa ts'elx'sta 'wāpē lāq. Wā, hēm lēgades
 k'ak'etawa'yasa pāstag'īlakwē k'wa'xlāwa. Wā, hē'mis lēgādēda
 55 banāx'lā'yē k'ōk'oxsaak' k'wa'xlāwa lāx banāx'lā'yasa hānx'lanowē
 gayax'lē k'wa'xlāsa āmstačk'wē pāstag'īlakwa. Wā, g'il'mōsē 'wīla
 gwālexs laē hānx'lents lāxēs paēsēlax'dema legwīla. Wā, lāxent'la
 nexseg'ilelag'ila lāxens q'lālak'layaxens 'nālāqē 'wā'waslalasas lāxa
 paēsēlax'dema legwīlexs laē hānx'sendeq lāxēs legwīlē qa's hāng'a-
 60 hīlēs lāx l'āsabilāsēs k'wāēlasē. Wā, lā āx'ēdxā lōq'wē lē'wa
 xelyowē xaxx'ā qa's lā hā'nōhilas lāxēs āmstačk'wē pāstag'īlakwa.
 Wā, lā ačk'ilaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya'yē
 paēsa qa k'lēsēs q'wēl'ēdaxs laē xelōstendeq qa's lā xelts'lōts lāxa
 pāspets'lats'lēlē lōq'wa. Wā, lā 'nāxwaem hē gwēx'ēdxā wāčk'wē.
 65 Wā, g'il'mōsē 'wēg'iltēda pāstag'īlats'lē hānx'lanōxs laē k'agēmli-

of those who are to eat the boiled whole flounders; and | immediately those who are to eat the flounders begin to eat, taking them up in the hands. | Some Indians call this "flounder-eating." They suck | the bones and the head and the gills while they are eating the || meat. When they have eaten it all, then water is given to them to | 70 rinse their month, and they drink. This is all about | one manner (of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the same as the cutting of the whole boiled flounder, || the only difference 75 being that there are no broken cedar-sticks, for | it is just put into the water when it begins to boil. When it has been | boiling a little while, it is stirred so that it breaks; and when | the meat comes off from the bones, it is done. Then | the flounder-cooking kettle is taken off the fire, and || a little oil is taken and poured into it. Then | 80 the woman takes the spoons and distributes them among those who are to eat | the boiled flounder. The woman takes dishes and a | large spoon, and puts the dishes down by the side of the | flounder-cooking kettle; and she takes the large spoon and || dips the boiled floun- 85 der out of the kettle, | and puts into the flounder-dish all the liquid and the meat. The dishes are half full of it. Then it is placed in front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspeslaxa ānstaēk^u hānx^ulaakwē paēsa. Wā, hēx^uida^mmēsē pāspeslaq xāmax ts^uānasēs e^eyasōwaxs laē hāmx^uideq. 66 Wā, la^u hēk^uēda waōkwē bāk^uūma pāspes^uēda. Wā, laem k^ulīxwax xāqas lē^uwa hēx^ut^ul^uayas lō^u q^ulōshā^uyas, yīxs laalal q^ulēm^ul^ualex q^ulēm^ulalās. Wā, grī^umēsē wī^ulaxs laē tsēx^uūtsa wāpē lāq qa ts^ul^uwēlēxoyos. Wā, lā nāx^uidexs laē gwāla. Wā, laem gwāl lāxa 70 hēm^ux^uidāla.

Flounder eaten with Spoons (yewēk^u paēs). Wā, hēm gwālē xwūla^uyasa paēsē xwūla^uyasa ānstaēkwē hānx^ulaakwē paēsa. Wā, hēx^ua^mmēs ōgūqalayōsēxs k^ulēōsāē k^uōk^uoxsaak^u k^ul^uwa^uxlāwa yīxs ā^umaē āxstendayo lāxa wāpaxs laē maemdelqūla. Wā, lā gag āla maemdelqūlaxs laē xwēt^ulētsē^uwa qa q^ul^uwēq^ulūts^ulēs. Wā, grī^umēsē k^ulīneng^ulēlēda q^ulēm^ulālē lāxa xāqaxs laē l^uōpa. Wā, laem hānx^usanowēda pāstag^uilats^ulē lāxa pāstag^uilax^udem lēgwīla. Wā, lā āx^uētsē^uwa hōlalē l^ulēna qā^us k^ulūng^ulēmē lāq. Wā, la^umē āx^uēlēda ts^ulēdāqaxa k^uūk^uets^ulēnaqē qā^us ts^ulēwanaēsēs lāxa pepastagūlaxa 80 pāstag^uilakwē. Wā, lā āx^uēlēda ts^ulēdāqaxa lōel^uq^ul^uwē lē^uwa wālasē k^uūts^ulēnaqa. Wā, lā mexenōlilelaxa lōel^uq^ul^uwē lāxa pāstag^uilats^ulē hānx^ulanowa. Wā, lā āx^uēl^uxa wālasē k^uats^ulēnaqa qā^us tsayōlts^ulālēs lāxa pāstag^uilakwē qā^us lā tsēts^ulālās lāxa pāspeyats^ulēlē lōq^ul^uwa wī^ulēda wāpala lē^uwa q^ulēm^ulālē. Wā, lā naengōyōxsdlēda 85 lōel^uq^ul^uwaqēxs laē k^uūgemlēlem lāxa pāspeslaq. Wā, hēx^uida^mmēsē

They eat it with spoons; and | when they have eaten, they drink a
90 little water to cool themselves; || and after drinking, they go out.
That is all | about it. |

1 **Steamed Flounder** (Flounders steamed standing on edge on
stones).—(The man gathers driftwood, and when he thinks he has
enough to steam on stones the flounders put on edge, he goes home to his
house. When it is high water, he throws out the driftwood on the
beach of his house;) and¹ when all the driftwood is out, | he takes two
medium-sized pieces of | driftwood not quite one fathom in length, |
5 and puts them down above high-water mark. They are four || spans
apart. He takes | easily-splitting cedar-wood and splits it into |
thin pieces to start the fire, and he puts them down between the | two
side-pieces of the fire. Then he takes medium-sized dry | driftwood
and puts it down on top, so that the top is on the same level as the ||
10 two side-pieces. Then he puts driftwood crosswise over them. | As
soon as it reaches from one end to the other the whole length of the
two side-pieces, he | takes a medium-sized basket and goes to pick
up medium-sized fresh stones, | and puts them into his stone carrying-
basket. When it is full, | he carries it up and pours the stones on top
15 of the cross-pieces on which the flounders are to be steamed. || He
continues doing this, and does not stop until the stones are thick |
over the top of it. Then he lights a fire under | them at each end.


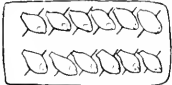
88 pāspes^ēēdex^ēda^ēxwa. Wā, laem^ē yōs^ēitsēs^ē kāk^ēets^ē!enaqē^ē lāq Wā,
g^ēl^ēmēsē^ē wī^ēlaqēxs^ē laē xāl^ēlex^ēid^ē nāx^ēūdx^ē wāpē^ē qas^ē kōxwaxōdēs^ē
90 lāq. Wā, g^ēl^ēmēsē^ē g^ēwāl^ē nāqaxs^ē laē hōqūwēlsa. Wā, laem^ē g^ēwāl^ē
lāxēq.

1 **Steamed Flounder** (neg^ērek^ē k^ēlōt^ēlaak^ē paēs). Wā, g^ēl^ēmēsē^ē wī^ē-
lōtāwa^ē q^ēlēxalaxs^ē laē hēx^ēidaem^ē āx^ēēdx^ē mals^ēlaqē^ē hā^ēyāl^ēag^ēit^ē
q^ēlēxalaxa^ē hālsela^ēmē^ē k^ēlōs^ē nemp^ē!enk^ēēs^ē āwāsgemasē^ē lāxens^ē bātax^ē
qas^ē kātengalisēs^ē lāx āla^ēyasa^ē yax^ēmutē^ē. Wā, lā mōp^ē!enk^ēē^ē
5 āwālagālaasas^ē lāxens^ē q^ēl^ēwāq^ēwax^ētsāna^ēyēx. Wā, lā āx^ēēdx^ē
ēgraqwa^ē lāx xāsewē^ē k^ēl^ēwa^ēxlāwā^ē qas^ē xōxōx^ēsendēq^ē qā ām^ēāmā-
yastowēs^ē qas^ē gāl^ēastoyā. Wā, lā lōlāxōts^ē lāx āwāgawa^ēyasa^ē
mals^ēlaqē^ē kāk^ēēdenwa^ēyā. Wā, lā āx^ēēdx^ē hā^ēyala^ēstōwē^ē lem^ēxwa^ē
q^ēlēxala^ē qas^ē lōxūyindālēs^ē lāq. Wā, g^ēl^ēmēsē^ē nēmāk^ēīya^ē lē^ēwa^ē
10 mals^ēlaqē^ē kāk^ēēdenwēxs^ē laē gēk^ēīyindālāsa^ē q^ēlēxalē^ē lāq. Wā,
g^ēl^ēmēsē^ē lēlbend^ē lāx wāsgemasasa^ē mals^ēlaqē^ē kāk^ēēdenwa^ēye^ē, laē
āx^ēēdx^ē hēla^ē lex^ēīya^ē qas^ē lā menaxa^ē hā^ēyāl^ēā ālexsem^ē tlēsema^ē
qas^ē lā t^ēlāxtslālas^ē lāxēs^ē t^ēlāgats^ēlē^ē lex^ēīya^ē. Wā, g^ēl^ēmēsē^ē qōt^ēlaxs^ē
laē k^ēlōx^ēūsdēsaq^ē qas^ē lā qe^ēpeyints^ē lāxēs^ē t^ēlōqwapdēmalaxa^ē paēsē.
15 Wā, lā hēx^ēsāem^ē g^ēwēgīlē. Wā, āl^ēmēsē^ē g^ēwālexs^ē laē wākwa^ē
tlēsemē^ē la hamel^ēqeyē^ē lāx ōkū^ēīya^ēyas. Wā, hēx^ēīda^ēmēsē^ē tsēna-
bōtsa^ē gūlta^ē lāx wāx^ēsba^ēīyas. Wā, g^ēl^ēmēsē^ē x^ēīqōstāxs^ē laē āx^ēēdx^ē

¹ Continue from p. 481, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^éyē yix t^lägats^lēx^ldäsēxa t^lēsēmē qa's lä dālaq qa's lä k^lōx- 18
^éwalexsas läxēs l^lägēdzats^lē xwāxwagūma. Wā, lä āx^éēdxa paēsē
qa's lä k^lexts^lälās läxa lexa^éyē. Wā, g^lil^émēsē qōt^laxs laē 20
k^lōgūltsaxa pāyats^lē lexa^éya qa's lä k^lōgūnōlisas läxa t^lēqwabe-
gwēsē. Wā, lä āx^éēdxa k^lāk^lōbanē qa's lēp^lälisēs. Wā, lä
āx^éēdxa pāyats^lē lexa^éya qa's lä gūgedzōtsa paēsē läxa k^ligēdzowe
k^lāk^lōbanā. Wā, lä xwēlaqants^lēs läxa l^lemafisē qa's lä ēt^lēd
laxēs ānēx^ésāyē läxa paēsē. Wā, g^lil^émēsē lāg au läxēs l^lägēdzats^lē 25
xwāxwagūmxs laē āx^éēdxa paēsē qa's lä k^lixts^lälās läxa pāyats^lē
lexa^éya. Wā, g^lil^émēsē ^éwilts^lāxs laē k^lōgūl^éssaq qa's lä k^lōx-
^éwūsdēselaq qa's lä hānēxelisas läxa k^ligēdzāyaasasa paēsa
k^lāk^lōbana. Wā, lä lāsēdēsa qa's lä āx^éēdxa k^llplālaa läxēs g^lōkwē
lē^éwa tsāyats^lē nagats^llä. Wā, hē^émisa nēnayimē k^lāk^lēk^lōbana. 30
Wā, hē^émisa k^lwa^éxlāwaxs laē dālaq qa's lä āx^éälisas läxēs t^lēqwa-
bekwē. Wā, hēx^éida^émēsē āx^éēdxa g^lilt^la k^llplālaa qa's k^llplidēs
läxa x^lix^lixsemāla t^lēsēma qa's k^llplälēsēlēs läxa k^llēsē qwēsāla
läxēs lāwēdzasē qaxs hēwāxuē lēqūlisē g^lōgūyāsēxs laē k^llplēdxa
x^lix^lixsemāla t^lēsēma qa's k^llplälisēs läxa ^énemafisē. Wā, g^lil- 35
^émēsē ^éwilg^lilqēda g^liltāxa t^lēsēmāxs laē gōlg^lilqasēs k^llplālaa läxa
x^lix^lixsemāla t^lēsēma qa ^énemāk iyax^éidēs. Wā, g^lil^émēsē ^énemā-
k^liyaxs laē āx^éēdxa nāgats^lāxs laē ^éwābets^lälāxa ^éwē^éwāp^lēmē qa's
xal^lēx^éidē xōdzeleyints läxa x^lix^lixsemāla t^lēsēma qa ^éwilāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end | down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks, | so that it stands on its edge on the | hot stones.  Each flounder leans against one sticks. When he has finished, it is | When he has put them all on, old mats and | lays them down
60 close to his steaming-place. When this has been done, || he

- 40 gūna⁵yē k'wēk'lūtsemēq. Wā, gril⁵mēsē wī⁵la xōselgrīntsa wāpē lāx wādzeqayayaasasūx̄s laē āx⁵ēdx̄a xōkwē k'wa⁵xlāwa k'lēs ālaem lēslekwa qā⁵s mēns⁵ūdēsa nēmp⁵enk⁵ē lāxens q'wāq'wax⁵tslāna⁵yē, hē⁵nīsa mōdenē ēsegrīwa⁵yasēx̄s laē k'oqōdeq. Wā, hē⁵mis la mēnyayosēxa wōkwē k'wa⁵xlāwax̄s laē hanal k'ōk'oxs⁵ā-
45 laxa q'lēnemē hēsta āwāsgem xōk⁵ k'wa⁵xlāwa. Wā, gril⁵mēsē k'ōtaq laem hēl⁵ālax̄s laē q'wāgraalōdalas lāxa x'ix̄ ixsemāla t'ēsema gra gwālēgra (*fig.*), yix̄s nāl⁵nēmp⁵enk⁵āē lāxens q'wāq'wax⁵tslāna⁵yaqē āwālagālaas̄s lāxēs grīdōlasē lē⁵wis ts'ēgrōlasē. Wā, hēem lēgades k'lōt laudemasa nēgr⁵ikwē paēsa k'wā⁵xlāwē q'waaak⁵
50 lāxa x'ix̄ ixsemāla t'ēsema. Wā, hē⁵mis lēgadēda x'ix̄ ixsemāla t'ēsemas nēx⁵demaxa k'lōt laakwē paēsa. Wā, gril⁵mēsē wī⁵la la q'waaakwa k'waxlāwax̄s laēda begwānemē āx⁵ēdx̄a pāyats'ē lex⁵ya qā⁵s lā k'lōgūnōlis̄s lāxēs nēgraslaq. Wā, laem hēwāxa t'ox⁵wīdx̄a paēsē qā lawāyēs ts'ēnēx̄s. Wā, lā dōlts'ōdx̄a nēnē
55 paēs qā⁵s paxendēs laxa k'wa⁵xlāwē qā k'lōtalēsēx̄s laē āxa lāxa ts'ēlqwa t'ēsema. Wā, lā nāl⁵nema paēsē lāxa nāl⁵nēmts'laqē k'wa⁵xlāwa. Wā, gril⁵mēsē gwālex̄s lē gra gwālēgra (*fig.*). Wā, gril⁵mēsē wī⁵graulax̄s laē āx⁵ēdx̄a k'lāk'lek'lobana qā⁵s lā lēp'ēlselas lāx māgrīnwalis̄s nēkasōlē. Wā, gril⁵mēsē gwā-
60 lex̄s laē āx⁵ēdx̄a wewāp'ēmts'lā nagats'lā qā⁵s tsādzeleyīndēs

takes the bucket with fresh water and pours it | over the flounders 61
standing on edge on the stones. When the water has been poured
out, | he quickly takes up the old mats and throws them over them; |
and it does not take long before he takes off the covering, for
(the flounders) are now done. | As soon as he has taken off the
whole covering of old mats, the man || calls his numaym to sit 65
around the place where the flounders were steamed, | to eat the
steamed flounders. The men all come and sit around | what they
are going to eat. When they are all there, | each man takes one |
flounder, and they pinch off (the meat) and put it into their mouths;
and || after each has eaten one flounder, they take another one and 70
eat it; | and when there are many flounders, then all the men try to
eat many | flounders; and sometimes each man will eat four |
flounders when there are many. And when the flounder-eaters
finish, | they go home to their houses, and they wash their hands;
and || after they have done so, they drink a little water, after | rinsing 75
their mouths for the salty taste to come out. The reason why they
do not | drink much water is because they are afraid to drink much
when they first | taste the flounders steamed standing on edge on
stones, for then they would | always want to drink water. There-
fore they only || drink a little water to wash down what they have 80
eaten. | This also is not given at a feast to many tribes. That is |
all about this. |

lāxa k'lotlaakwē paēsa. Wā, g'il'mēsē 'wīlg'iltslāwa 'wāpaxs laē 61
hanakwila dāx'idxa k'lāk'lek'lobana qa's nāseyindēs lāq. Wā,
k'lestla ālaem gālaixs laē nāsōdexa nayi'mē qaxs lē'maē l'ōpa.
Wā, g'il'mēsē 'wīlāweda k'lāk'lek'lobana nāyimxs laēda begwā-
nemē lē'lālaixēs 'nē'mēmōtē qa lās klūtsē'stālaxa 'nēgrasaxa paēsē 65
qa's pāspēsēxa 'nēg'ek' paēsa. Wā, lā 'wīlaem lā klūtsē'stalise-
lēda bēbegwānemāxēs ha'mālē. Wā, g'il'mēsē 'wīl'galisēxs laē
hēx'idāem dāx'idlēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa
paēsaxs laē ēpaxelaq qa's ts'lōq'ūsēlēs lāxēs semsē. Wā, g'il'mēsē
'wīlaxa 'nemē paēsēxs laē ēt'lēd āx'idxa 'nemē qa's hāmx'idlēq. 70
Wā, g'il'mēsē q'lēnema paēsaxs laēda 'nāxwa bēbegwānem q'lāq'lē-
k'lesaplaixa paēsē, yixs 'nāl'nēmplēnaē mōk'lōsa 'nemōkwē begwā-
nemxa paēsaxs q'lēnemaē. Wā, g'il'mēsē gwāla pāspēsaxs laē
nā'nak' lāxēs g'ig'ōkwē qa's lā ts'ents'enkwa lāq. Wā, g'il'mēsē
gwālēxs laē xāl'ex'id nāx'idxa 'wē'wāplēmē yixs laē gwāl ts'lē- 75
wēl'exōda qa lāwāyēsēs demplaēl'exawa'yē. Wā, hēm k'lesēlts
q'lēk'lesxa 'wāpē qaxs k'ilelaē geyōl q'lēk'lesēq qaēxs g'il'maē
p'lēx'alelēda ha'maag'ōlaxa k'lotlaakwē 'nēg'ik' paēsēxs laē āem
lā hēmenālāem la naq'lēxsdxā 'wāpē. Wā, hē'mis lāg'ilas āem
xāl'ex'id nāx'idxa 'wāpē qa's ts'lēwendzemxēs hamāx'dē. Wā, 80
lāxaē k'lēs k'wēladzem lāxa q'lēnemē lēlqwālala'ya. Wā, laēm
gwāl lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given ' to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. ' Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.** Wā, la^hme'sen ē'dza-
 qwałsa tsap'axē yixs hē'maaxat! gwālē gwā'laasasa q'wā'xē,
 yixs laē g'iwā'la lā'xa de'msx'ē. Wā, lē'x'a'mē ō'gūqalayosēxs
 k'lē'saē q'ūmā'la le'myxwase'wa, yixs lē'x'a'māē lā'g'ūlas āxstā'nō
 5 lā'xa wa'yadē qaxs g'ī'f'māē gwāl wa'sēda wa'na'yaxs la'ē hē'x'i-
 daem āxwūstā'nowēda enendēxlā'la ts'ā'p'axa qā's lā hāmg'ī'layo
 lā'xa g'ō'kūlōtē. Wā, lae'm h'alaxwa k'lē'lx'k'la'x'xa ae'ntē.
 Wā, la^hya'x'semxs le'myxwase'waē. Hē'em hā'labala la k'lex'p'la-
 x'ī'dē; hē'mēsēxs hā'labalaē la l'ax'wī'da. Wā, la'xaa lā'sē
 10 gwē'p'laasasa ts'ā'p'axē la'qēxs la'ē le'myx'wīda. Wā, lē'x'a'mēs
 lā'g'ūlas āxstā'nō lā'xa de'msx'āxs hō'lemla'axs la'ē qūsā'layā
 āuē'ntē lāq. Wā, lā'xaē k'lē's hā'nx'lemtse'wa.

Soaked Herring-Spawn (Wūsē'laxa ae'ntē).—Wā, hē'maaxs la'ē
 āx'ē'tse'wa i'wā'lasē q'ō'lats'ē. Wā, la^hmēsē āx'ē'tse'wa ānda'ts'ē
 15 xetse'ma qā's g'ā'xē hā'ng'ūlilas lax gemxotsā'ililas g'ō'kwē. Wā,
 la, qwēley'index t'ēmā'k'eyayyas. Wā, la gūxts'lā'las lā'xa q'ēq'lo-
 'lats'ē. Wā, g'ī'f'mēsē elā'q qō'qūtlaxs la'ē qep'leqa'sa a'hta i'wap
 lāq. Wā, a'f'mēsē gwā' qepa'sa i'wa'paxs la'ē nēlk'eyā'x'īd lā'xa
 ae'ntē. Wā, hē'em hē'x'īdems gwē'x'īdēda gā'la. Wā, ā'mēsē
 20 la bawā'ples. Wā, g'ī'f'mēsē neqā'laxs la'ē hē'lasē'wa lae'lk'wa-
 na'yē qa g'ā'xēs wū'a'xa ae'ntē. Wā, g'ī'f'mēsē g'ā'xēda lae'lk'wa-
 na'yaxs la'ē k'lūs'ā'ililēda i'na'f'nemō'kwē lāx i'wā'x'sanā'ililas i'na'l-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the | hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

ʰnemsɣemē q'lō'latslā. Wā, g'í'l'mēsē k'lūs'ā'liɣɣs la'ē wūs'ē'dxa 23
 aē'ntē. Wā, g'í'l'mēsē gē'g'ilil wūse'lgēqēxs la'ē nēl'i'ts āwē'g'a'yas-
 e'eyasō' lā'xa k'lā'ʰmo'mo. Wā, la gō'laxa aē'ntē. Wā, g'í'l- 25
 mēsē ʷwī'ɬla gā'xēda aē'ntē lā'xa gwā'sanēqwasa q'lō'latslāxs la'ē
 ʷwī'ɬlēda k'lā'ʰmo'mo lā'xa qwē'sanēqwē. Wā, lē'da lē'k'wana'ʷyē
 gō'l'x'ɬtsēs hē'lk'łōltslāna lā'xa k'lā'ʰmo'mo qas gūxts'lō'dēs lā'xa
 lā'logūmē ha'nē'la. Wā, g'í'l'mēsē ʷwī'ɬlēda k'lā'ʰmo'mōxs la'ē ē't'lēd
 wūsgē'ndxa aē'ntē. Wā, g'í'l'mēsē la gē'g'ilil wūse'lgēqēxs la'ē 30
 ē't'lēd hē gwē'x'ɬideq lā'xes g'í'l'x'dē gwē'g'ilasɣs la'ē gā'laqaxa
 aē'ntē qas ʰnē'lēxēs e'eyasō' qa lā'sa k'lā'ʰmo'mo lā'xa lā'sanē-
 qwasa q'lō'latslē. Wā, lā'xan hē'em gwē'x'ɬideɣs la'ē gō'x'wīdxa
 k'lā'ʰmo'mo qas lā gūxts'lō'ts lā'xa lā'logūmē. Wā, la hē'x'sāem
 gwē'g'ilāq. Wā, a'hmēsē gwā'ɬɣs la'ē ʷwī'ɬlāwēla k'lā'ʰmo'mo. 35
 Wā, g'í'l'mēsē gwā'la la'ē āx'ē't'sēwōla ā'wā'wē hā'nēnɣ'lano qas
 gūxts'lā'yāēsa aē'ntē lāq. Wā, g'í'l'mēsē la ʷwī'ɬla qō'qūl'lēda
 hā'nɣ'lanāxs la'ē lē'ɬlalēda begwā'nemaxēs gō'kūlōtē. Wā,
 g'í'l'mēsē ʷwī'ɬlāēlēda lē'ɬlānemaxs la'ē gā'g'alasila hā'nɣ'ɬ'dxa
 ts'lē'nkwē xamā'sa. Wā, g'í'l'mēsē gwāl hā'nā'p'qēxs la'ē hānɣ'- 40
 lā'nowēda ēentts'lāla hānɣ'lā'no lā'xa lēgwī'lē. Wā, la'ē'mēsē
 hē'x'ɬida'mēda hā'yā'fū xwē'taq. Wā, g'í'l'mēsē mēdēl'x'wī'dɣs
 la'ē hā'nɣ'sanowēda hānē'nɣ'lanowē lā'xa lēgwī'lē. Wā, la'ē'm
 l'ō'pa. Wā, la āx'ē't'sēwēda lō'elq'wē. Wā, la'xae āx'ē't'sēwēda
 g'í'l'ɬēxlāla k'ats'lēnaqa. Wā, lē tseyoltslālasa k'ats'lēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into
the dishes. | As soon as (the dishes) are full, oil is taken and is
poured | on the spawn in the dishes; and they only stop pouring on
the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for
before this | spoons are given to them. They do not drink water
before it, | for they have eaten dried salmon; therefore they do not |
drink. As soon as they finish eating herring-spawn, they | cool
themselves with fresh water. That is all.]]

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-
spawn as I have told before. | Only this is different, that it is not
left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out,
the spawn is taken out | and made into balls large enough to fit into
the hands | put together; and the reason why it is made round is, |
that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, |
it is put before four men. Immediately | the guests take out each one
ball of | herring-spawn, and they eat it; and after they have eaten it,
the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē lā'xa hā'nx'lanowē qa's lā tsēts'lā'las lā'xa lō'elq'wē.
Wā, grī'mēsē qō'qūt laxs la'ē āx'ē'tsē'wa l'lē'na qa's klūngēyī'ndē
lā'xa lox'ntslā'la ae'nta. Wā, a'f'mīsē gwāl klū'ngasa l'lē'nāxs
la'ē t'lā'x'ēidē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 klwē'lē. Wā, la hē'x'ēida'ma klwē'lē 'yō's'ēidqēxs grā'laē ts'lā'ēya
k'ā'k'ets'lenaqē lāq. Wā, lae'm k'lēs nā'naqalgewālix 'wā'pa
qaxs la'mē'x'dē hā'nā'pxa xama'sē. Wā, hē'ēmis lā'gilas k'lēs la
nā'x'ida. Wā, grī'mēsē gwāl e'nt'lāt'xa ae'ntaxs la'ē k'ō'xwa-
xōtsa a'tta 'wa'pa. Wā, lae'm gwā'la.

1 **Half-Soaked Herring-Spawn** (Dex'dā'x'xa ae'ntē). Wā, hē'emxaa
gwē'gilaxa ae'ntēs gwē'gilasaxa grī'lx'den gwā'gwēx's'ala'sa. Wā,
lē'x'a'mēs ō'gūqalayō'sēxs k'lē'saē gē'stalila lā'xa qlō'lats'lāxs
lā'ē wūs'ē'tsē'wa yīxs k'lē's'ēnaē ēel'lex'sēm'x'ēidēda ae'ntē. Wā,
5 grī'mēsē 'wī'ēlāwēda k'lā'mō'māxs la'ē tē'texsem'dālaxa ae'ntē
qa lō'elxsemēs qa ā'ē'mēs hē'ēlāla mūx'ntslowēs lā'xens ē'eyasā'xs
gō'xsemē'sē'waē. Wā, lē'ēmis lā'gilts la lō'elxsemxs la'ē mūx'
ts'lā'layo lā'xa lō'q'wē. Wā, la 'maō'ēmaltsemgrī'lak' lā'xa 'nā'l-
'ēmō'kwē bē'begwānema. Wā, grī'mēsē 'mā'lgūnaltsema lō'elx-
10 semē ā'ent la xex'ntslō lā'xa 'nā'l'nēmē'xla lō'elq'wāxs la'ē
k'ax'dzamolē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ēida-
'mēsēda klwē'lē dā'gilts'lōdxa 'nāl'ne'msgēmē lā'xa lō'elxsemē
ae'nta qa's hā'mx'ē'dēq, wā, grī'mēsē hā'mx'ē'dēxs la'ēda genē'-
masa klwē'lasē āx'ē'dxēs k'ā'k'ets'lenaqē qa's lā āxēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts | to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'Lotāga⁵yasa lō'q!wē. Wā, la tsē'x'ēdxa a'l'tē 'wā'pa qa's lā 15
qeplē'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'ī'l-
'mēsē 'wī'ēlēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx'ē'dxa k'ak-
ts!ēna'qē. Wā, la 'yō's'ēdxa 'wā'paqela ae'nta. Wā, g'ī'l'mēsē
'wī'ēlaxs la'ē hō'qūwēlsa. Wā, hē'em q'lūnā'la k!wē'ladzēm lā'xa
g'ō'kūlōtēda de'nkwē ae'nta. Wā, la'xaēda xama'sē g'ā'gakal- 20
g'iwē hā'mx'ē'tsē'wa, yixs k'ēs'naē dex'dax'ē'dxa de'nkwē
ae'nta. Wā, lae'm k'lēā's L'ē'na lā'yo lāq. Wā, lae'mxāē
g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntō). Wā, g'ī'l'em seq!aē'xs-
dēda bēbegwā'nēmē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25
gwadāsa hē'laxās le'mx'ēwīdaēna'yēs ae'ntē. Wā, la k'lūs'alila.
Wā, la nē'laemxa genē'masa begwā'nēmāxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x'ēda'mēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya
qa's lep!ā'lilēq lāx L'ā'sa'yasa bēbegwānēmē. Wā, la āx'ē'dxēs
lālxamē qa's lē k'lats!ō'dēq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30
lā'xa ha'ma'dzowē lē'wa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx'ē'dxēs ts!ēba'ts!ē qa's k'lūnxts!ō'dēsa L'ē'na. Wā, la
hā'uqas lā'xa ae'ntē. Wā, lā'x'da'xwēda bēbegwānēmē dax'-
ēdxa ae'ntē qa's ts!ep!ē'dēs lā'xa L'ē'na qa's ts!oq'lūsēs
lā'xēs sē'msē. Wā, lae'm q'lē'qebalas lā'xa L'ē'na qaxs xē'nle- 35
lāē k'lō'lēda ae'ntāxs hā'ma'ēyāxs le'mxwāē. Wā, g'ī'l'mēsē
g'wāl hā'mā'pa la'ē tsē'x'ē'tsē'wa a'l'ta 'wā'pa qa nax'ēdēs. Wā,
g'ī'l'mēsē g'wāl nā'qaxs la'ē hō'qūwēlsa. Wā, lae'm g'wāl lā'xēq.

1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
 in for the morrow, | then in the evening his wife takes the steaming-
 box | and pours some fresh water into it until it is half full. Then
 5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
 unties it in the middle. Then | she puts it into the steaming-box in
 the evening. Now it is soaking in the house during the whole |
 night. In the morning, when day comes, | the man invites his tribe
 in; but his wife clears | the house, so that it may be clean; and after
 10 she has finished clearing it, || she spreads the mats around the house;
 and as soon as she has finished, she takes the kettles and puts them
 down by the door of the | house; and after she has finished, she takes
 her dishes and | puts them down near the door of the house; and
 when she has finished, | she takes her oil and her spoon-basket, and ||
 15 these also are put down by the door of the house, and also | two
 buckets, and sometimes even four buckets, | for there is much water
 (needed) with the kelp with herring-spawn when it is boiled. | Now
 everything is ready. As soon as | her husband comes, he starts the
 20 fire in the middle of the house; and when || the fire blazes up, he
 waits for the young men of his numaym | to come in. As soon as they
 come, he sends them to call | his tribe again. Immediately the

1 **Herring-Spawn with Kelp** (Qā'x'q!elīs ae'nt).—Wā, hē'ēmaaxs
 la'ē ēnē'nk'lē'ēdēda begwā'nemē qā's lē'ēlalēxēs grō'kūlōtaxa lē'n-
 sē. Wā, la dzā'qwaaxs la'ē āx'ē'dēda genē'masēxa q!ō'ēlats'ē.
 Wā, la gūxts'ō'tsa a'ltē ēwāp lāq qa negoyā'lēs. Wā, la āx'ē'dxa
 5 yaē'loyāla q!axq!elīsē. Wā, la qwē'lāfax yaē'loyāfyas. Wā, la
 āxstā'las lā'xa q!ō'lats'āxa dzā'qwa. Wā, laē'm tē'ltalil se'n'bēx
 ēwā'sgemasasa gā'nulē. Wā, grī'fēmēsē ēnā'x'ēdxa gā'lāxs la'ē
 lē'ēlalēda begwā'nemāxēs grō'kūlōtē. Wā, lā'la genē'mas ē'kwa-
 xēs grō'kwas qa ē'k'ēgwilēs. Wā, grī'fēmēsē gwāl ē'kwaaxs la'ē
 10 lēpsē'stalī'elasa k'wadzō'wē lē'elē'wā'ya. Wā, grī'fēmēsē gwāl'ēxs
 la'ē āx'ē'dxa hānenx'la'nowē qa grā'xēs hex'hani'l lā'xa ōstā'lilasa
 grō'kwē. Wā, grī'fēmēsē gwāl'ēxs la'ē āx'ē'dxēs lō'elq!wē qa
 grā'xēs mex'ā'lila laxaaxa ōstā'lilasa grō'kwē. Wā, grī'fēmēsē gwāl-
 ēxs la'ē āx'ē'dxēs lē'ēna lē'wēs k'ā'yats'ē yibelō'sgema. Wā,
 15 grā'x'emxaa āx'ā'lilēlas lā'xa ōstā'lilasēs grō'kwē. Wē, hē'ēmēlēda
 naē'ngats'ē ēmalts'ima. Wā, ēnal'ē'mp'lena mō'sgemēla naē'nga-
 ts'ē qaxs q!ē'nemaēda ēwā'pēl ā'xa q!ā'x'q!elīsaxs hā'ux'lentse'wāē.
 Wā, laē'm ēnā'xwaem la gwalala. Wā, grī'fēmēsē grā'xē
 la'wūnem'sōxs la'ē hē'x'ēdaem la'qolilxēs grō'kwē. Wā, grī'l-
 20 mēsē xī'q'ōstāxs la'ē ē'selax hā'yā'fāsēs ēnē'mē'mote qa grā'xēs
 hō'gwila. Wā, grī'fēmēsē grā'xēs la'ē ē'yā'laqqa qa lēs ē'tsē'sta-
 xēs grō'kūlōtē. Wā, hē'x'ēdaēmēsa hā'yā'lēa la xwē'laqa hō'qū-

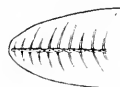
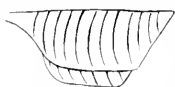
young men go out again to call the guests again. Not long and all the guests come. Immediately the woman takes her box of 25 dried salmon and puts it down near the door of the house. Immediately the young men untie the cover, and they scorch (the salmon), and several of them draw fresh water for the guests to drink first. Now we have finished with the eating of the dried salmon, for I have already talked about this. Then the young men take the kelp and break it into pieces small enough for our mouths. As soon as it is 30 all in pieces, it is taken out of the steaming-box with the hand, and put into the kettles; and when they are full, fresh water is poured on; and they only stop pouring on fresh water when it shows over the pieces of kelp. Then the kettles are put on the fire. The 35 young men take the tongs and stir with them. They keep on stirring until it begins to boil; and when it has been boiling for a long time, the kettles are taken off the fire. Now it is done. At once the young men take dishes and put them down in a row behind 40 the kettles; and then the woman takes the large long-handled dipping-ladle and gives it to the young men. This is used to dip out the kelp from the kettle and put it into the dishes. They only stop dipping it into the dishes when (the dishes) are nearly full. As 45 soon as they have finished, they take oil and pour it on, and they

welsa qa's lē ē'tsē'staxa lē'lanemlē. Wā, k'lē'st'la gū'laxs gā'- 23
xā ē'wī'laēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xē'myatslē xetse'ma qa's gā'xē hā'nstōhila lāx ō'stāhila gā'- 25
kwē. Wā, hē'x'ida'mēsa hā'yā'fa xā'x'wīdeq. Wā, lē'da wāō'-
kwē tsā'x altā ē'wā'pa qa na'naqalg'iwēsa k'wē'lē. Wā, lae'mlēns
gwāl lā'xa xē'msxasaxa xā'ma'sē qaxg in lā'x'ida'mēk' gwā'gwe-
x'sāla lāq. Wā, lē'da hā'yā'fa āx'ē'dxa q'ā'x'elī'sē qa's k'lo'-
klūpsa'lē qa ā'mēs lē'ldzeqela lā'xēns se'msēx, wā, gī'f'mēsē 30
ē'wī'wūlx'sēxs la'ē gō'x'ūlts'lālayo lā'xa q'lo'latslē qa's lē gūxts'lo'-
yo lā'xa hāne'nx'lanowē. Wā, gī'f'mēsē qō'qūt'laxs la'ē gūq'le-
qasōsa ā'ltā ē'wāp. Wā, a'f'mēsē gwāl gū'qasa ā'ltā ē'wāp la'qēxs
la'ē nē'fid lāx ō'kūyā'yasa k'lo'bēkwē q'ā'x'q'elīsa. Wā, lē hā'nx'-
lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
fa āx'ē'dxa k'lē'k'leplāla qa's xwē'tēs lāq. Wā, la hē'menala-
g ilī'em la xwē'taqēxs la'ē mae'mdelqūla. Wā, hē't'la la gē'gī-
līl mae'mdelqūlaxs la'ē hāux'sa'nowēda hāne'nx'lanowē lā'xa
legwī'lē. Wā, lae'm lō'pa. Wā, hē'x'ida'mēsa hā'yā'fa āx'ē'd-
xa lō'elq'wē qa's mex'ahī'elīl lāx ā'lalīlāsa hāne'nx'lanowē. 40
Wā, lē'da ts'edā'qē āx'ē'dxa tsē'xlāxa gīlt'elx'la ē'wā'las k'ats'le-
na'qa qa's ts'lowēs lā'xa hā'yā'fa. Wā, hē'ē'mīs la tseyō'ls'ā'-
layos lā'xa hā'nx'laakwē q'ā'x'q'elīsa qa's lē tsēts'ā'las lā'xa
lō'elq'wē. Wā, ā'f'mēsē gwāl ts'ēts'ā'laxa lō'elq'wāxs la'ē elā'q
qō'qūt'la. Wā, gī'f'mēsē gwā'lexs la'ē āx'ē'dxa lē'ē'na qa's 45
klūnx'ī'dēs lāq. Wā, a'f'mēsē gwāl k'lū'nqasa lē'ē'nāxs la'ē

47 only stop pouring oil on when | the liquid of the kelp is all covered
with it. Other | young men pass the spoons around among the
guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a
long time, then they have finished. Then they | cool themselves
down with fresh water. As soon as they finish drinking, the | young
men take up the dishes and take them to the wives of the | guests.
Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is
being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have for-
gotten about the herring-spawn. It is eaten dry with salmon-berry
shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-
goat brisket. It is cut off beginning at the | soft place between the
lower ends of the ribs and the breast-bone, | in this way:
As soon as it has been taken off, || it is hung up right over
5 the fire of the house. If it is very |
fat, then the side-ribs are cut off
from the backbone | all the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |



47 ha'melqeyi'ndex 'wa'palāsa q'lā'x'q!elīsē. Wā, lē'da waō'kwē
hā'yā'fa ts'ewanē'sasa k'a'k'ets!ena'qē lā'xa k'wō'lē. Wā, g'il-
'mēsē 'wī'ltōxs la'ē k'ax'dzamōlema lō'elq'wē lāq. Wā, la'x-
50 dā'xwē 'yō'sīda. Wā, lē gē'g'ilil 'yō'saxs la'ē g'wā'la. Wā, lē
kō'xwaxōtsa ā'ta 'wā'pa. Wā, g'il'mēsē g'wāl nā'qaxs la'ēda
hā'yā'fa k'a'gililxa lō'elq'wē qā's lē mō'tlōts lāx gē'ene'masa
k'wō'lē. Wā, la hōqūwelsēda k'wē'ldē. Wā, lae'm k'lē's hāma'ya
q'lā'x'q!elisaxs lē'mxwāē. Lē'x'aem ha'mā'pdenqōxs la'ē t'lē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentse'wa lā'xa lē'g'wī'lē. Wā,
lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'mēsen 'nem
l'elē'wēsē'wa, ae'ntaxs ma'yīmaaxs lē'mxwāē lā'xa q'lā'wē'mē.
Wā, la ts'epē'laem lā'xa l'ē'na yīxa ae'ntē lē'wa q'lā'wē'maxs
60 sō'x'asewāē. Wā, laem g'wāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, hē'mēsen ēt'lēdel g'wā'g'wēxs'ālāl
lāxa lōq'lūbānosa 'melxlowē. Wā, hē'mēxs la'ē t'lōsoyā g'ā'g'ilela
lāx tētēx'ba'ayas āwūlgawā'ayas gēlemas lē'wa xaqasa lōq'lūbā-
nowē. Wā, lā g'a g'wālē'ga (fig.). Wā, g'il'mēsē lāwāxs la'ē tēx'-
5 stōts lāx nexstā'ayasa lē'g'wilasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla
tsenxwaxs la'ē tsek'ōdex gēl'ganodza'ayas lāxēs xē'momowē'g'ayē
lā'g'aa lāx pelspanōdza'ayas. Wā, lā g'a g'wālē'ga (fig.). Wā, laxaē
tēx'ustōts lāx neqōstāwas lē'g'wilasēs g'ōkwē lē'wa āpsōdeq'las

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He | pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water || into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. || After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'ilx'eld 'mel'melq'ega'ya qaxs hē'maē lēgēmsa hō gwēkwē. Wä, laxaē Lep'lālalōtsa yīx'sema'yē lāxa k'lēse ālaem 10 'hēxwāla lāxa lēgwilē. Wä, lā tlōsālx met'lōsas qa's āx'stēndēs lāxa 'wābets'lāla loq'wa. Wä, g'il'mēsē 'wī'lāmasxa met'lōsaxs laē aēk'la ts'lōx'wīdeq lāx 'wābets'lāwasa lōq'wē. Wä, lā āx'ūstēndeq qa's g'īdzōlilēs lāxa ēk ē alōmas lē'wa'ya. Wä, lā gūx'ēdex 'wābets'lāwasa lōq'wē. Wä, lā hāng'alilas laxēs k'wāē- 15 lasē. Wä, lā āx'ēdxa met'lōsē qa's q'EX'īdē laqēxs laē malēx'wīdeq. Wä, g'il'mēsē 'wī'welx'ēxs laē dāx'īdeq laxēs sēmē qa's lexts'lōdēs lāxa lōq'wē. Wä, lā hanat hē gwēg'ilaxa wāōkwē. Wä, almēsē gwālēxs laē 'wī'la lā malēg'ikwa qa's lā 'wī'la la lexts'lā lāxa lōq'wē. Wä, lā lexts'lēs lāxa l'ema'isē qa's xEX'wīdēxa 20 ālexsemē tlēsema qa's lā xEX'lēnts lāx lēgwīlasēs g'ōkwē. Wä, laxaē āx'ēdxa ōgū'lanē lōq'wa qa's g'āxē hāng'alilas lāxa mak'āla lāx lexts'lēwasasa malēg'ikwē met'lōsa. Wä, lā gūxts'lōtsa 'wāpē lāq xa hā'lsela'mē k'lēs qōt'la lāq. Wä, lāxaē gūq'eqasa 'wāpē lāx lā lexts'lēwatsa malēg'ikwē met'lōsa. Wä, lāla nēgoyoxs'dāla. 25 Wä, g'il'mēsē gwālēxs laē āx'ēdxa āma'yē laxēs lōq'wa qa's aēk'lē ts'lōxūg'īndeq. Wä, g'il'mēsē la ēg'ig'axs laē pEX'elg'īndeq laxēs lēgwilē qa lēm'ūg'ax'īdēs. Wä, g'il'mēsē gwālēxs laē lexts'lēs lāxa l'ema'isē qa's alēx'īdēx 'wā'wadā. Wä, g'il'mēsē q'lāqēxs laē

30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets still quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

30 p'lōqōdxa 'malp!enkē lāxens q'waq'wax'ts'lāna'yēx yix 'wāsgemasas
 gūg'ilēla lāx ōxlā'yas. Wā, g'āxē dāsdēselaq qa's g'ig'alilēs
 lāx mak'āga'yasa lōq'wē. Wā, lā ōt'ēd āx'ēdxa k'ats!enaqē qa's
 g'āxē hāng'alilas. Wā, lā'mē mēmēnt'semx'īdēda t'lēmē. Wā, lā
 āx'ēdxēs ts'lēslāla qa's k'lip'idēs lāxa x'ix'ixsemāda t'lēmema qa's lā
 35 hapstents lāxa 'wabets'lāla lōq'wa qa hawāyēsa gūna'yē lāx ōsgema-
 'yas. Wā, lā āxstents lāxa lents!ewasasa malēg'ikwē 'met'lōsa. Wā,
 lā hanal hē gwēg'ilē. Wā, k'lēst'la ālaem q'lēnema x'ix'ixsemāla
 t'lēmexs laē mēdelx'widē 'wāpalāsa malēg'ikwē 'met'lōsa. Wā,
 hē'mēs la yax'idautsa malēg'ikwē 'met'lōsa. Wā, g'il'mēsē 'wīla
 40 yāx'idexs laē xwēlaqa āx'ēdxēs ts'lēslāla qa's k'lipūstalēxa t'lēmē
 laxa lā tsēxats'lē lōq'waxa 'yāsekwē qaxs hē'māē lēgēmsa lōq'wē.
 Wā, lā k'libenōliselāq lāxa lēgwilē. Wā, g'il'mēsē 'wīlōstaxs laē
 āx'ēdxa k'ats!enaqē. Wā, laxaē āx'ēdxa 'wā'wēdē qa's ēk'laxstāla-
 masēq. Wā, lā ax'iwitsa k'ats!enaqē lāxa lā pex'ā'lēda 'yāsekwē
 45 qa's lā tsēts'lālas lāxa 'wā'wādē. Wā, g'il'mēsē qōt'laxs k'ē lāg'alī-
 las lāxa onēgwilasēs grōkwē qa hālabalēs l'lāx'īda. (Wā, lā 'nēk'ēda
 waōkwē bēgwānema qa hālabalēs l'ōx'wīda.) Wā, lā aēdaaqa
 lāxa lōq'wē qaxs k'lēs'māē 'wīlēda 'yasekwē. Wā, ā'mēsē la
 āx'ēdxa k'ōq'lā'yē k'lwa'xlāwa qa's k'ilwūstalēxa ts'lēts!emōtasa
 50 'yāsekwē. Wā, g'il'mēsē 'wīlōstaxs laē dāg'ililāq qa's gūxts'lōdēs

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. || After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the || man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
ately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the || kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-
tallow of the goat to grease their | faces in cold weather in the
winter, || for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

lāxa āma⁵yē L'ōxwatslāxa ⁵yāsekwē lōq'wa. Wā, lā lānu^xmē ⁵wāpa- 51
ga⁵yasa ⁵yāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g'ōkwē lāxa
⁵nemaēlē qa k'lēšēs tsētālēda lōq'waxs lu⁵nēlaē qa k'lēšēs wākwa-
gawa⁵ya āpsba⁵yasa ⁵yāsekwāsēs āpsba⁵yē qa ā⁵mēsē ⁵nemōkwa.
Wā, grī⁵mēsē xāmaēl lāxa ōnēgwilaxs laē āx⁵ēdēda āxnōgwadāsēq 55
qa⁵ lā hā⁵nōlisasa L'ōxwatslāxa ⁵yāsekwē lōq'wa lāxēs legwīlē qa
ts!elx⁵wīdēs ōsgema⁵yas. Wā, grī⁵mēsē ts!elx⁵sāxs laē xwēlelilaq
qa ōgwaqēsa āpsōtāga⁵yē ts!elx⁵wīda. Wā, grī⁵emxaāwisē ts!elx⁵-
sāxs laē yax⁵idē āwīstāsa ⁵yāsekwē. Wā, hē⁵mēs lā dāx⁵idaatsa
bēgwānemaxa L'ōxwatslāxa ⁵yāsekwē lōq'wa qa⁵ qōx⁵wīdēq. Wā, 60
hēx⁵ida⁵mēsa L'ōxekwē ⁵yāsek⁵ tsax⁵wūlts!ā lāxa lōq'wē. Wā,
hēx⁵ida⁵mēsē āx⁵ēdxa ⁵wadzowē ⁵mela k'ādzek⁵ qa⁵ q'lenōpsemīdēs
lāq. Wā, lā grīts!ōts lāxēs xetsemē. Wā, lā āx⁵ēdxa wā⁵wadē.
Wā, ā⁵mēsē wek'ōlaq. Wā, grī⁵mēsē wīlāg'ilena ⁵yāsekwaxa
⁵wā⁵wadāxs laaxat! āx⁵ēdxa k'ādzekwa qa⁵ q'lenēp!endēs lāq. Wā, 65
la⁵xaē grīts!ōts lāxēs hē⁵menāla⁵mē hānōdzilēl xaxadzema lāx
grīyimts!ewasasēs xegemē lē⁵wis dēdēgemyīwē q'ōyaak⁵ ⁵mela
k'ādzekwa yīsēs genemē qaxs hē⁵maē ⁵yasekūlasa bāk'lumaxēs gō-
gūma⁵yaxa wūdālāxa ts!āwūnxēda ⁵yāsekwās ⁵met!ōsasa ⁵melxlowē
qaxs plēsaē lōxs yāē gwēstowa nayē. Wā, grī⁵mēsē ts!elkwēda 70
⁵nālāxa hēenxē, wā, lāxaē ⁵yasekūmdnaxwēda bēbēgwānemē lē⁵wēs
ts!ēdaqē qa⁵ k'lēšē klūxwa. Wā, grī⁵mēsē lōma ⁵wūda⁵xstūlāxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts'lāwūnxaxs laē āx'ētse'wēda 'yāsekwē qa's malēx'widēq. Wā, gril-
 'mēsē la 'wī'welx'sexs laē āxdzōx'ts'lānents lāx negedzā'yasēs hēl-
 75 k'lotdzaya'yē. Wā, lā lāx'itsēs gēmoxōlts'lāna'yē laqēxs laē dzāk'ōdēq
 qa lās gwēgūldzōd lāxēs 'wāx'sōlts'lāna'yaxs laē k'lwā'k'lax'yōts
 lāxēs gōgūma'yē. Wā, gril'mēsē hamelqūmxs laē āem 'melgēmēs
 gōgūma'yasa 'yāsekwē. Wā, laem 'wēx'sewatsa 'wūdāla lē'wa
 yāla lāxēq. Wā, laemla q'lūnāla hēdēda ts'ledāqē ēaxalaxa 'met'lō-
 80 sasa 'melxlowaxs laē tsēxaq. Wā, la 'nal'nemp'lena hē'mēda
 begwānemē tsēxaxa 'met'lōsasa 'melxlāxs k'lēsāē q'lālelēs genemax
 gwēg'ilasasa tsēxāq qaxs k'lēsāē 'na'xwa q'lālelēda ts'ledaqax
 gwēg'ilasaq. Hēem k'lēs hā'na'yēla 'met'lōsasa 'melxlowē qaxs
 lēx'amaē ēk'ilax 'yasekūlāxa gōgūma'yē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la'mēsen gwāgwēx's'alal
 lāxa 'yēx'sema'yaxs laē lā'na'yā. Wā, hē'maaxs laē q'lēnemē lā
 axēlax'sa tewē'nēnoxwaxa 'melxlowē yīxs 'nāl'nemp'lenaē qōqūt'ē-
 da 'maltse'mē āwā' xexetsemxa 'yēx'sema'yasa 'melxlowē.

5 Wā, la k'lēs q'lūnāla hē k'lwēlasa tewē'nēnoxwaxa 'melxlowasa
 'yēx'sema'yē qaxs hāēda xamagema'yē grīgāmēsa lēlqwāla'yē hē-
 menāla k'lēlatsa 'yēx'sema'yasa 'melxlowē yīxs geg'adaas xūnō-
 kwas. Wā, lā wāwadzēda tewē'nēnoxwaxa 'melxlāsēs 'yēx'sema-
 'yasa 'melxlowē lāxēs negūmpē. Wā, gril'mēsē k'lēās xūnōkwa
 10 tewē'nēnoxwaxa 'melxlowē laē g'ilasa xwāk'lūna lāq lōxs xwēsaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa. Lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wīla wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yixs 'nāl'nemp'!naē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'lāla lem'xwēdexs 15
 laē genemas hānts'lōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'īdxēs negūmpaxs laē hēx'īdaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlīlas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gemxōtsālīlasa t'lex'ilāsa g'ōkwe. Wā, lā tsēx'ītse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē gwāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoatslē xēxetsema lē'wa ēwanōdzaatslē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t'lēlase'wa. Wā, g'il'mēsē 'wīla'staxs la'ē pagēg'intsōsa'
 ts'lāts'la'x'semē. Wā, lā āx'ētse'wēda āwāwē t'lēsem qa's lā t'lāg'i- 25
 dzoyo lāq qa t'lēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt'la la yūduxāxsē 'nālās t'lēkwaxs laē lē'lālēda
 g'igāma'yaxa q'lēnemē lēl'qwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbēgwānemixs laē 'ne'mēmōtasa g'igāma'yē xexūdsēlaxa 30
 q'lēnemē ālexsem t'lēsema qa's lē xexūlālas lāx laqawalīlasa

¹As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k'wēladzats!ē grōkwa. Wā, lāda waōkwē āx'ēdxā āwāwē k'!ēk'!Em-
 yaxlā qa's lā 'mexstōlilelas lāx gwēnā'yasa legwīlē lāxa t!ex'ilāsa
 35 grōkwē. Wā, lāda waōk' āx'ēdxā g'ilsg'ilt!a k'!ik'!Eplāla qa grāxēs
 gwalil kratk'ēdila. Wā, g'il'mēsē 'wīla la gwāx'g'ililexs laē
 mēmēntsemēda t!ēsemē. Wā, laemxāē naengoyoxsdalēda k'!ē-
 k'!Emyaxlāxa 'wāpē tsānemisa waōkwē lāx 'ne'mēmotas, wā,
 g'il'mēsē grāx 'wīlaēla k'wēlaxs laē āx'ēdēda hā'yāl'āxa k'!ipalāa
 40 qa's k'!ip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!ipstālas lāx
 'wābets!āwasa k'!ik'!im yaxlā. Wā, g'il'mēsē medelx'wēdexs laēda
 waōkwē hā'yāl'ā āx'ēdxā āwāwē lēlexa qa's mōts!ālēsa t!ēlk'
 lōq!ūbānō lāq lē'wa ēwanodza'yasa 'melxlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wīlastaxs laē ēt!ēd k'!ipstalayowa x'ix'exsemāla t!ēsem lāx
 āwīstāsa laelxayē. Wā, la'mē ālak'!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maemdelqūlaxs laē l!ōpa. Wā, la āx'ētse'wa
 'wīwadzowē ts!āts!ex'sema qa's grāxē pax'alēlem lāxa mag'inwali-
 . lasa k'!ik'!im yaxlā lāxa gūnālilē lāxa t!ex'ilāsa grōkwē. Wā,
 50 lā dādanōtse'wa hexayē qa's k'!ōxūstanowē lāxa k'!im yaxlā qa's
 lā gūgedzōdayuwē g'its!āwaq lāxa ts!āts!ex'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'āxa g'il'dedzowē saōkwa qa's lā pax'alilas lāx
 l!āsaliłasa k'wēlē. Wā, lā k!ūlk!ūpsālase'wa l!ōpē lōq!ūbāno qa
 hēlts!extōwēs lāxa k'wēlē. Wā, g'il'mēsē gwālexs laē āx'ēdēda
 55 hā'yāl'āxa k!ūlk!ūpsaakwē lōq!ūbāna qa's lā grēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wīg'a- 56
lilexs laē yāq'eg'a'lē yāyaq'entēmīlāsa g'igāma'yē. Wā, laem
wāxaxa k'wēlē qa daxalag'is qa's q'ēs'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k'wēlaxa L'ōpē t'ēlk' lōq'ūbānā qa's hām'x'idēq.
Wā, laem hewāxa nānaqal'griwālx 'wāpa qaēs k'ilema'ē naqēda 60
q'ēsaxa tsenxwa lōq'ūbānāxa 'wūda'sta 'wāpa qō L'ōx'wīd lāxa
tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q'ēsaxs laē mōt'ō-
yiwē mamōtasa k'wēlē lāxēs gēgenemē. Wā, la'mēsē wāxase'wa
k'wēlē qa's k'wēlg'a'lē denxela. Wā, hēx'ida'mēsē k'wēlē denx-
ētsa k'wēlayalayowē q'lemdema. Wā, lālē hēx'ida'mēda hā'yāl'a 65
x'ōx'wīdxa 'yex'sema'yaats'ē xēxetsema. Wā, lā āx'ētse'wa alō-
masē k'letā lē'wa'ya qa's lep'lalilemē lāxa gēmxōtsālilasa t'ōx'ilāsa
g'ōkwē. Wā, lā āx'wūlts'ālase'wa 'yex'sema'yasa 'mēlxlowē qa's
lā g'īdzōlīlēlas lāxa lē'wa'yē. Wā, g'il'mēsē 'wīlaxs laēda ma'lōkwē
hā'yāl'a g'ilpax 'waxaasasa k'wēlē, yixs dālaaxa hewēkwē xōk' 70
g'ilsg'ilt'la wīsweltō k'wa'xlāwa. Wā, lā yāqwasa 'nāl'nemts'laqē
laxa 'nāl'nemōkwē lāxa k'wēlē. Wā, hēem āxba'yaasltsa 'yex'se-
ma'yēda k'wa'xlāwē qō lāl tsēx'āleq lāxa legwilasēs g'ig'ōkwē. Wā,
laxaē hāyaqax 'wāxaasasa k'wēlē. Wā, g'il'mēsē q'lāl'alelax
'wāxaasasa k'wēlaxs laē t'lōt'ets'endxa 'yex'sema'yē qa's hōsemdēs 75
lāx 'wāxaasasa k'wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo
lāq. Wā, g'il'mēsē gwālexs laē ts'elwax'ētsō'sa 'yāyaq'entēmīlāsa

78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||

1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma'yē. Wā, laem hēwāxaem hām x'īdēda k'wēlaxa 'yex'se-
 ma'yasa 'mēlxlowaxs laē hōqūwēsa. Wā, hēm awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwālala'yā x'īlkwē lōq'ūbāno lē'wa ēwanōdza'yē;
 wā, hē'mislēda 'yex'sema'yasa 'mēlxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yixs hē'maē nalūlēlasa l'lē'nāxs k'wēladzemaē lāxaaxa
 q'lēnemē lēlqwālala'yā. Wā, g'il'mēsē laēlēda k'wēldē lāxēs g'ig-ō-
 kwaxs laē ts'lāsa xōkwē k'wa'xlā qaxs 'nāxwa'mē dālēda k'wēldaq
 85 laxēs gēgenemē lē'wa 'yex'sema'yē. Wā, hēx'ida'mēsa ts'lēdaqē
 q'lex'īd lāxa 'yex'sema'yē qa's malēx'wīdēq. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbēnts lāxa xōkwē k'wa'xlāwa qa's lā qoloxbēq;
 yixs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwīlē. Wā, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k'lex'ultsemayēq. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwīlē. Wā, g'il'emxaa'wisē la ts'lēts'laokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al'mēsē gwālexs laē
 āem la l'lēsa āxba'yaxa tsēx'p'lēqē k'wa'xlāwa. Wā, ā'mēsē la
 k'lāmtōdeq qa's hām x'īdēq. Wā, laem gwāl laxēq.

1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēk'lūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'yā, wā, lā q'wālaxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'mēlxlowē, wā, lāxax'ālaxs dōqwa-
 laplaē yisa k'wēlatsayasē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yaxa neqasgemē xēxetsem x'īlkū lōq'ūbānowats'lā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^éyaatslā; wā. hē^émēsa ^éyex^usema^éyasa ^éme/lxlowē. Wā, 6
 lā tewē^énēnoxwas āpsilasa g'igāmē^é ōgwaqa lalōlaxa hē^émaxat!
^éwāxasgem xetsemē^é waxaasas yanemasēs dōqwalap!ōtē, ōgwaqaxwa
 ālē ^énālāsa lax āxnōgwatsa hānx^élanowē. Wā, g'il^émēsē wāwadzēda
 tewē^énēnōxwaxēs g'igāma^éyē negūmpaxs laē hēx^éidaem negetewēx 10
 t'ēlalaēna^éyasa g'alēn g'wāgwēx^és'ālasa lāxa lōq!ūbānowē lē^éwa ēwa-
 nōdza^éyaxs laē t'ēlasō lāxa xwāxwagūmē. Wā, laxaē yūdūx^up!ēn-
 xwa^ésē ^énālāsēxs laē lē^élālase^éwa ^énāxwa lēlqwālala^éya. Wā, g'il-
^émēsē g'āxēda lē^élālelg'isaxs laē hēx^éidaem lāqolilase^éwa g'ōkwasa
 g'igāma^éyē. Wā, lā āx^éētse^éwa āwa^éwē hānx^élanowa qa^és hā^énōlilemē 15
 lāxa lēgwilē. Wā, lā tsāda hā^éyāl^éāxa ^éwāpē qa^és lā gūxts'ālas lāxa
 hēhānx^élanowē. Wā, g'il^émēsē naengoyoxsdālaxa ^éwāpaxs laē āx-
 wūstendēda hā^éyāl^éāxa t'ēlkwē lōq!ūbāno lāxa t'ēlatslē xwāxwagūm
 qa^és lā āxstents lāxa hānx^élanowē. Wā, al^émēsē gwālqēxs laē
 qōt!a. Wā, lā ^énāxwaem hē g'wēx^éīdxa waōkwē hānenx^élanā. 20
 Wā, lāda hā^éyāl^éa hānx^élents lāxa lēgwilē. Wā, g'il^émēsē me-
 delx^éwīdexs laēda hā^éyāl^éa ētsē^éstaxa ^énāxwa lēlqwālala^éya. Wā,
 hēx^ésā^émēsa ēpsilē g'igāmē^é g'alāēla lē^éwis ^éne^émēmōtē g'āx
 hōgwīla qa^és k'lūs'ālilē lāxēs k'lwēk!wa^éyē qaxs gwāq!ēlaq ^énēx^ésō^ésēs
 āpsilē g'igāmē^é k'ilelas k'lwēladzemas. Wā, g'āxē ^éwīla ālxla^éyē 25
 waōkwē k'lwēlwīles. Wā, hēx^éīda^émēsē wāxasō^é qa^és k'lwēlg'a^élē
 denxēlasa k'lwēlala q!ēmdema. Wā, hē^émis denx^éēdayuwē k'lwē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


28 la'yala'yāsa āpsēlasa k'wēlasē. Wā, gr'il'mēsē denx'idexs laē
 lax'ūhīlēda āpsīlasa k'wēlasē. Wā, gr'il'mēsē lābē q'lemdemasēxs laē
 30 qasō. Wā, gr'il'mēsē gwālexs laē k'wā'alila. Wā, lā x'ōx'witse'wa
 'yex'sema'yāats'lē xetsema. Wā, lā āx'wūlts'lālayuwa 'yex'sema'yē
 lāxa xetsemē qa's āxdzōlēlemē lāxa lē'wa'yē. Wā, lā t'lōt!ets!ā-
 lase'wa yīsa hā'yāl'a. Wā, gr'il'mēsē 'wīwēlx'sexs, laē hānemx's'a-
 lase'wa hānenx'lanowē lāxa legwīlē qa's hānē'stalayuwē lāxa
 35 legwīlē qa' hālsela'mēsē x'igen'wāla. Wā, lā hālselaem la me-
 delqūlē ēpsanā'yas. Wā, lā āx'ētse'wa t'lōt!ets!aakwē 'yex'semē
 qa's lā āxstanō lāx 'wapalāsa hānx'laakwē lōq'lūbānosā 'mēlx-
 lowē. Wā, gr'il'mēsē 'wīl'a'staxs laēda hā'yāl'a āx'ēdxa k'āk'e-
 ts!ēnaqē qa's g'āxē āx'ālīlas. Wā, gr'il'mēsē L'ōpa lōq'lūbānāxs
 40 laē āx'ētse'wa q'lēxla lōelq'wa qa's g'āxē mēx'alēlema. Wā,
 laxaē āx'ētse'wa g'ilt'a k'īplāla. Wā, lā hēx'ūstendxa hānx'la-
 akwē lōq'lūbānā qa's lā āxts'lālas lāxa lōelq'wē. Wā, laem
 'nal'nemts'lāwēda lōelq'wāxa lōq'lūbānowē. Wā, gr'il'mēsē 'wīlō-
 'staxs laē ts'ewanaēdzema k'āk'ets!ēnāqē lāxa k'wēlē. Wā, lā
 45 k'āx'idayowa lōelq'wē laem maēmal'ēda k'wēlaxa 'nal'nēmēxla
 lōq'wa. Wā, lā 'wax'sanōdēda 'ma'lōkwē hā'yāl'axa hānx'lanowē
 qa's lā hāngēmlīlas lāx āpsīlasa k'wēlasē. Wā, lā 'nēk'ēda 'nemōkwē
 hēl'a: "Laems hāmx'ēd'lōt g'īgāmē." Wā, lā 'nēk'a g'īgāma'yē:
 "Hēlen g'wālālē." Wā, lā hānāla hā'yāl'āsa waōkwē hānhānx'-
 50 lanō lāxa waōkwē k'wēla. Wā, hēx'ida'mēsē 'nāxwa 'yōs'idxa
 'yāsekwē lāx ōkūya'yasa 'wāpalāsa hānx'laakwē lōq'lūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwaxs laē q'!es'ēdxa L'ōpē lōq'ūbānā. Wā, 52
k'!ēst!a q'!ēk'!es lāqēxs laē g'wāl q'!esa. Wā, la'mē hōqūwels
laxēq. Wā, laem hēwāxa nāx'īdex 'wāpaxs laē g'wāl q'!esa. Wā,
hēm lēgdaats sāsemasa k'wēlasasa hē g'wēx's hēmaōmasē lē'wa 55
mēgwatē; wā hē'mēsa L'ē'na. Wā, āemxaāwisē āpsilas naqemg'il-
tāx g'wāyī'lālasasa k'wēlasdē. Wā, laemxaē g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx'- 1
silaēnēxa 'mel'melq'!ēga'yaxs gētaēg'axa 'nex'alōdāq lāxa x'ix-
semāla t'!esema. Wā, hē'maaxs g'ūlaē lālanema 'melxlowasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesena'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs lāē hē g'il āx'ētsōxs laē 5
lāxa āl'ē qa's L'ēqālēxa memx'balts'āna'yas L'ēnak'asa q'!wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē g'emxelaq
qa's g'emx'alilēs laxēs g'ōkwē. Wā, lā āx'ēdxa lēxa'yē qa's lā dā-
laqēxs laē lents'!ēs lāxēs L'ēma'isasēs g'ōkwē. Wā, la xex'ts'lā-
lasa ālexsemē t'!esem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilas 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs lem'ayuwē lē'wis pelpelqē. Wā,
lā lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā gēben-
tsa hē'fastowē lāx ōgwiwalilasa t'!ēqwapa'yē. Wā, laem āpsba'ya
gēba'yas. Wā lā k'āk'edenōdeq yis k'āk'edenwa'yas. Wā, lā
g'ayī'lālax'īdex ōkūya'yas qa xex'demasa t'!esemē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
- 25 hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxā t'lēts!ats!ē lexā'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelspadzōgwīla sākwxā 'mel'melq!ēga'yē. Wā, lā L'lōl!ēbas'id bexenx'sālaq qa hālabalēs L'lōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats'lā qa's lā tsās lāxa 'we'wap!emē. Wā, g'āxē hānemgalilas lāxa mag'inwalilasēs t'lē-qwapa'yē, wā laxāē āx'ēdxēs k'lipalāa qa g'āxēs gwālila. Wā, lā āx'ēdxā q'lēnemē k'lā'k'lobana qa's g'āxē āx'ālilas. Wā, la'mē 'nāxwa lā mēmentsemx'idēda t'lēsemē. Wā, lā āx'ēdxēs k'lipla-
- 25 laa qa's k'lipsalēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wix'axs laē 'nemāk'iyindxa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxā q!waxē qa's ts'āk'iyindēs lāx ōkūya'yasa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēd-xā pelspadzowē sūgūk' 'mel'melq!ēga'yā qa's lepeyīndalēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxā xōkwē k!wa'xlawa qa's xwā-le'yīndēsa mōts!aqē lāx ōkūya'yasa la lepe'yēxa q!waxē gra gwālēg'a (fig.). Wā, laxāē āx'ēdxā 'mel'melq!ēga'yē qa's lepeyīndēs lāxa maldenas āwāgwīdas lāxens q!wā'q!wax'ts!āna'yēx. Wā, g'il'mēsē 'wīlaxs laē āx'ēdxā nāyimlē k'lā'k'lobanā qa's g'āxē
- 35 lep'lālilelas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wīla gwālilexs laē k'lōqūlilaxa nagats!ē 'wabets!āla qa's tsādzeleyīndēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
 same quickly | with the other one. When (the buckets) are emptied,
 he quickly takes up | the mat covers and spreads them over
 (the meat); and he only || stops when hardly any steam is coming 40
 through. Then | the man who is steaming it rests for a while;
 but he does not leave it long, before it is uncovered; | for then it
 is done, for goat-meat is done quickly when it is steamed. | He
 just invites all the men to come and sit | around the place where
 it has been steamed. They take some of it and eat it; || and when 45
 they all have eaten enough, they carry home the rest for their wives
 in their | houses. This is called "steamed fresh goat-meat," which |
 is treated in this manner. It is called "boiled soaked brisket |
 covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
 he skins (the goat), as goats are skinned. | After he has skinned it, he
 cuts off the head so that it comes off, and he | puts it down in the
 corner of the house. Then he cuts up the meat of the || hind-legs 5
 and fore-legs and the meat of the back. | He cuts it into strips.
 Then he takes a basket, and puts | the meat of the mountain-
 goat that has been cut up into it. He goes to the beach
 and | picks up some stones, which he puts on the fire in the
 house. When he has | enough stones, he takes his cooking-box

ya^éyasa la LEPE^éyē 'mel^émelq!ega^éya. Wā, lā hāalbāla hē gwēx- 37
 'itsa 'nemsgemē. Wā, g'il^émēsē wūlg'ilt^élāxs laē hālabala dāgilī-
 laxa 'nayimē k'lāk'lobanā qa^és 'nāseyindēs lāq. Wā, al^émēsē
 gwālexs laē hālselaem la k'ex^ésālēda k'lālela. Wā, la^émē 'yāwas^éid 40
 x'ōs^éidēda 'nek'āq. Wā, k'lēst^éla ālaem geyaxs laē lōt'ētse^éwa qaxs
 le^émaē L'ōpa qaēda 'mel^émelq!ega^éyaxs L'ōp'lālaē laxōx 'nek'ase^éwē.
 Wā, ā^émēsē Lē^élālase^éwa 'nāxwa bēbegwānem qa^és g'āxē k'lūtsē-
 'stālaxa 'neg'asaq. Wā, lax'da^éxwē āem dāx^éid lāq qa^és q!es^éēdēq.
 Wā, g'il^émēsē 'nāxwa pōl^éidēxs laē mōt^élēda qaēs gēgenemē laxēs 45
 g'ig'ōkwē. Hēem Lēgades 'neg'ekwē gēta 'mel^émelq!ega^éyaxa hē
 gwēkwē. Wā, hē^émis Lēgemsa hānx'Laakwē t!ēlkwē lōq'ūbānowē
 t!ep!eg'ilisxa 'yasekwē hānx'Laak^u t!ēlk^u lōq'ūbāno.

Cooking Mountain-Goat Meat.—Wā, g'il^émēsē lāg'aa lāxēs g'ōkwaxs 1
 laē hēx'idaem sap^élēdeq lāxōx sapālaēna^éyaxa 'melxlowē. Wā,
 g'il^émēsē gwāl sapaqēxs lae qax'ideq qa lawūs xewēqwas. Wā, lā
 g'ēgalilas lāx onēgwilasēs g'ōkwē. Wā, lā sese^éx^usendex eldzās
 ālemxla^éyas Lē^éwēs g'alemālgrīwa^éyē. Wā, hē^émēs eldzēg'a^éyas. Wā 5
 lā L'ōl'lebas^éēdeq. Wā, lā āx^éēdxa lex^éya qa^és āxts'lōdēsa
 sese^éx^usaakwē 'mel^émelq!egē lāq. Wā, lā lāxa L'ema^éisē qa^és xex-
 wūsdēsēq lāxa t!ēsēmē qa^és lā xex^ulents lāxēs legwīl. Wā, lā
 hōlālēda t!ēsēmaxs laē āx^éēdxēs q'lō^élats^é qa^és hā^énōlēsēs lāxa ma-

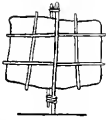
¹ Continued from p. 174, line 35.

10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

10 g'înwālisasa legwilas. Wā, lā āx'ēdxēs nāgats'lē qā's lā tsā lāxa 'wāpē qā's lā gūxtslōts lāxa q'lō'lats'lē. Wā, g'il'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxtslālaq. Wā, lā āx'ēdxēs k'lip-lāla qā's k'lip'lēdēs lāxa x'ix'ixsemala t'lesem qā's lā k'lip-ts'lālas lāxa q'lō'lats'lē. Wā, g'il'mēsē medelx'wēdēda 'wāpaxs
 15 lāē k'lōqulilxa sagūgwats'lē 'mel'melq'legē lexa'yā qā's lā hān-'stents lāxa la maemdelqūla 'wāpa. Wā, g'il'mēsē hān'stēda lexa'yē lāqēxs lāē ēt'lēd āx'ēdxēs k'lipalaa qā's ēt'lēdē k'lip'lēts lāxa x'ix'ixsemala t'lesema qā's lā k'lipstālas lāx ēwanā'yasa lexa'yē. Wā, lāwislē ālak'lāla maemdelqūlēda 'wāpē lāx āwē'stāsa lexa'yē
 20 yīx lā mōts'awatsa sagūkwē 'mel'melq'legā'yā. Wā, k'lest'lē ālaem gēg'ililexs lāē l'ōpa. Wā, hēx'ida'mēsē āx'ēdxa legūdzōwē ts'lāts'lax'sama qā's pax'alilēs lāx mag'înwālisasa q'lō'lats'lē. Wā, lā pax'alilasa ts'lōq'adzowē g'ildēdzō lāt'laak' k'wāgedzō lāx l'āsali-lasa q'lesalaxa 'mel'melq'legā'yē. Wā, lā dāx'ida k'lip'lālaē qā's
 25 k'lip'lidēs lāxa q'lō'lkwē 'mel'melq'legā'yā qā's lā k'lebedzōts lāxa legūdzōwē. Wā, g'il'mēsē 'w'el'ōsts'lā lāxa lexa'yēda 'mel'melq'legā'yaxs lāē āx'ēdxa q'lō'lkwē 'mel'melq'legā'yē qā's lā āxdzōlālas lāxa yagūdzō lāx nēneqemalilasa q'lesālaxa 'mel'melq'legā'yē. Wā, lāx'daxwē nānaqal'giwalaxa 'wāpaxs k'les'maē q'lesēda.
 30 Wā, g'il'mēsē gwāl nāqaxs lāēda bebēgwānemē dāx'ida q'lō'lkwē 'mel'melq'legā'yā qā's q'lex'idē lāq qā's q'les'idēq. Wā, la 'nax-waem la q'lesēda wāōkwē. Wā, g'il'mēsē gwāla q'lesāxs lāē nāx'ēd-xa 'wāpē. Wā, laem hōqūwels laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner:

side of
side, it is
black, it
front of
break it



After this has been done, he places it by the
the fire; || and when it is burnt black on one 10
turned over; | and when that side is also burnt
is done. Then it is taken | and put down in
those who are to eat it. Immediately | they
up and eat it. This kind of food is always
eaten entirely. | In this also they do not drink water. ||

Mountain-Goat Skin.—An important food of the ancestors of the 15
Denax'da'x'u, | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wä, hē'mēsa l'ōbekwē 'mel'melq'ē- 1
ga'ya hēemxaē g'āyōla ālemixlā'yasa 'melxlowa lā sax'witse'wa
yixs ā'maē t'lōts'elentse'wa xaqasa ālemixlā'yasa 'melxlowē qa
lawēs. Wä, g'il'mēsē lawāxs laē t'el's'itse'wa qa's lā 'nemxxa peldzō
la wadzā. . . . Wä, lā āx'ēdxa peldzowē eldza qa's āxōdēs 5
lāx xewēlā'yasa l'ōpsayowē. Wä, lāxaē qex'ālelōtsa denasē
lāx ēk'ēba'yasa l'ōpsayowē. Wä, g'il'mēsē gwālexs laē āx'ēdxa
wiswultōwas xoyē k'waxlāwa qa's k'laatlēdēs lāq. Wä, lā g'a
gwālēg'a (*fig.*). Wä, g'il'mēsē gwālexs laē lanōlisas laxēs legwilē.
Wä, g'il'mēsē k'lūmax'īdē āpsādza'yasēxs laē lēx'īdeq. Wä, 10
g'il'emxaāwisē k'lūmelx'īdexs laē l'ōpa. Wä, la'mē āx'ētse'wa
qa's lā pāqemlēlem lāx nexdzamā'yas q'lesalaq. Wä, hēx'ida'mēsē
k'lūlpap'leq qa's q'les'ēdēq. Wä, la hēmenālaem 'wīlasōxs q'lesase-
'wāē gwēx'sdemas. Wä, laemxaē k'lēs nāx'īdxa 'wāpē.

Mountain-Goat Skin.—Wä, hē'mesa hēmawalāsa g'ālā Denax'da'xwa 15
laxs hēmaōlē g'ōkūlē 'neldzās Dzāwadēxa pesk'ēnasa 'melxlowē.
yīxa pesena'yas. Wä, hē'maaxs laē mōp'ēnxwadzilē pesena'yasa
'melxlowaxa 'nāla lāxa g'ōkwē, wä, lā āx'ēdēda begwānemaxa hānas-
xāwa'yasa kwēkwē. Wä, lā k'ōqōdex āpsba'yas. Wä, lā nexsaakūxs
laē gāl'its lāx p'alemasa pesena'yasa 'melxlowē. Wä, lā āxts'ōdā- 20
lasēs gālānemē p'alema lāxa lexā'yē qa p'alemsgemg'ilasō's gēnemax.

23 bone hook and | plucks off the long hair. When it is all off, he
 spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then
 becomes thick on account of the heat when | it is put over the
 fire. Then he spreads it on a short board, and | takes his knife,
 whatever it may be, a stone knife or | bone knife. Then he cuts it
 into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-
 branches and | much skunk-cabbage. He carries them home and
 puts them down in his | house. Then he takes a digging-stick and
 digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get
 water with his bucket. | He brings it and puts it down. Then he
 takes the tongs and picks up | red-hot stones and places them in the
 hole. | As soon as there are many stones in it, he takes hemlock-
 branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-
 branches. When this also has been done, | he takes cedar-wood
 and pokes holes through the skunk-cabbage leaves. He | takes the
 skin that has been cut into strips and coils (the strips) up on the |
 skunk-cabbage. When it is all in the hole, he takes more skunk-
 cabbage leaves and | spreads them over (the whole). When they are

22 Wä, g'il'mēsē 'wīlāwēda p'alemaxs laē g'ēxaxēs gūlayowē q'las
 p'elwālēx sexsek'e'yas. Wä, g'il'mēsē 'wīlāxs laē lālabelālas
 lāxēs legwīlē qa 'wīlāwēs ts'lēx'idē hābedzedzā'yas. Wä, g'il'mēsē
 25 'wīlāxs laē t'emx'wīda qa's lā wāx'wīda qa hāsa gūltāxs laē
 aaxelalayā. Wä, lā lebedzōts lāxa ts'lāts!ex'samē. Wä, lā
 āx'ēdxēs k'lēlenxē lāxēs gwēx'sdemg'anema lō' t'lēsx'ā lō
 xaxx'ā k'lawayā. Wä, lā bex'ēdeq qa t'lēts!eq'astōwēs. Wä,
 g'il'mēsē 'wīwēlx'sexs laē xex'lemts t'lēsemē laxēs legwīlē. Wä,
 30 g'il'mēsē gwālexs laē lāxa āl'lē qa's āx'ēdēxaaxa q'waxē lē'wa
 q'lēnemē k'laōk'wa. Wä, g'āxē gēmxe'lāq, qa's gēmxe'lāxēs laxēs
 g'ōkwē. Wä, lā āx'ēdxa ts'lōyayāxa lēx'semē qa's 'lap'alilē lāxa
 māg'inwalisāsēs legwīlē malp'enk'as 'wāsgemasē lāxēs q'wā-
 q'waxts'lānā'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
 35 'walabetalē. Wä, g'il'mēsē gwālexs laē tsēx'idxa 'wāpē yisa nāga-
 ts'lē. Wä, g'āxē hāng'alītaq. Wä, lā āx'ēdxa k'lip'lālaa qa's k'lip'lī-
 dēs lāxa x'ix'ixsemāla t'lēsem qa's lā k'lip'ts'lālas lāxa 'lābekwē.
 Wä, g'il'mēsē q'lēts'lāxa t'lēsemāxs laē āx'ēdxa q'waxē qa's ts'lā-
 x'alōdēs lāxa t'lēsemē. Wä, lā hēlalāxs laē āx'ēd lāxa k'laōk'wē
 40 qa's lā lēpeyints lāxa q'waxē. Wä, g'il'emxaāwisē gwālexs laē
 āx'ēdxa k'wāxlāwē qa's l'enqemsōlēs lāxa k'laōk'wē. Wä, lē
 āx'ēdxa t'lēts!eq'astowē pesk'ēna qa's lā q'elx'yindālas lāxa
 k'laōk'wē. Wä, g'il'mēsē 'wīlts'lāxs laē āx'ēdxa k'laōk'wē qa's
 lēpeyindālēs lāq. Wä, g'il'mēsē la wākūxs laē āx'ēdxa k'wāx-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold; therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

lawē qa's l'enxsōdēs lāx neqeyafyasa k'laōk'wē. Wā, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets'lāla nagats'lā qa's gūxstōdēs lāx kwa-
xūya'yasa k'laōk'wē. Wā, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'laōk'wa qa's lē lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēs'lē dzenk'i'yintsa dzeqwa laqēxa la dzāqwa
laxēs kūnsase'wē pesk'ēna. Wā, la'mē hēx'sā g'wāēlxa ganulē. 50
Wā, g'il'mēsē 'nāx'ēdxa g'āālāxs laē lap'eqōdeq. Wā, hēx'ēda-
'mēsē lē'lālaxēs hā'mōtlaqēxs lē'maē alēs ts'elq'wē yixs telq'waaxs
hē'maē alēs ts'elq'wē. Wā, lā plēsaxs laē 'wūdex'ēda, lāg'īlas
hēx'ēdaem hā'mix'ētse'wa. Wā, hēm lēgades kūnēk' pesk'ēnē.
Wā, g'il'mēsē gwāla pēspāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'laakwē gēta 'mel- 1
'melq'legā'ya. Wā, lā āx'ētse'wa g'āyolē lāx ālemxla'yasa 'melx-
lowē qa's sesex'semse'wē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
hānx'lanowē. Wā, lā āxts'lōtsa lldzē lāq. Wā, lā gūq'eqasa
'wāpē lāq. Wā, g'il'mēsē t'lepeyaxs laē hānx'lents laxēs legwīlē. 5
Wā, g'il'mēsē māemdelq'waxs g'āxaē pēxwala'yē ts'lēx'ās. Wā, lā
āx'ēlēda lē'lānemaxa k'ak'ets'ēnaqē qa's lā tsēgolaxa ts'lēx'ē
qa's 'yōs'ēdēq. Wā, al'mēsē gwāl tsēgolaxs laē' wīla. Wā, k'lēst'la
ālaem gēg'ilil naeml'elqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwīlē. Wā, lā āx'ētse'wēda ts'lāts'lēx'samē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'ínwalílasa 'melqē'lats'lē hānx'lanowa. Wā, lā āx'ēdxēs ts'lēs-lāla qa's lex'wīdēxa hānx'laakwē 'mel'melq'ega'ya qa's lā legū-ts'lōdālas lāxa ts'lāts!ax'samē. Wā, gr'il'mēsē 'wī'lōlts!āxs laē āx'ēdxa gr'il'ladzowē ts'lēq'la saōkwa qa's lā pax'alilaq lāx L'lāsex-
15 dzamā'yasa k'wēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg'ililāxa L'lōpē eldza qa's lā gr'idzolilas lāx nēnēxdzamā'yasa bē-begwānemē. Wā, gr'il'mēsē q'wālxōgēms laē q'es'ēda. Wā, gr'il'mēsē g'wālexs laē hōqūwēlsa. Wā, laemxaē hēwāxaem nāx'īdex wūda'sta 'wāpa lāxēs wāwaselēlasē. Wā, laemxaē g'wāl laxēq.

1 **Porpoise.**—Wā, gr'il'mēsē lāg'alis lāx L'lema'isasēs g'ōkwaxs laē hēx'īdaem q'lūlēx's'em nex'ūltāla k'lōlōt'lē lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k'wēk!wa'yē lēel'wa'ya L'ewis k'waxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, gr'il'mēsē 'wīlōltāxs laē ts'lōxūg'indeq qa 'wīlāwēsa elx'ēlgūxsē. Wā, gr'il'mēsē la ēg'exsexs laē L'el'el'bendeq qa lās ha'nēs lāxa āla'yasa yax'mutasa 'walasē yexwa.

Wā, gr'il'mēsē g'wāl L'ēxwaxs laē āx'ēdxēs sex'x'ā k'lāwayā qa's lā lāxa yaxygwēldzasasa k'lēk'lōlōt'lē. Wā, lā t'lōsōdex k'its!exs-
10 da'yas qa's gr'ig'ālisēq. Wā, lā t'lōs'ēdex ōxlaatā'yas 'wālabalaxa ōxla'yas q'wayōsas. Wā, lā g'āg'ilela lāx semsasēxs laē t'lōs'ēdeq lalaa laxa wūlba'yasa t'lōsa'yas lāx ēwanōlxawa'yas. Wā, lā selpōdxa x'ōtas. Wā, lāla āxāla'mē bēnk'lōdexsta'yas lāxa ōk'wina-

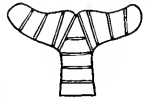
the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

ʼyasa kʼölötē. Wä, la häxʷälisxa kʼölötʼäxs laē bexʼēdex 15
hēlkʼöt!exläatʼyasa kʼölötʼē la hexsdendālas hēlkʼöt!endāla
lāgʼayas. Wä, gʼilʼmēsē lāgʼāē bexʼayas lāxa eldzāxs laē sapʼē-
dex xūdzās. Wä, gʼilʼmēsē lāgʼāē sapaʼyas lāx teltelʰbaʼya
gelemas ʼʼwa häqʼwayāx laē bexʼēdxa teltelʰbaʼyē. Wä, laʼmē
āem la gelxʼīdeq qaʼs ʼwaʼwaxʼsaakwē. Wä, laem ʼyilʼidēda ʼyimel- 20
kwē kʼölötʼla. Wä, lä äxʼēdxa galgēnē, wä, hēʼmis kʼilemas, wä,
hēmis kwaḡwas, ʼlōʼ tʼlēwānas. Wä, la qʼünāla äxʼētseʼwa tsʼes-
günwaʼyas. Wä, lä tsʼexstendxa tsʼeyimas lāxa demsxʼē ʼwāpa.
Wä, lä tsʼāsa xʼōta ʼʼwa kʼitsʼexsdaʼyē lāxēs kʼwaxʼlaʼyē qaxs
hēʼmaē kʼwaxʼlāyanem. Wä, läʼēda alēʼwinoxʷ seSEXʷsendxa kʼli- 25
lemē ʼʼwa galgēnē ʼʼwa tʼlēwana, wä, hēʼmisa tsʼesgünwaʼyē qaʼs
äxtsʼōdēs laxa hānxʼlanowē. Wä, lä SEXʷwīdxa mōtsʼaqē ʼnāl-
nemdendzāyaakwē lāxens qʼwāqʼwaxʼtsʼānaʼyēx, yix āwādzewasasa
xūdzē gʼägʼilela lāx öxläatʼyasa kʼölötʼē la hexsdendāla lāq. Wä,
lä ʼnālʼnempʼenkʼē āwāsgemasas lāxens qwāqʼwaxʼtsʼānaʼyēx. Wä, 30
lä äxtsʼōts lāxa hānxʼlanowē qa tsʼexōlems. Wä, lä gūqʼEqasa
ʼwāpē lāq. Wä, laem tʼEpeyālaxa ʼwāpaxs laē hānxʼlanō lāxa
lēgwiʼasa gʼōkwē. Wä, hēem ʼlēgades yaxʼyigʼiltagʼiʼlakʷ. Wä,
gʼilʼmēsē gēgʼilil maemdelqūlaxs laē ʼlōpa. Wä, läda ālēwinoxwē
ʼlēlāla ēselēwinoxūtē qa gʼāxēs yāxʼyigʼilgʼa ʼʼwis kʼwēkʼwaxʼlaʼyē. 35
Wä, gʼilʼmēsē ʼwilaēLEXS laē yāxʼwitsōʼsa maēmaltsʼlaqē xūdza.

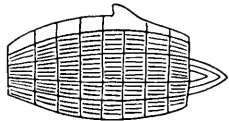
36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

45 cuts the tail in pieces, cutting in this manner: He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. | 50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |



After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blubber; and when || it is off, it is in this way: He cuts it crosswise and places it on the fire. | If he intends to



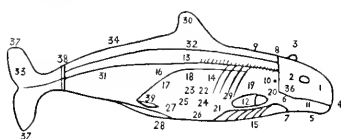
36 Wä, lä mak'ilēda yāx'yig'ilāq. Wä, hēem g'il q'!es'itse'wa yax'yig'ilē. Wä, lä mās'itsa xūdzē lāq. Wä, lä mamelēgoq. Wä, g'il'mēsē 'wēlaxs laē hōqūwēsa. Wä, al'mēsē ts!ents!enx'wīd lāxēs g'ig'ōkwē. Wä, laem g'wāl laxēq.

40 Lēx'a'ma k'!waxlā'yaxs ōgwaq'a'maē sakwīlaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'emōkwē, yix k'!wēk'!waxlā'yasa waōkwē ēselēwinoxwa qaxs k'!ēsaē l'lāl!ayokūla k'!wēk'!waxlā'yaxs yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wä, g'il'mēsē lawāxs laē xūsēlax'īdeq qa's āxts!ōdēs lāxa hānx'lanowē. Wä, la seSEX^u-
45 sendxa k'its!exsda'yē g'a g'wālēg'a (*fig.*) yix sākwa'yas. Wä, lä āxts!ōts lāxa hānx'lanowē. Wä, lä gūq'!ek'asa 'wāpē laq. Wä, g'il'mēsē nēleyax'īdēda 'wāpē lāqēxs laē hānx'lendeq lāxēs legwīlē. Wä, g'il'mēsē la gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa legwīlē. Wä, laem l'ōpa. Wä, lä lēxwētse'wa qa's āxdzōdayuwē lāxa
50 ts!āts!ēx'samē legūdza. Wä, hēem gwēg'ilē gwēg'ilasasa q'!esāxa yax'yig'ilaxs laē q'!esaq. Wä, la āem hōx'īdaem hōqūwēsexs laē g'wāl q'!esa qa's lā ts!ents!enkwa lāxēs g'ig'ōkwē.

Wä, g'il'mēsē xamacla 'yimelkwē k'!ōlōtla lāxa g'ōkwaxs laē seSEX^usentse'wa. Wä, laem sapōyewē xūdzās. Wä, g'il'mēsē
55 lāwāxs laē g'a g'wālē g'a (*fig.*). Wä, lä gēgēx'sendqēxs hānx'lendē-laq. Wä, g'il'mēsē 'nek'āleq lāxa x'ix'ixsenāla t'lēsenxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
cut, but not cut through. | If it is to be boiled, then it is cut
into pieces along the lines marked in the sketch. | The meat
is also cut into pieces; and when it is all in pieces, || the kettle is 60
put on the fire, water is poured | into it, and when it is half
full, the cut pieces of meat are put | into it. When the meat is all
in, he waits for the water to boil; | and after it has been boiling for
a long time, the blubber is put in | on top of the meat. It does not
boil very long, || before it is done. Then the kettle is taken off the 65
fire; | and then it is done as they do when eating the boiled insides. |
The only difference when it is steamed is, that it is cut up | after it is
done, and also that they put | the pieces of meat and blubber in with
the red-hot stones, || and they pour four bucketfuls of water over 70
them. Then they | put an old mat over them so as to keep the steam
in. It does not | take long before (what is in the kettle) is done;
and they also do | the same as they do when eating boiled insides.
This is only eaten when it is | hot. When it is cold, they throw it
away. || That is all about this. | 75

LEp'lâlôts lāxēs laēna^éyē BEXEKWA. Wā, la k'lē's hayimx's^a. Wā, 57
g'il^émēsē hānx'laakūxs laē hayimx's^a NEGETENēxa xwēxūldek^{wē}.
Wā, laxaē SESEX^usentse^éwē eldzās. Wā, g'il^émēsē ^éwi^éwelx'sexs laē
hānx'LEndayuwēda hānx'lanowē lāxa legwilē. Wā, lā gūxts'ōyowa 60
^éwāpē lāq. Wā, g'il^émēsē negōyoxsdlāxas laē āxstōnowa sāg'ikwē
eldzē lāq. Wā, g'il^émēsē ^éwi^élastaxs laē ēselasō^é qa medelx^éwidēs.
Wā, hēt'la la gēg'ilil maemdelqūlaxs laē sēstanowa xūd^{zē} lāx
ōkūya^éyasa eldzē. Wā, k'lēst'la xENLEla gēg'ilil maemdelqūlaxs
laē L'ōpa. Wā, laem hānx'sendayowēda hānx'lanō lāxa legwilē. 65
Wā, lā āem negeltowē gwēg'ilasasa q'ēsaxa yāx'yig'ilaxs laē q'ēs^éē-
deq. Wā, lēx'a^émēs ōgū'qalayōsa ^éneg'ikwa al^émaē hāyimx's^éend
SESEX^usentsōxs laē L'ōpa. Wā, hē^émēsēxs ^énemāx^éida^émaē āx^éā-
lodayo lāxa x'ix'ixsemāla t'ēsema SESEX^usaakwē eldzē lē^éwa
xūd^{zē}. Wā, lā tsas^éētsōsa mowēxla nagats'lē ^éwāpa. Wā, lā nā- 70
s^éitsōsa k'lāk'lobanē qa k'lē'sēs k'ex^usālēda k'lālela. Wā, k'lēst'la
ālaem geyaxs laē L'ōpa. Wā, āemxaāwisē naqemg'iltāx gwē-
g'ilasasa q'ēsāxa yāx'yig'ilē. Wā, lā lēx'aem ha^émāpdemqēxs
ts'elqwaē. Wā, g'il^émēsē wūdex^éidexs laē āem k'lādayā. Wā,
laem g'wāl laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wā, gra^mmēs lēlēgēms ōgwida^yasa k'łōlōt'lē:—

1. x'ōta.	15. hāq'wayō.	29. paḡwa.
2. geyages.	16. dōgwil.	30. lāg'a ^y yē.
3. k'e ^w was.	17. galgēnē.	31. ēwanots!exsdē.
4. sems.	18. t'lēwana.	32. ^y imlas.
5. ōxlāsx'ā ^y yē.	19. kwaḡwa.	33. k'its!exsdē.
6. weyōq'lūxlāsx'ā ^y yē.	20. pets!exa ^w wē.	34. āwagōlē.
7. hānāsxa ^w wa ^y yē.	21. saēl.	35. āwanōdzē ^ē .
8. qag'asxa x'ōta.	22. tsākayo.	36. āwanōlemē ^ē .
9. ōxlāatā ^y yē.	23. tex'mas.	37. plēwayōxsdē.
10. hōlagalas.	24. ts!esgwewē.	38. tsek'ōdaas.
11. k'łilem.	25. ts!eyim.	39. dzemdzenḡūlas.
12. bāsbēlē.	26. tek'lē.	40. xūdz.
13. hāmōmō.	27. tēxatslē.	41. mās, eldz.
14. gelgānōdzē.	28. āwāgē.	

Wā, hēem ^wwaxē lēlēgēmas ōgwida^yasa k'łōlōt'lē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1 he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. || When they are all out, 5 he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the || seal and 10 to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. || They are the side- 15 pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck || has been singed off, he turns it over 20 and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wä,¹ g'il'mēsē lāg'alīs lāxa L'ema'isaxs laē gē- 1 g'alīsasēs ālēwaseLEla lāxa L'ema'isē. Wä, lā nēxēmōltōdxa mēgwatē qa hē'mēs mekumstalīsa demsx'ē 'wāpa qaxs hēme-nāla'maē wāwe|gemēxs g'āxaē nā'nakwa ēselewēnoxwē. Wä, g'il'mēsē 'wi'lōltāxs laē tsōxūg'indxēs ālēwaseLEla xwāxwagūma. 5 Wä, g'il'mēsē ēg'ig'axs laē lELElbendeq LE'wis k'!waxlā'yē qa's lā hāng'alīsas lāx āla'yasa 'ya'x'mōtasa 'wālasē 'yīxwa. Wä, g'il'mēsē gwāl L'ēxwaxs laē lents'lēs lāxa L'ema'isē qa's lā āx'ēdxa ōgū'la'mē xwāxwagūma qa's lā q'ēxaxa q'ēxala qa's ts'EX'demāxēs mēgwatē. Wä, hē'mīs qa's q'ōldemaq. Wä, g'il'mēsē qōt'ē xwa- 10 xwagūmas laē nā'nak' lāxēs g'ōkwē. Wä, g'il'mēsē lāg'alīs laxēs L'ema'isē laē lēx'idaem mōltōdxēs q'ēxānemē. Wä, g'il'mēsē 'wi'lōltāxs laē āx'ēdxa 'malts'laqē qa's k'atēmg'alīsēs lāxa L'ema'isē. Wä, lā 'malp'enk' lāxēs q'wāq'!wax'ts'āna'yēx yīx āwālagōlidzasas. Wä, hēem k'āk'edenwīltsa ts'EX'demāxa mēgwatē. Wä, lā 15 mēmmēndzEX'sēndxa lēm'xwē q'ēxalāxs laē legwēsa. Wä, g'il'mēsē x'iqostāxs laē nēx'ūs'dēsxa mēgwatē qa's lā gāloteyīndēs x'ōtās lāxa L'āsa'yē xwālenwa'ya qaxs hāē g'il ts'EX'asōsē x'ōtās LE'wēs q'loq'ōnē'. Wä, g'il'mēsē 'wī'la ts'enk'wē x'ōtās LE'wē q'ō-q'lonāxs laē lēx'īdeq qa's ts'EX'īdēx ōxlaatā'yas. Wä, lā wēgū- 20 'nakūlaq wāx'dzāla lēx'ī'lālaq. Wä, g'il'mēsē lāg'ac ts'EX'afyas lāx gēlq'ayāsēxs laē āx'ēdxa ts'ēslāla qa's k'!wētalēs lāxa gēlq'ayo qa lālagōdēsa x'iqēla lāx āwāgawa'yas LE'wa ēwanōdza'yasa mē-

¹ Continued from p. 178, line 9.

the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and
 hind-flipper. When
 on the fire, so that
 singeing. When | all
 it backward and rolls
 to the place where
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this

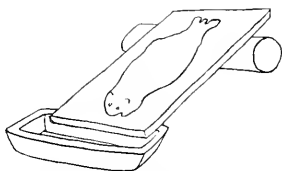


he does the same with the || other
 this is done, he puts it | backward
 the hind-flippers are over the fire for
 the hair has been singed off, he pushes
 it around; and when | he comes up
 it had been singed before, in the

gwaŋtē. Wā, g'il'mēsē 'wī'la ts'enk'wēda gēlq'layāxs laē kwēxeltse-
 25 mēsa ts'ēslāla lāxa lā ts'enkwa qa lawālēsa ts'lāx'mōtē.¹ . . . Wā,
 lā wī'x'wīdeq qa's lēx'ī'lālēq. Wā, g'il'mēsē hāyāqax negoyā'ya-
 sēxs laē nēx'sendeq lāxa ts'EX'dema legwēsa. Wā, lā xwē'ēdeq qa's
 āx'ēdēxa xōkwē k'wa'xlāwa. Wā, lā k'it'lēts lāxa dzēk'wayā qa
 dzēdexalēs g'a gwālēg'a (fig.). Wā, laxaē hēm gwēx'ēidxa āpsōl-
 30 tsēdza'yē dzēk'wayā. Wā, g'il'mēsē gwalexs laē k'ax'lents qa
 nexlalēsa dzēk'wayowē lāxa ts'EX'dema legwīsa. Wā, g'il'mēsē
 'wī'la ts'EX'īdexs laē wī'x'wīdeq qa's lēx'īdēq. Wā, g'il'mēsē lā-
 g'aē ts'EX'a'ya lāxa ts'EX'a'yē lāxa negoyā'yaxs laē lēx's'endeq lāxa
 ts'EX'dema legwīsa. Wā, laem gwāla lāxēs ts'ENēna'yē. Wā, lā
 35 āx'ēidxa ts'lāts'EX'sēmē 'yīmēldzōxa mēgwaŋtē qa's pax'ālisēq lāxa
 māg'īnōdzēlesasa mēgwaŋtē. Wā, lā āx'ēidxa ts'EX'stowē temg'ik'
 q'lēxalaxa 'nemp'EN'sāwas 'wāg'idas lāxēs q'lāq'waxts'lāna'yēx
 qa's gāyaabōdēs lāx ēk'leba'yasa 'yīmēldzowē ts'lāts'EX'sema. Wā,
 lā āx'ēidxa hēmaxat! 'wāsgēmē temg'ik' q'lēxala. Wā, lā wāwila-
 40 lagawēsa g'ilx'dē gā'yaabōldzems lāxa ēk'leba'yasa 'yīmēldzowē
 ts'lāts'EX'sema. Wā, lā gā'yaabolisās lāxa benba'yē qa waēsēsa
 'yīmēldzowē ts'lāts'EX'sema. Wā, lā āx'ēidxa lōq'wē qa's k'aābodēs
 lāxa benba'yasa 'yīmēldzowē ts'lāts'EX'sema g'a gwālēg'a (fig.).

¹Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

Wā, laem k'ak'alasa lōq!wē qa ts!ā^εx^uts!ālat^{sa} Elkwa. Wā, lā
dāg'ilisxa mēgwatē qa^s lā yūgūdzōts lāq. Wā laem L!āstāla 45
lāxa L!ema^{isē} lāx benba^{iyasa} ^εyimēldzowē ts!āts!EX^usema. Wā,
lā āx^εdxēs SEX^ux'ā k'lāwayā. Wā, hē^εmis gril bEX^εtōsōsē āxlas-
x'ā^{iyasa} mēgwatē lāg'aa lāxa wūq!EXāwā^{iyas}. Wā, lā bēbe-
xenōdzendEX k'lilemas qa^s gēlx^εūqōdēq. Wā, lā t!ōtsestālx
ōxawa^{iyas}. Wā, gril^εmēsē lā^εsta t!ōsa^{iyasēxs} laē lēx^εīdxa mē- 50
gwatē qa hexwalelisēxs laē bEX^εēdEX ōxla^{utā}^{iyas} gūyōlela
lāx dzēk!wayās. Wā, lā nāqōdālx hēlk'tōtsēdza^{iyē} dzēk!wayās
L^εwa L!ōdzayoxsda^{iyē}. Wā, gril^εmēsē lāx^εsāwē bEXa^{iyas} lāxa
xūdzāxs laē sap!ēdēq. Wā, laem gwāgwaaqē sāpa^{iyas} lāx
tek'lāsa mēgwatē. Wā, la klūdedzōya lāq!ūdenē L^εwa gēlq!ayowē 55
lāxa xūdzas. Wā, gril^εmēsē lāg'nē sāpa^{iyas} lax āwelgawa^{iyas} tel-
telxba^{iyasa} gēlemē Lō^ε teltelxba^{iyas} ēk'lēba^{iyasa} xāqasa hāq!wa-
yāxs laē negelend bebEXsendeq. Wā, hēbenda^εmēsē lā ^εyimē^{idEX}
tek'lās. Wā, hē^εmis lā tsax^uts!ālat^{sa} Elkwa lāxa lōq!wa. Wā, lā hēem
gril dax^εtsōsē k'lilemas qa^s nēxalēqēxs laē bEXasēs SEX^ux'ā k'lāwayo 60
lāx āwabā^{iyasa} pēts!EXawa^{iyas}. Wā, lā nēxax'ax'sām^q gūyōlelas lāx
benba^{iyasa} mēgwataxs bEXaax āwābo^{iyasa} dogwēlē L^εwa saēlē Lō^ε
āwabā^{iyasa} galgēnē. Wā, laem ^εwī^εla āxālaq L^εwa ts!ēyimē L^εwa
t!ēwana L^εwa pōxūnsē. Wā, gril^εmēsē lāg'aa lāxa āwānā^{iyasa}

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyímaxs laē bexsendeq. Wā, lā āxʷēdxa lexaxʷē qaxs lā hāngʷa-lisas lāx māgʷinōdzēlisasēs ʷyūmlasēwē mēgwata. Wā, lā āxʷēdxa yaxʷyigʷilē qaxs lā lēxts!ōts lāxa yaxʷyigʷilats!ē lexaxʷa. Wā, lā lēnts!ēs lāxa l!emaxisē kʷlōqūlaq. Wā, laem dālaemxēs sexʷxʷa kʷlāwayā. Wā, hēnūs gʷil t!ōsoyosēda kʷlilemē qaxs gʷēgʷalisēs.
- 70 Wā, lā ēt!ēd t!ōsōdxa ʷmek!ūbāʷyē lēʷwa kwaxwa. Wā, lā ēt!ēd t!ōsōdxa t!ēwana lēʷwa galgēnē. Wā, lā t!ōsōdxa texmasē lēʷwa tsālayo qaxs ts!exʷēdē. Wā, lā t!ōsōdex āwanāʷasa ts!eyimē lāxa pōxūnsē. Wā, lā bexelenēq qa dālʷidēs lāxēs ʷwāsgemasē. Wā, gʷilēmēsē lā delkūxs laē xʷixʷidēdeq qa ʷwīlōlts!āwēs gʷits!ā-
- 75 waq. Wā, gʷilēmēsē ʷwīlōlts!āwē gʷits!āwaqēxs laē !exalisaq. Wā, lā hēemxat! gʷēxʷēdxa pōxūnsē. Wā, gʷilēmxaāwisē ʷwīlōlts!āwē gʷēts!āwāqēxs laē āxʷēdxa lexaxʷē qaxs ts!ōxʷsemdēq. Wā lāla kʷlēs ts!ōxōdex elkwāsa kʷlilemē lēʷwa galgēnē lēʷwa kwaxwa lēʷwa t!ēwana qaxs hēmaael ēgʷimsēs elkwāxs āxālaē laq. Wā, laem
- 80 āxts!ōts lāxa lexaxʷē. Wā, lāla ts!ōxʷēdxa xʷigʷikwē ts!eyíma qaxs leqeyīndēs lāxa la gʷēts!āxa yaxʷyigʷilats!ē lexaxʷa lēʷwa pōxūnsē. Wā, lā kʷlōxʷūsdēselaq lāxa l!emaxisē qaxs lā hāngʷalilaq lāx māgʷinwalisasēs legwīlē. Wā, lā āxʷēdxa hānxʷlanowē qaxs hāngʷalilēs lāxa māgʷinwalilasēs legwīlē. Wā, lā āxʷēdxa sagūdzowē ts!ā-
- 85 ts!axʷsema qaxs paxʷālilēs lāxa māgʷinwalilasa yaxʷyigʷilats!ē lexaxʷa. Wā, lā āxwūlts!ōdxa pōxūnsē qaxs lā gʷēxas lāxa onēgʷi-

takes out the stomach and puts it in the corner | of the house. He 87
 goes back and sits down by the basket, | takes his butcher-knife, and
 takes out the tongue, | places it on the cutting-board, and cuts it into
 two || pieces lengthwise. He cuts each half in two | lengthwise and 90
 puts the pieces into the kettle. He also takes out | the kidneys, puts
 them on the cutting-board, | and does the same to them. He cuts
 each into four pieces lengthwise. | He takes out the liver, places it ||
 on his cutting-board, and cuts it into pieces, | each strip one finger- 95
 width wide is the width of the | cut liver. When it is all cut up,
 he throws it into the | kettle; and he takes the lungs, puts them on
 the | cutting-board, and he cuts off the heart || and cuts it into four 100
 pieces, which he puts into the kettle; and he cuts the | lungs in the
 same way as he cut the liver, | and puts it into the kettle. He takes
 the intestines | and makes a braid of them, beginning to pull through
 one end [I | shall send you a thread to show how the gut is braided].
 When || the intestines are four fingers long, || he cuts them off; and 5
 he does the same to the rest. | He makes them into braids of the same
 length, and throws them into the kettle. | Then he pours water on;
 and when it shows over the insides, | he puts the kettle on the fire.

asēs grōkwē. Wā, lā aēlaaqa qa's lā k'wanolilaxa lēxa'yē. Wā, 87
 lā dāx'idxēs sex"x'ā k'lawayā. Wā, laxaē dōlts'lōdxa k'ilemē
 qa's grēdzōhilēs lāxa sāgūdzowē ts'lāts'ax'sema. Wā, lā sex"send qa
 malts'ēs lāxēs gildōlasē. Wā, laxaē malts'endxa āpsōdilē lāxaaxēs 90
 gildōlasē qa's āxts'lōdēs lāxa hānx'lanowē. Wā, laxaē āxwūlts'lōd-
 xa galgēnē. Wā, lāxaē grīdzōts lāxa sāgūdzowē ts'lāts'ax'sema.
 Wā, hēemxaāwisē gwēx'ideq maēmox"sendeq lāxēs grīdōlasē
 lāxa 'nāl'nemē. Wā, laxaē āxwūlts'lōdxa t'ēwana qa's grīdzōdēs
 lāxēs sāgūdzowē ts'lāts'ax'sema. Wā, lā sese'x"sendeq qa 'nāl- 95
 'nemdene laxens q'lwāq'wax ts'lāna'yēx yix āwādzewasasa t'ēwa-
 nāxs laē sāg'ikwa. Wā, grīl'mēsē 'wī'welx'sexs laē āxts'lōts lāxa
 hānx'lanowē. Wā, laxaē āx'ēdxa kwa'xwa qa's āxdzōdēs lāxa
 sāgūdzowē ts'lāts'ax'sema. Wā, lā sak'ōdxa 'mek'lūbā'yē. Wā,
 mōx"sendeq qa's āxts'lōdēs lāxa hānx'lanowē. Wā, laxaē sesa'x"- 100
 sendxa kwā'xwa lāxēs gwēx'idaasasa t'ēwanāxs laē sex'wīdeq.
 Wā, lāxaē āxts'lōts lāxa hānx'lanowē. Wā, lā āx'ēdxa ts'eyimē
 qa's q'la'ēdēq qa q'elkwēs lāxēs āēnēm nēxsālax ōba'fyas. (Hē-
 laxs'ēmlelax gwālasasa ts'eyimaxs laē q'elkwa.) Wā, grīl'mēsē
 mōden lāxens q'lwāq'wax ts'lāna'yēx yix 'wāsgemasasa q'elkwē ts'lē- 5
 yīnaxs laē t'lōts'endeq. Wā, laxaē et'lēdxa waōkwē. Wā, lā hē'staem
 āwāsgema q'elkwē ts'eyima. Wā, lā āxts'lōts lāxa hānx'lanowē.
 Wā, lā gūq'eqasa 'wapēlaq. Wā, grīl'mēsē t'lepeyaxs laē hānx'-
 lents laxēs legwilē. Wā, lā lents'ēs lāxa l'ēma'isē dālaxēs

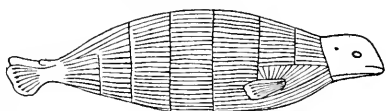
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 sex"xü k'āwayā lāx āxāsasa ts!enkwe mēgwata. Wā, lā denē-k'ōdxa nēmdenē lāxens q!wāq!waxts!āna'yēx yīx wādzewasasa xūdzē. Wā, laem g'āg'ilēlē denēk'a'yasa lāx ōxawa'yasa mēgwatē la māg'ilēnē yīmlasē lāq qa's lā hēxsdendālaq. Wā, g'il'mēsē lāwāxs laē dālaq. Wā, hē'mēsa elx'uts!āla lōq!wa qa's lā q!lōdzōlilaxa
 15 xūdzē lāxa sāgūdzowē tsāts!ax'sema. Wā, lā sesex'sendeq qa mōdenēs āwāsgemasa lāxens q!wāq!waxts!āna'yēx. Wā, hēt!a la gēg'ilil maemdelqūlēda yax'yīg'ilaxs laē āxstentsa xūdzē lāq. Wā, lā āx'ēdxa ōgū'la hānx'lanowa qa's ts!ōxūg'indēq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa wāpē lāq qa negoyoxsdalisēxs laē hānx'-
 20 lents lāxa legwīlē. Wā, lā āx'ēdxa wāpē qa's gūq!eqēs lāxa hēx'uts!āla elkwa qa's xwēt!ēdeq. Wā, g'il'mēsē legōxs laē gūq!eqas lāxa wābets!āwasa ālē hānx'lendayōs hānx'lanowa. Wā, lāxaē xwēt!ēdeq. Wā, la'mēsē ālak'lāla la q!āq!alālaq. Wā, lā-naxwa yāwas'id xwēt!ēdeq qa's dōx'wīdēx ōba'yasēs xwēdayowē.
 25 Wā, g'il'mēsē k'lēx'wīdēda elkwāxs laē hēx'idaem hānx'sendeq lāxēs legwīlē. Wā, laem hēwāxa medelx'wīdexs laā l'ōpa elx'-stag'ilakwa qaxs hē'maē lēgemusē. Wā, hēem gwēg'ilatsa ēg'ilwatē elx'stag'ilakwa. Wāx'ida yāg'ilwatē, lā hēlq!alāq medelx'-wīda. Wā, hēx'ida'mēsē q!ōltsō'sta. Wā, laem hēx'ida'ma
 30 l'ōpē elk' lā wī'la wuns'ida. Wā, ā'mēs lā q!ōkūyālēda wāpē, wāx'ida ēg'ilwatē lā genk'a. Wā, g'il'mēsē l'ōpexs laē hānx'sanowēda hānx'lanowē lāxa legwīlē. Wā, lāxaē hānx'sendxa yax'yī-

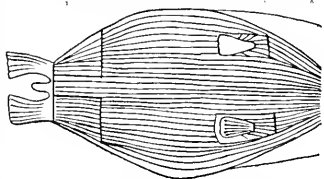
with the | insides. He takes a short board || and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'il'islat'sl'ē hānx'lanowa. Wā, lā āx'ēdxā lēgūdzōwē ts'lāts'lax"semē 33
qā's pax'āililēq lāx māg'inwalilasa yax'yig'il'islat'sl'ē hānx'lanowa.
Wā, lā āx'ēdxēs ts'lēslāla qā's lēx'wīdēxā yax'yig'ilē qā's lā lē- 35
gūdzōts lāxa lēgūdzowē. Wā, g'il'mēsē 'wīladzōdēxs laē āx'ēdxā
yāgūdzowē g'il'dedzō ts'lēq'ladzo lat'laak" k'wāgēdzō saōkwa qā's lā
pāxdzamōlilas lāxa yāx'yig'ilg'ilaxa yax'yig'ilē. Wā, g'il'mēsē
g'wā'alilēxs laē k'lūnxelilaxa lēgūdzowē. Wā, āx'ēdxā 'nemts'laqē
xūdzā lē'wa 'nemē g'ayōl lāxa k'ilēmē lē'wa g'ayōlē lāxa 40
galgēnē lē'wa 'nemē g'ayōl lāxa t'lēwana lē'wa 'nemē g'ayōl
lāxa kwāxwa lē'wa 'nemē g'ayōl lāxa 'mek'lūbā'yē. Wā, hē-
'misā 'nemts'laqē lāxa q'lēlkwē ts'lēyīma. Wā, lā 'naxwa em hē
g'wālē āx'ālēlemas qāēda wāōkwē yax'yig'ilg'ilaxa yax'yig'ilē. Wā,
g'il'mēsē q'lwālxogēmalōlē āx'ālēlemas lāx 'wāxaasasa bēbēg'wāne- 45
maxs laē dāg'ililāq qā's lā āxdzamōlilasa yax'yig'ilē lāxa q'lēsāla.
Wā, laem g'ēdzōhilelas lāxa yāgūdzowē. Wā, g'il'mēsē 'wīlg'alilēxs
laē āx'ēdxā k'āk'ets'lenaqē qā's k'ūs'idēs lāxa yax'yig'ilg'ilaxa
yax'yig'ilē. Wā, lā k'lōqūlilaxa elx"stag'il'islat'sl'ē hānx'lanowa
qā's lā hānx'dzamōlilas lāxa elx"ax"laxa elx"stag'il'akwē qaxs 50
hē'maē lēgēmsē. Wā, lax'da'xwē q'lēs'idxa yax'yig'ilē. Wā, la-
naxwē 'yōs'id lāxa elx"stag'il'akwē. Wā, la hē'menālaem 'wā'wi-
laa 'yōs'idxa elx"stag'il'akwaxs lē'wa yāx'yig'ilaxs yax'yig'ilāē.
Wā, g'il'mēsē 'wīlaqēxs laē hōqūwēlsā yīxs lēx'a'maēda g'ig'igū-
ma'yē lē'lālasō qā lā g'ilgēsēx yax'yig'ilasa mēg'watē. Wā, la'masa 55
elx"stag'il'akwē lāq. Wā, laem g'wāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to



seal-feast is given to not very many people, then the blubber is cut || 60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; || 65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of 70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when 75 it is given to them, they || put it around the neck, and they

57 Graem gwālaats xūsēla^{ayē} lāxa mēgwatē grada mēgwatbōlak k' lata-
^{ya} (*fig.*) yixs mōsgemaēda mēgwatē lōxs neqasgema^ē yixs sakwī-
lase^{waē} qaēda k' lēsē q' lēnem bēbegwānema. Wā, lāla hayōlisē
60 xūsēla^{ayasa} mēgwataxs malgūnaltsemgrustā^ē lōx lak' lendaē, yixs
dōkūlilāxa q' lēnem lēlqwālala^{ya}. Wā, hēem ^ēwālas sakwēlēxa
mēgwatē. Wā, ā^ēmēsē sāpoyewē xūsena^{ayasa} mēgwatē lāxēs eldzē.
Wā, lā lēp' laldzema qā^s hāyimbendē xūsēlase^{wa} g' a gwālēga (*fig.*).

Wā, laem yaqlwēmasa ālō^{stā} g'īg'īgāma^{ayā} (1) lō^ē (2) xa dzē-
65 k' lwayowē. Wā, hē^{mis} yaqlwēmasa mākilāqē (3) lō^ē (4) gelq' la-
yowē. Wā, hē^{mis} yaqlwēmasa xamagema^{ayē} g'īg'īgāma^{ayā} (5)
hāq' lwayowē. Wā, la yāx^ēwidayowēda g'īlsg'īlstowē xūsē^{lak} lāxa
bēbegwānemq' lākunē. Wā, hē^{maaxs} laē yax^ēwitse^{wa} nāl^ē nemōkwē
begwānemsa g'īlsg'īlstowē xūsēlakwa, wā, lā hēx^ēidaem lax^ē nūlila
70 qā^s dāx^ēidēq qā^s qenxōdēs. Wā, lā hēx^ēidaem q' lēk' ālaxa xūdžē
lāxa k' lūdžēg' a^{ayē} qā^s mek' ēq lāxēs habanakwaplaēna^{ayā} q' lēk' ālaxa
xūdžē lāxa k' lūdžēg' a^{ayē}. Wā, g'īl^{mēsē} ^ēwīlāwē xūdžāxs laē ts' lē-
xalilxa k' lūdžēg' a^{ayē} qā^s ēt' lēdē. dāk' lāla qā^s yāx^ēwitse^{wasā}
g'īlsg'īlstowē xūsē^{lakwa}. Wā, g'īl^{mēsē} yāx^ēwitse^{wāxs} laē ēt' lēd
75 qenxōts. Wā, lāxaē ēt' lēd q' lēk' ālaxa xūdžē qā^s mek' ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

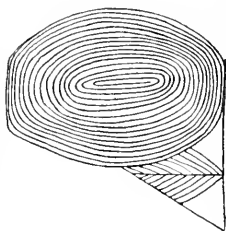
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ēna q'el'ets!axk'!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōl'ida. Wā, la LEMqē nāqas'asēxs q'lek'!esaēxa ēg'il-
watē qaxs k'!esaē 'naxwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalaq'ilil q'!esaxa lašlala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q'lēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwēla.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek'!ēnoxwē qaxs 'nāxwa-
'maē q'!elsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
gwāl laxēq.

Hēm gwālē t'ēqwapa'yē qa q'lō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met'lāna'yē. Lēx'a'mēs ōgū'qalayōsēxs k'!esaē 'lāp'wālt's!ewakwa
yix t'ēqwapa'yē qa q'lō'lasxa mēgwatē. Hē'maaxs laē tsēnab'ewak".
Wā, g'il'mēsē x'iqostāxs laē lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q'lēnemē k'!ēk'!imiyaxla qa's
lā MEXESELAS lāxa māg'inwalasasa t'ēqwabekwē qa memk'ōlsēs 90
g'a gwālēga'. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naēngat-
slā qa's lā tsū lāxa 'wāpē qa's lā gūxts'lālas lāxa k'!ēk'!imiyaxlē.
Wā, g'il'mēsē bēnk'!ōlt's!ēxs laē gwāla. Wā, lā āx'ēdxa g'ilsg'il'ta
k'!ēk'!iplālaa, 'nāl'nemp!ēnaē mōts'aqa. Wā, hē'misa 'nal'nēmē
lēwē'ē qaēda 'nal'nemsgēmē k'!ēk'!imiyaxla. Wā, g'il'mēsē 'wēla 95
gwālalaxs laē mēmēntsemx'īdēda t'ēsemāxs laē hēx'idaem āx'ēdē
hā'yā'l'ās 'ne'mēmotasxa k'!ēk'!iplālaa qa's k'!ip'īdēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire

pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs. | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

98 semāla t'ēsema qa's lā k'lip-stālas lāxa 'wābets!āwasa k'lek'lini-
 yaxlā. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsē'lakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'lip!āla qa's
 k'lip!ēdēs lāxa x'ix'ixsemāla t'ēsema qa's lē k'lipēyindālas lāxa
 xūsē'lakwē q'ōlasō's. Wā, g'il'mēsē ālak!āla la maemdelqūla
 'nāxwēda k'lek'linyaxlaxs laē āx'ēdxa lēlwa'yē qa's lēpeyindālēs
 5 lāq qa k'ēsēs medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāfās. Wā, g'il'mēsē gēgils maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē g'wāl medelqūlaxs laē āx'ēdxa lēlwa'yē qa's g'ēxēq.
 Wā, lā āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'linyaxlā. Wā, lax'da'xwē āx'ēdxa k'lek'lip!ālaa qa's sawō-
 10 'stendēs lāxa xūsē'lakwē, qa's lā sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wīladzōdēxs laē lē'lālēda hā'yāfāxa q!ē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'lādekwa. Laē āem
 hāyimx'sentsō' seSEX'sentse'wa lāxēs g'il'dōlasē. Wā, g'il'mēsē
 hāyāqax lāk'endēda mēgwataxs. wā la SEX'sē'stālase'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsē'lakwa, yixs sakwēlap!āda 'wāx'sēk'!ēsē
 g'ig'igāmēsa nēmsgemakwē lēlqwālala'ya. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'!ēsē g'igāma'ya senāla g'il'ta xūsē'lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singd skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-


yixs laē q!elxʷts!ā lāxa lōqūlilē. Wā, hēʷmis la k!ūqeyaaᵏsa 18
L!ēʷna. Wā, g'ilʷmēsē lā k'āgemlilēm lāxa āyilkwaxs laē lāxʷū-
lila qas dābendēx ōbaʷyasa xūsēʷlakwyē qas qenxōdēsēxs laē 20
q!ek'ālux xūdžās lāxa k!ūdžēg'a'yē qas mek'ēq. Wā, g'ilʷmēsē
ēg'ilwata hē g'wēgilaxs laē hālselaem k'!ēs yūduxʷp!enk' laxens
bālux, yix hāʷmaakwas. Wāx'a yāg'ilwatē; wā, la k'!ēs neq!ēbōdē
hāmxʷitʷseʷwasēxs laē yāxʷida. Wā, āʷmēsē la qasā mēgwatxa,
yixa ayilkwasa g'īgāmaʷyē. Wā, lāᵏa k'!ēs seᵏʷsēʷstālakwē yīya- 25
q!wēmasa k'!ēsē āpsak'!etsa g'īgāmaʷyē qaxs neqaōlisaē sākwāʷya
g'ilsg'ilstowa xūsēʷlakwē hē g'wālē sākwāʷyasa k'!adedžāʷyax 458.
Wā, lā qenxōdaemixaasa xūdžē. Wā, laxaē mek'aemxaaq. Wā,
lā k'!ēs k!ūnq!ēgekʷsa L!ēʷna qaxs lēx'aʷmaē k!ūnq!ēgekwē lōqūlās
āyilkwasa āpsak'!esē g'īgāmaʷya. Wā, g'ilʷmēsē g'wālexs laē 30
hēxʷidaem hōqūwelsa qas lā hōxʷwits lāx ālanāʷyasēs g'ōkwē
qaxs ālak'!ālaē ts!enk'lūhema. Wā, g'ilʷmēsē g'wālexs laē laʷstexʷida
lāxa q!ōltaakwē ʷwāpa lēʷwa kwāts!ē. Wā, laem g'wāla.

Steamed Seal-Meat.—ʷneg'ik' mēgwata: yixs hēʷmaē g'wālēda 1
t!ēqwapāʷyē qa ʷneg'asxa mēgwatē lēʷwa k'!ōlōt!ē g'wālaasasa ʷneg'a-
saxa mēt!ānaʷyē. Wā, lēx'aʷmēs ōgūqalayosēxs laē āxseʷwa k'!e-
k'!aōk'!wa lēʷwa q!ēnemē q!wāxa qas lā āxnōlīdzem lāxa la 5
xʷx'ixsemāla t!ēsema. Wā, g'ilʷmēsē ʷw!loqāwēda gūlta lāxa x'ix-
semāla t!ēsēnixs laē āxʷētseʷwēda q!waxē qas xesʷalōdālayiwē lāx

- 7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |
- 1 **Seal-Head.**—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

- 7 ōkūya^εyasa x'ix'ixsemāla t'lesema. Wā, g'il^εmēsē wākūxs laē āx^εēd-
 xa k'ek'laōk'wa qa's LEPEYINDĀLĒS lāxa q'!waxē. Wā, ā^εmisē
 10 nēm^x'dzekwālxas laē gwāla. Wā, lā āx^εēdxa seSEX^usaakwē eldz
 10 qa's āxdzōdēs lāxa k'!ek'laōk'wa. Wā, g'il^εmēsē 'wī^εladzōdexs laē
 āx^εēdxa ēx'ba k'!wa^εxlāwa qa's L'ENXSALĒS lāxa k'!ek'laōk'wa qa
 kwakwōdzewē qa grayim^x'sālatsa 'wāpē LE^εwa k'!āhela. Wā, g'il-
 15 'mēsē gwālexs laē āx^εēdxa seSEX^usaakwē xūsē^hlak^u hē gwālē
 sākwa^εya k'!adedzāyax 458 k'!ādekwa qa's LEPEYINDĒS lāxa
 15 sāg'ikwē eldza. Wā, g'il^εmēsē 'wī^εla lā LEPEYĒXS laē āx^εēdxa
 lēl'wa^εyē qa's āx^εelsēs lāx māg'inwa^εyasa 'nek'asōlē mēgwata. Wā,
 lā āx^εēdxa mōsgēmē āwā naengats'!ē qōqūt'laxa 'we^εwā'p'!emē
 q'!wālxewegwēsa mōkwē hā^εyāl'a. Wā, lax'da^εxwē tsādZELEYINTS
 lāx ōkūya^εyasa seSEX^usaakwē mēgwata. Wā, hēx'ida^εmēsa waōkwē
 20 hā^εyāl'a dāx'ēdxa lēl'wa^εyē qa's nās'īdēs lāq. Wā, lēn k'ōtaq
 yūdux^u'ts!ageLElag'ila lāxa q'!āq'!alak'!ayaxENS 'nālāqē 'wā^εwats'!aa-
 sasēxs laē L'ōpa. Wā, la^εmē L'ōpa. Wā, la^εmē lēt'ētse^εwēda nayimē
 qa's LEpl'āldzemē qa lēm^x'widēs. Wā, hē^εmis qa k'ak'ox^εwida-
 lisa 'neg'ikwē mēgwata. Wā, lā āx^εētse^εwēda 'wādzowēts'!āts!ax^u'se-
 25 ma qa's pax^εalisēq. Wā, ā^εmēs la NEgēltōdxen g'ag'ilēyē wāldemāxs
 laē sēdzoyō lāxa sēdzōwa ts'!āts!ax^u'sema L'ōxs laē q'!es^εētse^εwa.
 Wā, laem g'wāl lāxēq.

- 1 **Seal-Head.**—Lēx'aem lēda x'ōta yixs hē^εmaē k'!waxlā'yanemsa
 k'!waxlā^εyasa hānl'ēnoxwaxa mēgwatē, yixs āl^εmaē qāx^ε'itsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:  It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
louse. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. || They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten || with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts'EX'āSE'wa qa's lā ts'lewē lāxa k'waxlā'yē. Wā, g'il- 3
'mēsē q'lēnema mēgwataxs laē yāx'stōdzemsa hānl'ēnoxwē lāxēs
k'waxlā'yē. Wā, ā'misē hālāqa yisa sek'laxsa p'elxelasgem qaēda 5
lāk'endē mēgwata 'nemāx'is lō' sek'asgem dāla, qaxs hēmenā-
la'maē āxālēda āx'ōtaxs q'lēnemaēda mēgwatē. Wā, g'il'mēsē lāyi-
wēda mēgwatē lāxa g'igāma'yaxs laē hēx'idaem qax'id qa's ts'E-
'wēs x'ōtās lāxa q'lūsq'lūlyakwē qaxs k'lesāē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā'mēsa q'lūsq'lūlyakwē sapōdex xūtsema- 10
'yas qa's xūsēlax'idēq g'a gwālē'ra (fig.). Wā, ā'mēs la āxts'lōts lāxa
hānx'lanowē qa's gūq'eqēsa 'wāpē lāqēxs laē hānx'leuts lāx le-
gwilasēs g'ōkwē. Wā, la'mēsē gēg'ilil maenidelqūlaxs laē l'lōpa.
Wā, g'il'mēsē l'lōpexs laē hānx'sendxēs x'ōtstag'islats'lē hānx'lanowa.
Wā, lā āx'ēdxa lālogūmē qa's k'āgralilē lāxa māg'inwalilasa x'ōtsta- 15
g'islats'lē hānx'lanowē. Wā, lā āx'ēdxa ts'lēslāla qa's k'lip'lūdēs lāxa
xūtsema'yasa x'ōtstag'islakwē qa's lā k'lipts'lōts lāxa lālogūmē. Wā,
laē g'il'mēsē 'wīlaxs āx'ēdxa k'lāwasē qa's lā k'lōpts'lōts lāxa ōgū-
'la'mē lālogūma. Wā, la'mē mayinnōx'LES lāxa xūtsema'yasa
x'ōtag'islakwē. Wā, g'il'mēs k'leās k'lāwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē lē'wa k'lāwasē lāxa g'ilsg'ilstowē
xūsē'lakūxs mānōtāē lāxa 'wālasē sākwellaxa q'lēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. He says, "You shall have for your dish || the dorsal fin. Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wä, laem gwāl lāxa mēgwatē.


1 **Whale.** (Gwē'yim yixs lēdzelaē lāxa l'ema'is).—Hē'maaxs laē lēselēda hānl'ēnoxwaq, wä, lä hēx'ida'mēsē lä nā'nakwa lāxēs g'ōkwē. Wä, g'il'mēsē lāg'aa lāx l'ema'isasēs g'ōkwaxs laē lāx'ūlēxs lāx āg'iwa'fasēs hānal'aatslē xwāxwagūma. Wä, lä qāsa 5 gwē'yimaxa qaēs g'ōkülōtē. Wä, laem q'āl'alelē g'ōkülōtasēxs lēselaaxa gwē'yimē. Wä, lä lēx'ēts K'āmaxalasē lāxēs xūnōkwē qaxs hō'maē lē'lālag'ilē. Wä, hēx'ida'mēsa lēlqwālala'yē xwānal'ida. Wä, laem t'eqaxēs sēsex'x'ā k'āk'!ewayāxa 'nāla. Wä, g'il'mēsē 'nax'ida gaālāxs laē 'wī'la wī'x'stendēda lēlqwālala- 10 'yaxēs k'!wayats'lēlaxa gwē'yimē xwāxūxwagūma. Wä, la'mē 'wī'laem k'!wēk'!waxlūlaxēs gēgenemaxs laē ālēx'wīda. Wä, hē'mis g'ālag'iwa'ya lēselāxa gwē'yimasēs g'ōkülōtē. Wä, g'il'mēsē lāg'aa lāx yāgwīdzasasa gwē'yimaxs laē ōmpas qō āyadlaxō lasgemēxa gwē'yimē lō' xūnōkwasa lēselāxa gwē'yimē, yix K'āmaxalasē qa's 15 lä lāxwāla lāx ōxlaatā'yasa gwē'yimē. Wä, g'il'mēsē g'āx mēxala'ya lē'lānemē lāx l'ema'isa yāgwīdzasasa gwē'yimaxs laē yāq!ēg'alē ōmpas, wä, la 'nēk'a: "Wä, gēlag'a k'lēx'īdex g'ōkülōt lāxg'a k'ōtelag'as K'āmaxalasē, laemg'a tsenxwa." Wä, lä ētsē'sta xamagēma'yē g'igāmēsēs g'ōkülōtē. Wä, lä 'nēk'a: "Laems lōq!wa- 20 des nexsemēlēlā lāg'a'yē g'igāmē' Yāqolas," yixs l'al'asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lēlānemē. Wā, lā lēlālaxa ogwida^ʔyē g'ōkūlōts. Wā, hēx^ʔi- 21
 da^ʔmēsē hōx^ʔwūltowē g'ōkūlōtas qa^ʔs lā q'wāgalis lāx hēlk'!ōdenō-
 dza^ʔyasa gwe^ʔyimē. Wā, la hēm lax^ʔwalaatsēs k'wayaxs k'wēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē laxwalā lax nexsemēlelās lāg'a-
^ʔyasa gwe^ʔyimē. Wā, la hē gwīg'endxa gwe^ʔyimē lāxēs ^ʔwāxsen- 25
 kūlaēna^ʔyaxa se^ʔse^ʔx^ʔa k'!ak'!ēwayā. Wā, hē^ʔmis hāx^ʔwālelē
 ōxlaatā^ʔyasa gwe^ʔyimaxs laē bāl^ʔidxa ^ʔuemp'enk^ʔē lāxens bālāxs
 laē k'!a^ʔnnakūla xūlde^ʔnakūlaxa ^ʔwaxsōdēg'a^ʔyasa gwe^ʔyimē la
 hēxsdendāla lāx gwak'!ōt'ēxla^ʔyasa lāg'a^ʔyaxs laē ^ʔwala. Wā, lā
 k'!astentsē^ʔwa ōxawa^ʔyasa gwe^ʔyimē g'āg'ilela lāx ōxlaatā^ʔyasa 30
 gwe^ʔyimē. Wā, lēda makilāx Yāqōlasē k'!ēx^ʔidxa neq'!ēbōdē
 lāxens bālāx yixs ^ʔwādzewasasa k'!ēyōlē, g'āg'ilela lāx āwūnxa-
^ʔyas āxa^ʔyas Yāqōlasē, babanaaqa lāx tek'!āsa gwe^ʔyimē. Wā,
 lāxaē ōgwaqēda makilāq, hēm^ʔx^ʔē ^ʔwādzowē k'!āyas. Wā, lā
^ʔnaxwaem hē āwādzowē k'!āyasa ^ʔnāxwa bēbegwānema lāxēs ge- 35
 gēxsalaēna^ʔyaxēs k'!amaxelastēwē. Wā, g'il^ʔmēsē ^ʔnāxwa k'!ē-
 kūxs laē sāpōlxa k'!ēk'!ēyōlē. Wā, g'il^ʔmēsē ^ʔwilāxs laēda tsē-
 daqē k'!ēx^ʔsodex pelnodza^ʔyasa gwe^ʔyimē qa^ʔs k'ex^ʔidlēx tsenx-
 tsenwīlas. Wā, g'il^ʔmēsē ^ʔwilāmasexs laē mōxsaq lāxēs yā^ʔsyatslē.
 Wā, laemxaāwisē ^ʔwilā k'!ayap'!xa k'its'!exsda^ʔyasa gwe^ʔyimē. 40
 Wā, g'il^ʔmēsē ^ʔwilōlqēxs laē nā^ʔnakwa lāxēs g'ōkwē. Wā, hēx^ʔi-
 da^ʔmēsē moltōdxa k'!ēyōlē qa^ʔs āx^ʔāliselēs lāx āla^ʔyasa ^ʔwālasē

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 ʔyāʔxʷmota. Wā, grilʷmēsē ʔwīlōsdēssexs laē āxʔēdēda begwānemaxēs
 bexdzōwē ts!āts!aʔxʷsema qaʔs paxʔālisēq. Wā, lā āxʔēdxa kʰeyōlē
 45 qaʔs pagedzōdēs lāxēs bexdzowē. Wā, lā mensʔidxa mōdenē lāxens
 q!wāq!waxʔts!ānaʔyēx qa ʔwādzewatsa kʰeyōlaxs laē bexʔēdeq hāxe-
 la lax ʔwāsgemasasa kʰeyōlē. Wā, grilʷmēsē lāwāxs laē gegʔēxʷsela
 bexʔēdeq qa kʰlōdenēs lāxens q!wāq!waxʔts!ānaʔyēx yix wīwogwas-
 sas. Wā, grilʷmēsē ʔwīwēlxʷsexs laē āxts!ōts lāxa semgrats!ē hānxʷ-
 50 lanowa. Wā, lā hānxʷlents lāxa legwīsē lāxa lʷemaʔisē semxʷde-
 maxa kʰeyōlē. Wā, lā āxʔēdxa ts!ēs!āla qaʔs xwētelgaʔyēs lāq. Wā,
 lā lēmenālaem xwētelgēq. Wā, lā genemas āxʔēdxa lāwatsa qaʔs
 hānōlisēs lāxa semxʷdema legwīsa; hēʔmuisa ʔwālasē xalaētsa met!ā
 naʔyē. Wā, grilʷmēsē medelxʷwidexs laē āxʔēdxa ʔwālasē xalaētsa
 55 met!ānaʔyē qaʔs axʔwīdēs lāxa gwēkʷlēsē qaʔs lā āxts!ālas lāxa lāwa-
 tsā. Wā, lā ālʷem gwālexs laē ʔwīlāwēda gwēkʷlēsē lāxa semyakʷa-
 waʔyē, laas āxʔēdxa ʔwālasē lexaʔya qaʔs āxʔwūts!ālēxa semyakʷawa-
 ʔyē lāxa hānxʷlanowē qaʔs lā āxts!ālas lāxa lexaʔyē. Wā, grilʷmēsē
 ʔwīlts!ā lāxa lexaʔyaxs laē hānēgwīlas lāxa onēgwīlasēs grōkwē. Wā,
 60 laxaē dādanōdxa gwēkʷledzats!ē lāwatsa lēʔwa ōgūʔlamē begwā-
 nema qaʔs lā hānēgwīlas lāx onēgwīlasēs grōkwē. Wā, lāla genemas
 āxʔēdxa denasē qaʔs dzedzensexndēq qa ts!ēlts!eq lās grilsgʷilstā. Wā,
 lā dālaq qaʔs lā kʰwanōlīxa semyakʷawayaats!ē lexaʔya. Wā, lā,
 dālts!ōdxa ʔnemts!aqē semyakʷawaya qaʔs mōgʷoyōtsa denasē lāq.
 65 Wā, lā ēt!ēd āxʔēdxa ʔnemē qaʔs mōgʷoyōdēs lāx ēkʰlēlēs. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way:  Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanal hē gwēgilē. Wā, al^mmēsē gwālexs laē q^lūlbēda gilsgilstowē 66
 dzexek^u denasa. Wā, lā g^a gwālaxs laē gwāla (*fig.*). Wā, la^mmē lā-
 yowē lēgemasa semyak^awa^{yē} lāxēq. Laem lēgades mōm^x^use-
 mak^u lāxēq, wā gil^mmēsē wī^lla hē gwēx^ēidqēxs laē tēxstōts lāx
 neqostāwasēs legwilē. Wā, la^mmē xīlaq qa lem^x^uwidēs. Wā, gil- 70
^mmēsē la ⁿemsgemgilaxa ^mekūlāxs laē āx^ētēse^{wa} haⁿemē qa^s
 āxts^{oyāē}da ⁿemts^{laqē} mōm^x^usemakwa wī^lla lē^{wa} denasē lāq.
 Wā, lā gūq^leqasa wāpē lāq. Wā, gil^mmēsē nē^lidēda wāpē lāx
 ōkūya^{yasē}xs laē hānx^lents lāxēs legwilē. Wā, gil^mmēsē gagegi-
 lilela maemdelqūlaxs laē hēx^ēidaem hānx^lsendeq. Wā, lā āx^ēdx 75
 lālogūmē qa^s hāⁿōlilēs lāx māgⁿwalilasa mōm^x^usemakwē^{lats}lē
 hānx^llanā. Wā, lā āx^ēdx ts^lēslāla qa^s k^lip^lidēs lāx hānx^llaa-
 kwē mōm^x^usema qa^s lā k^lipts^lālas lāx lālogūmē. Wā, gil^mmēsē
 wī^lō^{sta} lāx hānx^llanowaxs laē hēx^ēidaem bayalemk^lla q^les^ēd-
 qēxs hē^{maē} ālēs ts^lelqwē qa^s telqwaaxs ts^lelqwaē. Wā, lā 80
 hēx^ēidaem plēs^ēidēxs laē wūdex^ēida. Wā, gil^mmēsē pōl^ēidēxs laē
 gēxaq yix hāmx^{sā}yas. Wā, gil^mmēsē ēt^lēd hamaēxs^l lāqēxs laē
 āx^ēdxēs haⁿemē qa^s gūxts^lōdēsa wāpē lāq qa^s hānx^llendēs lāx
 legwilasēs gōkwē. Wā, gil^mmēsē medelx^ēwidēxs laē hānx^lsendeq
 lāx legwilē. Wā, lā āx^ēdx wūda hānx^llaak^u mōm^x^usemakwa 85
 qa^s āxstendēs lāx ts^lelx^usta wāpa. Wā, gil^mmēsē k^lōtaq laem
 ts^lelx^ēwidēxs laē xwēlaqa k^lip^ēwūstentsēs ts^lēslāla lāq qa^s xwē-

places them in small dishes, and they eat it | before it gets cold.
90 After she has eaten enough, || she puts it away, and she just heats it
whenever she wants to eat of it. | This is called "eating boiled blubber
tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it
is fresh. When the man goes and takes | a piece of the tail, he cuts
it in strips two | finger-widths thick, and he cuts it the same length, ||
5 so that the pieces are square. The length of the square is | one span.
As soon as many pieces have been cut, | the man takes his kettle and
pours water into it. | When it is more than half full, he puts it on the
fire of his house; and when | it is on, he takes a piece of blubber of the
10 whale-tail, || and he bites the end of it, holding at the same time the
opposite end and stretching it. | Now he pulls it; and after he has
stretched it, | the blubber of the whale's tail is two spans long. | It
is now as thick as the little finger. | He does this to all the pieces;
15 and after he has done so, || he waits for the water to boil. When it
boils up, | he takes the pieces one by one. He takes the stretched
blubber | of the whale's tail and puts it into the boiling water. | He
puts it into it quickly. When the pieces are all in the kettle, he takes
20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'lipts!ālas lāxa lālogūmē. Wā, hēx'ida'mēsē hā'ya'lo'māla
q'les'ēdēqēxs k'lē'smaē 'wūdex'ida. Wā, g'il'emxaāwisē pōl'idēxs
90 laē g'ēxaq. Wā, ā'misē ts!elx'ts!elqwaqēxs hā'maēxsdaaq. Wā,
hēem lēgades mōm'x'semagūg'ēxa hānx'laakwē mōm'x'semakwa.

1 **Boiled Whale-Tail.** Hē'misa ts!ets!asnēg'āxa hānx'laakwē ts!as-
nēsa gwe'yimē. yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda
begwānemaxa gā'yulē lāxa ts!āsna'yē. Wā, lā bex'ēdeq qa māldenēs
wāgwasas lāxēxs q'wāq'wax'ts!āna'yēx. Wā, la'xaē hēem 'wadzōxs
5 laē bex'ēdeq qa k'lewēlx'ūnēs. Wā, la 'nemp!enk' lāxēxs q'wā-
q'wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q'ēnemē bexa-
'yasēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,
la ēk'lotls!ēxs laē hānx'lents lāx legwilasēs g'ōkwē. Wā, g'il'mēsē
hānx'lālaxs laē dāx'idxa 'dēmts!aqē xūsē'lakwē k'its!exsdēsa gwe-
10 'yimē. Wā, lā q'lex'bēqēxs lāē dālax āpsba'yasēxs laē ts!ās'ēdeq.
Wā, laem nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē malp!enk'ē
lāxēxs q'wāq'wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'i-
ts!exsdēsa gwe'yimē. Wā, la yūem la 'wāg'itēxs selt!ax'ts!āna'yēx.
Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'laxs
15 laē ēsela qa medelx'widēsa 'wāpē. Wā, g'il'mēsē medelx'widēxs
laē hēx'idaem 'nāl'nēmts!aq!emk'a āx'ēdxā ts!ākwē xūsē'lak'
k'its!exsdēsa gwe'yimē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā,
lā hālabalaxs laē āxstālas. Wā, g'il'mēsē wī'la'staxs laē āx'ēdxā
ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē gwālēxs laē
20 hānx'sēndēq lāxa legwīlē. Wā, lā hālabala gūx'ēdex 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away:

Wā, gril'mēsē wīlōlts'lāwē wupalāsēxs laē āx'ēdxa lālogūmē qā's 21
hālabalē k'anōlilas lāxa k'its!exsdēgr'īlats'lē hānx'lanowa. Wā,
ā'misē tetegenōdxa hānx'lanowē qā's gūxts'ōdēs grēts'lō'ndē lāq
lāxa lālogūmē. Wā, lax'da'xwē hēx'īdaem q'ēs'īdqēxs hē'maē
ālēs ts'lēlqwē. Wā, gril'mēsē pōl'īdēxs laē grēxaxa waōkwē. Wā, 25
gril'emxaāwisē ēt'lēd ha'm'ēxs lāqēxs laē hānx'lēndxēs hānx'la-
nowē lāxa legwīlasēs grōkwē. Wā, gril'mēsē medelx'wīdē wāpa-
sēxs laē hānx'sēndeq lāxa legwīlē. Wā, lā āx'ēdxa hānx'laakwē
xūsēlakwē k'its!exsdēsa gwe'yimē qā's āxstēndēs lāq. Wā, gril-
mēsē k'ōtaq laem ts'lēlq'lūx'ēdēxs laē āx'wūstēndeq qā's q'ēs'ī- 30
dēq, qā's telqwaaxs ts'lēlqwaē. Wā, laem k'lēs lēlālayo lāxa
q'lēmēmē lēlqwalala'yē gwēx'sdēmas qā's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsēlakwē k'its!exsdēsa gwe'yimē. Wā,
lāla k'lēs ts'lākwē xūsēlakwasa lāgr'a'yaxs hā'mēx'silase'waē. Wā,
lāla hēem gwālē bexa'yasē xūsēlakwē k'its!exsdēsa gwe'yimē. 35
Wā, lā lōmax'īd nēmāl'īdēxs laē āxstanō lāxa medelqūla wāpa.
Wā, gril'mēsē wīlāstaxs laē xwēlaqa hānx'sēndxa hānx'lanowē
qā's gūx'īdēx wāpalās. Wā, ā'mēsē la t'ēmkwamētālēda xūsē-
lakwē lāgr'ēsa gwe'yimaxs laē l'lōpa. Wā, laem l'lōpa yīxs laē axts'lō-
yo lāxa lālogūmē. Wā, lā'mēs ēx'em yālag'īlīlēxs laē hāmx'īdeq. 40
qaxs wāx'maē lā wūdēda xūsēlakwē lāgr'a'ya. Wā, lā hēwāxa plēs-
īda laē wūdex'īda. Wā, lā'mē lāgr'īlas q'lēq'ēnemxs hāmēx'si-
lase'waē qaxs gril'maē pōl'īdēda q'ēsāxa xūsēlakwē lāgr'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ēxaq. Wā, g'il'mēsē ēt'lēd q'!ets!ēxs!dex'ē!dexs laē āem āx'ēdxa
45 'wūda t'lemg'ik' xūsē'lak' lāg'ēsa g'wē'yimē qa's q'!es'ēdēq, qa's hewāxaē p'!ēs'ē!da. Wā, laem gwāl lāxēq.

1 **Boiled Devil-Fish.** G'il'mēsē¹ gwā!exs laē nēsaxa teq!wāxs laē x'ats!āesa. Wā, g'il'mēsē q'lāx g'ōk'wasa teq!wāxs laē sēgēlas p'lē-wayōba'yasēs nēdzayowē lāx t'ex'ilāsa tegwats!ē. Wā, g'il'mēsē p'lē'x'walelaxa teq!wāxs laē xwē'!dxēs nēdzayowē qa's sēgēlēs
5 l'ex'ba'yasēs nēdzayowē lāxa t'ex'ilāsa tegwats!ē. Wā, lā p'lē-xwaxa p'lēsa. Wā, g'il'mēsē p'lē'x'walelaxa p'lēsāxs laē sēx'ēdeq. Wā, lā yāwas'īd bāsēs nēdzayowē qa selt'lē!dēsa teq!wa qaxs dōqūla'maēda nēts!ēnoxwaxēs nēdzayāxs yalaē yawēx'ila. Wā, g'il'mēsē selt'lēdexs laē 'dāk'!n!dxēs nēdzayowē qa's ōdax'īdē
10 nēx'wūlsaq lax t'ex'ilāsa tegwats!ā. Wā, g'āx'ēm āxba'ya teq!wa lāq. Wā, lā lēk'ōdxa nēdzayowē lāxa teq!wa. Wā, lā xūsxūts!ō-deq lāxa āwīnak!wa. Wā, g'il'mēsē la 'mēlx'ē!dēda teq!wāxs laē lawayōdex bēx'bēk'!asxa yax'yīg'ilas g'wē'yāsa bāk!ūmē bēx'bēk'!a. Wā, g'il'mēsē lāwāxs laē ēt'lēd xūsxūts!ēdeq qa ā'lak'!ālēs tē!la.
15 Wā, hē'mis qa telqwēs qō lāl textax'wī!deq. Wā, hēx'īda'mēsē la nā'nakwē nēts!ēnoxwē lāxēs g'ōk'wa. Wā, lā āx'ābilasa teq!wāxs laē hēx'īdaem āx'ē!lxa hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'!ōldza'yēs. Wā, lā hānx'lents lāx lēgwīlasēs g'ōkwē. Wā, g'il'mēsē medelx'wīdē 'wābets!āwasēxs laē gasx'īg'ililaxa teq!wa

¹Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'setslōdēs lāxa hānx'lāla lāxa legwīlē hānx'lanowa. Wā, 20
gil'mēsē la'staxs laēda begwānemēxa teqwēlāxa teq'wa āx'ēdxa
ts'leslāla qa's xwēt'lōdēs lāq. Wā, gil'mēsē gēgrilil xwētaqēxs laē
ēt'lēd medelx'wēda. Wā, hē'mis la gwālats xwētaq. Wā, wāla-
anawisē lōē 'nemts'lagelelag'ila lāxa q'lāq'lalak'layaxens 'nālāqē
'wā'waselelāsas maemdelqūlāxs laē l'ōpa teqwēlāxa teq'wa. Wā, 25
lā hānx'sendxa hānx'lanowē lāxa legwil qa's hāngalilēs lāxa
obēx'lālilāsēs legwīlē. Wā, lā āx'ēdxa tayax'sē'lats'lē lōq'wē qa's
hā'nōlilēs lāxa mag'inwalilāsa teqwē'lats'lē hānx'lanowa. Wā,
lā gūxts'lōtsa 'wūda'sta 'we'wāp'em lāxa lōq'wē. Wā, lā āx'ēdxa
ts'leslāla qa's k'lip'lilēs lāxa teq'wa qa's lā k'lip'slōts lāxa 30
lōq'wē. Wā, lā āx'ēdxa k'lāwayo qa's t'lōtsē'stālēx ēwaxlā'ayas
dzēdelemas mākabāla lāx bak'awa'ayas. Wā, laxaē t'lōsōdex
gawās mak'abāla lāx ēk'lanā'ayasa bak'awa'yē. Wā, lā grēgrā'il-
xēs k'lāwayuwē qa's dāgrilts'lōdēxa dzēdzēlemē qa's k'lūlpōdxa
'nemts'laqē laqēxs hē'maē ālēs elagālasēs lenp'ēna'yē. Wā, lā 35
x'ik'ōdex lenp'ēna'ayas wālabāla lāx 'wāx'sanōdza'ayas k'lūmt'ēna-
'ayas. Wā, gil'mēsē 'wīlāwē lenp'ēna'ayasēxs laē ts'lās lāx textaq'-
laq. Wā, ā'mēsē lā hē gwē'nakūlāxa waōkwē dzēdzēlema. Wā,
gil'mēsē 'wīlāxs laē āx'ēdxa gawās. Wā; lā nexālax lenpsema-
'ayas. Wā, gil'emxaāwisē 'wīlāxs laē q'lek'ōdex q'enxlā'ayas qa's 40
kwēs'ōdēq. Wā, lā alēx'fīdxa mōts'laqē dāp'ēnk' āxāla lāx
'wāx'sanōlema'ayas gāwāsa teq'wa. Wā, gil'mēsē q'lāqēxs laē

43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

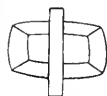
Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; || and they
call it "eating devil-fish." Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

43 lekūmōdeq qa's ts'EX'ēdēq. Wā, lā k'ūlk'ūlpsedeq qa ts'ēlts!E-
q!astowēsēxs laē ts'EWanaēsasa 'nāl'nēmē lāxēs Lē'lānēmē. Wā,
45 lāla hēm bebāk'awēg'xa bak'awa'yaxs laē lāwiyōDEX lēnpse-
ma'yas. Wā, hē'mis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
gūgwawēg'ix'ēdēq. Wā, lā hānx'ēdxa bak'awa'yē. Wā, g'il'mēsē
pōl'ēdēxs laē hōqūwēsa. Wā, laem lēx'aem teqwēlag'ilaxa
teq!wēda 'nē'mēmōtē. Wā, laem k'ēs teqwēla qaēda q'lēnemē
50 lēlqwālala'ya. Wā, laem gwāl lāxēq.

Scorched Devil-Fish (Ts'ēdzek" teq!wa).—Wā, hē'maaxs g'ālaē
g'āx nā'nakwēda nēts'lēnoxwaxa teq!wa, wā, lā āx'ēdxēs k'āwa-
yowē qa's t'ōsōdēxa 'nēmts!aqē lāxa dzēdzelemasa teq!wa. Wā,
lā k'ādnlōlīsas lāxēs legwīlē 'wī'la lē'wis lēnp!ēna'yē. Wā, g'il'mēsē
55 k'ūmēlx'ēdē L'lāsot!ēna'yas lāxa legwīlaxs laē lēx'ēideq qa L'lāsō-
t!ēndēsa k'īlx'k'ōdēna'yē. Wā, g'ilēmxaāwisē k'ūmēlx'ēdēxs laē
āx'ēdeq qa's x'īk'ālēx lēnp!ēna'yas. Wā, g'il'mēsē 'wī'lāxs laē
hānx'ēideq. Wā, la 'nēk'ēda waōkwē bāk'lūma ts!ēts!ēdzek" g'ixa
ts!ēdzekwē teq!wa wāx'ēmaē lēx'aem ts!ēsase'wē dzēdzelemas.
60 Wā, lā TEXteqwaxa teq!wa 'nēk'iq. Wā, laem lēx'aem hē
gwēgilase'wa ts!ēdāqasa teq!wa yixs k'ilemaē hānx'LEntse'wa
qaxs laxaē hēx'idaem q'lūlē yixs hēmenala'ēmaē q'lūlax lāg'aale-
lasas 'wāpalāsēs ts!ōxwāxa hānx'Laakwē ts!ēdāq teq!wa. Wā,
hē'mis lāgilas k'ēs ts!ōxwase'wēda ts!ēdzekwē teq!wa. Wā, hēm-
65 xaāwis k'ēsēlas hānx'LEntse'wē. Wā, g'il'mēsē 'wī'la ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, || he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it || over the sides of the dish crosswise in the middle. 10
This is named | “the cutting-board for devil-fish.”
He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After || they have all been
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ||
boiling quite a while, it is taken off. | Then many dishes are 20



15

dzēdzēlemasēxs laē āem ts!eqeweldzema bak'awa'ŷē lē'wa gāwa 66
lāx l'āsanā'ŷasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (Temx'staak' teq!wa lāxa l'ē'na).—Wā, 1
gaem n'emx'īdāla hā'mēx'silaēnēxa teq!wē'ga. Yixs g'il'maē g'āx
nā'nakwēda nēts'lēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yixs nē-
ts!anemaaxa maltsemgrustā teq!wa lōx hāyāqaax yūdux'semgrustā.
Wā, lā nā'nemp!eng'ila hānx'lēndeq lāxēs legwilē. Wā, lā āem 5
neqemg'iltewēx teqwēlaēna'ŷasen g'ālē wāldema lō' lawālaē-
na'ŷax lenp!ēna'ŷas. Wā, g'il'mēsē w'ilāwē lenp!ēna'ŷas sēxs laē
āx'ēdēda nēts'lēnoxwaxēs k'lāwayowē, wā, hē'mēsa lōq!wa wālasa
qa's k'āgralilēs. Wā, laxaē āx'ēdxa āma'ŷē leqwa qa's k'at'lēdēs lāx
ōgwāga'ŷasa lōq!wē gayāsela lāx negōyā'ŷas. Wā, hēem lēgades 10
temgūdzōxa teq!wa. Wā, lā āx'ēdxa dzēdzēlemasa teq!wa qa's
k'adedzōdēs lāxa temgūdzowē. Wā, lā āx'ēdxēs temgwayowē
k'lāwayo qa's temtemx'salax'īdēxa dzēdzēlemē. Wā, la w'ilaxs
laē ēt'lēdxa waōkwē qa's temtemx'salax'īdēq. Wā, g'il'mēsē
w'ilā lā temtemx's'aakūxs laē āx'ēdxa wālasē hānx'lanowa. Wā, 15
la ts!ōxūg'indeq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temtem-
x'staakwē dzēdzēlemē lāxa temx'staakw'ilats'lē hānx'lanowa.
Wā, g'il'mēsē elāq qōt'lēdēda hānx'lanowaxs laē xal'aqa gūq!e-
qasa wāpē lāq. Wā, lā hānx'lents lāxēs legwilē. Wā, la gēx'-
lāla maemdelqūlaxs laē hānx'sanowa lāxa legwilē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 ăx^étse^wēda q^lēnemē lōelq^lwa qa mex^éalilēlēs lāx māg^linwalilasa
 temx^ustaakwⁱlats^lē hānx^llanowa. Wā, lā ăx^éēdxā tsēxlā qa^s
 tsēx^éidē lāxā temx^ustaakwē dzēdzelema qa^s lā tseyōselas lāxā
 lōelq^lwē. Wā, laem holelqelaxa ^éwāpē. Wā, g^lil^émēsē ^éwīlōsa
 25 hānx^llaakwē temx^ustaakūxs laē ăx^éēdxā L^lē^{na} qa^s k^lūnq^lēqēs
 lāq. Wā, ăl^émēsē g^wāl k^lūnqasa L^lē^{na} lāqēxs laē t^lēp^lēgēlēsa.
 Wā, g^lil^émēsē g^wālēxs laē ăx^éēdxā q^lēnemē k^āk^éts^lēnaqa qa^s
 k^ās^éidēs lāxā tetemx^ustaag^ulaxa temx^ustaakwē dzēdzelemsa
 teq^lwa. Wā, g^lil^émēsē g^wālēxs laē k^āx^ldzamolilasa tetemx^ustaax^u-
 30 ts^llāla lōelq^lwa lāxēs L^lē^lānemē. Wā, lax^lda^éxwē ^éyōs^éidxa temx^u-
 staakwē teq^lwa lāxā L^lē^{na}. Wā, g^lil^émēsē ^éwīlaxs laē hēx^éi-
 daem hōqūwēlsā qaxs ālaē ts^lēnk^llūlema hē g^wēk^u hā^émēx^lsila^éyē.
 Wā, lax^lda^éxwē hē^énākūlaem lax ālanā^éyasēs g^lig^lōkwē qa^s lā
 hōx^éwīda. Wā, g^lil^émēsē g^wāl hōqwaxs laē nax^éidxa ^éwāpē. Wā,
 35 laem g^wāl lāxēq.

Steamed Devil-Fish (^éneg^éek^u teq^lwa).—Wā, hē^émaaxs k^lūnsa-
 ēda ts^lēdāqaxa teq^lwāxs ts^lēk^āaaxa g^āwēq^lānemē. Wā, lā sex^é-
 īdeq qa^s k^lwēt^lalēxsēs lāxēs ts^lēg^āts^lē x^wāxwagūma. Wā,
 g^lil^émēsē q^lēyōlxa g^āwēq^lānemāxs laē ^ének^āq. Wā, hē^émis la
 40 legenwayaatsa teq^lwāxs laē ēlāq tsās^éētsa ^éwāp ēlāxēs ^ének^āase^éwē.
 Wā, g^lil^émēsē tsās^éētsa ^éwāpē lāqēxs laē nānask^linaemxa teq^lwa.
 Wā, lā ^énemāx^éidaem L^lōpa L^éwa ^éneg^éekwē g^āwēq^lānemāxs
 k^lōts^lase^éwāē qaxs k^lōmats^lēlē. Wā, g^lil^émēsē L^lōpēxs laē lēt^lē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks | at the end of the sea-end of the harpoon-strips of cedar-bark. | He puts these near the shaft, and ties them on with split | long strips of cedar-bark. | When it is finished, it is this way: ||



tsē^hwa. Wä, hēⁿnis g'il äx^hētse^hwa ^hneg'ikwē teq!wa qa^s ts!ōx-
wītse^hwē lāxa ^hwē^hwap!emē. Wä, äem^hxaāwisē la negeltewēx g^hwē- 45
gilasasen g^hag'ilēyē wāldemāxs laē textax^hwideq. Wä, laem ōgūx-
plaemxs ^hneg'ekwāē qaxs laē g^hwē^hyōsē g^hwēplaasasa k'!ōts!aakwē
g'āwēq!ānem lāxa ^hneg'ekwē teq!wa. Wä, laemxāē g^hwāla.

Hēem!as lā q!āla nanēsamensaxa teq!wāxs wāx^hmaē āma^hya x'ā-
ts!a^hyēxēs āmāgawix!demxs laē nexsa^hya ^hmekūla. Wä, la^hmēsē k'!ā- 50
dedze^hwē lāx k'!ādekwasā tatēlāxa teq!wā lōqwalaxa p!ā^hyē
qaxg'in senōlmēk' g^hwāgwēx^hs'āla laqēxs laē nanēdzayowaxa g'il!a
nanēsamendza^hyāxa teq!wa lē^hwis g^hwāyī!ālasē. Hē^hmesen lāg'ila
^hnēk'ōl laem ^hwī!a q!ālelaq lē^hwa lēm^hūlēsela nēsaxa teq!wa lāxa
^hwālasē x'āts!a^hya. Wä, laem g^hwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēem g'il äx^hētsō^hsa 1
aelyaēnoxwaxa ālasa saents!āsa yālnēk!wēnoxwaxa k'!ōk!ūtēla.
Wä, lā äx^hēdxa malts!aqē wīswūt k!waxlāwa, ^hnāl^hnemp!enkē
āwāsgemasas lāxens ts!ex^hts!āna^hyēx. Wä, lā wāwilalagawēsens
selt!axts!āna^hyasens q!wāq!waxts!āna^hyēx lāxēs pēpēxk'!ōt!ē- 5
nē!a^hyē. Wä, lā äx^hēdxa denasē qa^s dzedzensexendēq qa ts!ēts!ē-
qlēs. Wä la äx^hēdxa malts!aqē gēgalbiltsa aelyayōp!ēqlē. Wä,
lā äxbents lāx māx!a^hyasa saents!ō qa^s yī!ālelōdēsa dzexekwē
g'il!a denas lāq. Wä, g'il^hmēsē g^hwālexs laē g'a g^hwālēga (fig.).

10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,—

"Now you will be as stiff as the wedge of your grandfather." ||

25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

10 Wā, lā ēsela qa k'!emaqelēsēxa x'āts!aēsē. Wā, gril'mēsē k'!e-māqelaxs laē wīx^ustendxēs aelyats!ēlō xwāxwagūmā. Wā, lā āx'ē!xēs aelyax'sayasē sē'wayā lē'wēs t!ōt!esemyōlē k'āwayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lā sēx'wīda qa's lā lāxēs q'lālē q'lāyatsa ālasē. Wā, lā hānx'īda. Wā, gril'mēsē
15 dōx'walelaxa q'lāēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's l!engensē lāxa demsx'ē. Wā, laem benba'yē gōgālbā'yasēs aelyayop!ēqē. Wā, lā gālelisa lāx negōyā'yasa ālasaxs grāxaē galotawēltewē lāxa mālē gēgālbēsa aelyayop!ēqē. Wā, lā nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la ēwāx'sotāga'yasēs aelyaats!ē xwā-
20 xwagūma qa gayalēs. Wā, lā dāx'ēīdxa ālasē qa's āx'ēdēxēs k'lāwayō qa's t!ōt!ets!exōdālēq. Wā, lā x'ix'ēīdeq qa lawāyēs yāx'yigīlas. Wā, lā xūsālexsas lāxēs xwāxwagūmē. Wā, lā nēgre-tewēxs laē xūsālexsas:—

"Laems hēl l'āxalaēnōlē lem'gayās gāgasa."

25 Wā, lā q'wālxoem ēnēk'ixs laē xūs'ālexsas ālasē lāxēs xwāxwagūmē. Wā, gril'mēsē q'eyōlexs laē nū'nak^u lāxēs grōkwē.

Wā, gril'mēsē lāgrālis lāx l!emā'isāsēs grōkwaxs laē genemas āx'ēd-xa lexā'yē qa's lā lalala; hē'mis, qa's lā nanagwāla. Wā, lā hāng'aa-lexsasēs lexā'yē lāxa xwāxwagūmē. Wā, lā dāx'ēīdēda ts!edāqaxa
30 ēnemē ālasa qa's x'ix'ēīdē ēwāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by the | hind part, the head downward; and when what is left of the insides has come out, | she throws it into the basket. She does this to all | of them. When they are all in, she carries | her basket of sea-slugs up the beach and takes it || into the house. She puts it down in the corner of the house. | Then she takes a large low steaming-box and pours some | fresh water into it. When it is half full, she takes the basket of sea-slugs | and pours them into the water in the box. She leaves them there | for two nights with the water over them. Then they are ready || to be boiled. The man takes the kettle for boiling sea-slugs | and pours water into it until it is half full. | He puts it over the fire; and when the kettle for boiling sea-slugs | is on the fire with the sea-slugs in it, he goes into the woods and breaks off hemlock-branches. | He carries these back and puts them down where the sea-slugs are boiling || in the kettle. After he has done so, he takes the low steaming-box in which the sea-slugs are, | and places it by the side of the fire, | and also the tongs. When the water begins to boil, his wife | takes one of the sea-slugs and squeezes the body so that | the liquid comes out from the inside. Then she puts it into the boiling water. || Her husband stirs it with the tongs. The woman | squeezes out the whole number of sea-slugs; and when they are all | in the kettle, the man continues to

ʼyax ōxsdeʼyas. Wā, lā benxtāla. Wā, grilʼmēsē ʼwīlāwē grēgʼa- 31
yayawaʼyas yāxyīgʼilasēxs laē lentslōts lāxēs lexaʼyē. Wā, lā
ʼnāxwa hē gwēxʼēdxa waōkwē. Wā, grilʼmēsē ʼwīltsʼāxs laē kʼloxʼwūl-
tōdxēs Elyatsʼlē lexaʼya qaʼs lā kʼloxʼwūsdēse laq qaʼs lā kʼlōgwē-
LElaq lāxēs grōkwē. Wā, lā kʼloxʼwalilas lāx onēgwīlasēs grōkwē. 35
Wā, lā āxʼēdxa ʼwālasē kūtelil qʼlōʼlatslā. Wā, lā gūxtsʼlōtsa ʼwe-
ʼwāpʼ!emē laq. Wā, grilʼmēsē negoyoxsdālas laē āxʼēdxa Elyatsʼlē
lexaʼya qaʼs lā gūxtents lāx ʼwābetsʼāwas. Wā, lā bās. Wā,
hētʼlā lā mālexsē gānulas qʼlōgūlilēda ālasaxa ʼwapaxs laē hētʼlā lāx
hānxʼlentseʼwē. Wā, lēda begwānemē āxʼēdxēs elsēlatsʼlē lē hānxʼ- 40
lanowa. Wā, lā gūxtsʼlōtsa ʼwāpē lāq qa negoyoxsdālēs. Wā,
lā hānxʼlents lāxēs legwīlē. Wā, grilʼmēsē la hānxʼlālē elsēʼla-
tsʼlēlasēxa ālasaxs laē lāxa ālʼlē qaʼs lʼlexʼwīdē lāxa qʼlāwāxē. Wā,
grāxē gemxelaq qaʼs lā gemxstēdeq lāxēs elsēʼlatsʼlāxa ālasē
hānxʼlanowa. Wā, grilʼmēsē gwālexs laē āxʼēdxa qʼlōgūlilē Elyatsʼlē 45
kūtelil qʼlōʼlatslā qaʼs grāxē hāʼnōlīsas lāxēs legwīlē; Wā, hē-
ʼmēsā tsʼlēslāla. Wā, grilʼmēsē medelxʼwīdēda ʼwāpaxs laē gēne-
mas āxʼēdxa ʼnemē ālasa qaʼs xʼixʼēdēx ōkʼwinaʼya qa lāwāyēs
ʼwāpagaʼyasēxs laē tsʼlēmxtents lāxa maemdelqūla ʼwāpa. Wā,
lālā lāʼwūnemas xwētasa tsʼlēslāla lāq. Wā, lā ʼnāxwaem 50
xʼixʼēdēda tsʼlēdāqax ʼwaxaasa ālasē. Wā, grilʼmēsē ʼwīlʼstēda
ālasaxs laē hēmenālagʼililʼēm xwētēda begwānemaq. Wā, gril-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 'mēsē TENX'IDEXS laēda begwānemē k'lag'ililxa t'EX't'eg'ilasēs
g'ōkwē, qa's k'la'stendēs lāxa la TENTENK'ila. Wā, hēx'ida'mēsē
55 xūt'ēdēda TENTENK'ila ELSēlas qaxs XENLElāē hēMENālaEM TENX'-
idē 'wāpalāsa ālasEXS hāNX'LEntSE'wāē. Wā, lēx'a'mēs xūt'ēda-
masa t'EX't'eg'ilasa g'ōkwaq. Wā, lā, hēMENāla'ma begwānemē
gūNX'id k'lak'lap'lenasa ts'ēslāla lāq. Wā, g'il'mēsē k'lip'endqēxs
laē L'ōpa. Wā, laEM xūlxūNX'idEXS laē L'ōpa. Wā, lā tsāX'EXNS
60 k'ilx'aē. Wā, laEM k'leās gwēX'idaats k'lip'entsēs ts'ēslāla lāq.
Wā, g'il'mēsē L'ōpEXS laē hāNX'sendeq lāXēs legwīlēs ELSēlax'dema.
Wā, lā āX'ēdxa 'wālasē lōq'wa qa's k'anolilēs lāxa ELSē'lats'ē
hāNX'lanowa. Wā, lā gūxts'lōtsa 'wāpē lāq. Wā, g'il'mēsē ēk'lōl-
dza'ya 'wāpē lāqēxs laē āX'ēdxa ts'ēslāla qa's k'lak'lap'lenēs lāxa
65 ālasē qa's lā k'lipstālas lāxa ts'lōts'lox'ūnats'ē lōq'waxa hāNX'laakwē
ālasa. Wā, g'il'mēsē 'wīlōsEXS laēda begwānemē k'wag'ūgelilaq
qa's ts'lōts'lox'ūNX'idē lāXēs laēna'yē L'ax'ida. Wā, g'ilnaXwa'mēsē
gwāl ts'lōts'lox'ūnaxa 'nemē ālasEX laē yax'wits lāXēs L'ē'lānemē
qa galq'ESēs ELSaXa ālasē. Wā, lā hēX'idaEM ELSa'sidēda g'alē
70 yāX'wītSE'wa, yīxs laē hanakwīla ts'lōts'lox'ūnēda begwānemax
yaq'wēmalasa māK'ilaq. Wā, lā hē gwe'nakūlaxa wāōkwē L'ē'lā-
nemS. Wā, g'ilnaXwa'mēsē 'wīlēda g'alē yax'wītsō'sa ālasEXS laē
ēt'lēd yāX'wīdeq. Wā, g'il'mēsē pōl'idEXS laē mōtelaxēs āNX'sā'yē
qaēs GENEMē, yīxs lēX'a'maē ELSaSDemxa ālasēda ts'iwūNXē lāX

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another-||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla 'ya'yax'sxa hēenxē. Wā, laem g'wāl lāxa 75
'nemx'idāla hā'mēx'silāenē'xa ālasē.

Roasted Sea-Slugs (Penēdze kwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wā, hē'maaxs laē malp!enxwa'stalil q'lōgūlila ālasē
wā, lāda ts'edāqē āx'ēdxa lōq'wa qa's lā dālaq qa's lā k'anōlilas
lāxa elyats'ē kūtēlil q'lōlats'lā. Wā, lā āx'wūstālxaxa ālasē qa's lā
āxts'ālas lāxa lōq'wē. Wā, g'il'mēsē hēl'alaxs laē k'alaxa elts'lāla 5
lōq'wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wā, ā'mēsē
hēmenālaem lēx'elalēda ts'edāqaq. Wā, g'il'mēsē ālax'ēd lā
l'āx'ēdēxs laē l'ōpa. Wā, g'il'mēsē l'ōpēxs laē k'elts'ālasēs ts'ēs-
lala lāq. Wā, lā āx'ēdxa ōgū'lamē lōq'wa qa's gūxts'lōdēsa 10
'wāpē lāq. Wā, lā āxstentsa penēdze kwē ālasē lāq. Wā, lā
āx'ēdxa k'wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k'wē-
k'ūt'enēxa penēdze kwē ālasa. Wā, g'il'mēsē 'wīlāxs laē q'hwēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wā, lā yaxts'lōts lāxa ōgū'lamē
lōq'wa. Wā, laxaē ēt'lēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k'wēk'ūt'enēxa penēdze kwē ālasa. Wā, lā q'wē-
dze'lendeq qa lāwāyēs 'wāpaga'yas. Wā, laxaē yāxts'lōts lāxa
lōq'wē. Wā, lānaxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē
'wīlāxs laē yāx'wīts lāxa elsaslxaxa penēdze kwē ālasa. Wā,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton**.—This is called by the L!A!L!asiqwāla *k'linēl*, but by the Kwāg'ul it is called | *mū'smets!a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 *hēx'ida'mēsē elsas'ideq. Wā, g'il'mēsē pōl'idexs laē mōtelaxēs hām'x'sā'yē qaēs gēgenemē. Wā, laēm gwāl lāxēq.*

Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa legwīlaxa g'ōkwē).—Hēemxaa āx'ēdēda ts'edāqaxa ālasa kūtelilē q'!ō'lats'lē. Wā, lā 'lap'lālisā lāxa ts'elqwa gūna'ya. Wā, lā LEX'walisasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyīntsa gūna'yē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q'lāq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisaq. Wā, lā k'lip!itsēs ts'ēslala laq qa's lā k'lip!alīlelas lāxa onālisasēs legwīlē. Wā, hēem g'wāy'elālē gwēg'ilasasēn wāldeme lāx māk'ilasasēk' lāxa penōlidzekwē ālasa. Wā, laēmxaē
30 g'wāla.

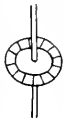
1 **Roasted Chiton**.—K'linēl, hēem lēqela'yēsa L!A!L!asiqwālāq; wā, lāla mēs'mets!axelasō'sa Kwāg'ulē.

Wā, hē'maaxs laē xwānalēdēda ts'edāqē qa's lā k'āk'lenlaxa k'linēlē. Lā, āx'ēdxēs k'lin'lats'lēlē lexā'ya hē'mēsa pexbaakwē
5 L!enāk'sa q'lwāxē yūdux'p!enk' lāxens q'lwāq'wax'ts'lāna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax'sēq yīxa lēgadās k'āk'lenlayāxa k'linēlē. Wā, g'il'mēsē lāg'aa lāx q'!eyaasasēxs laē L!ōk'lūg'ilalāq qa's ts'exts'lālēs lāxēs lexā'ya. Wā, g'il'mēsē q'!eyōlqēxs laē ōxLEX'ēidxēs k'lin'lats'lē lexā'ya qa's lā nā'nak'
10 ōxlōsdēsēlaxa k'lin'lats'lē lexā'ya. Wā, lā ōxLEG'alilas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwilasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa
 'wēwap!emē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'linēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q'lōg'ililexs laēda ts!edāqē āx'ēdxēs
 xwālayowē qa's lā k'wag'āgililaxa k'linēltalilē lōq!wa. Wā, dās-
 tendxa 'nemsgemē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīlāwēsa lenxa lāx ōsgema'yas. Wā, g'il'mēsē 'wīlāwa lenxa
 lax ōsgema'yasēxs laē 'melsgema. Wā, g'il'mēsē gwālexs
 laē āxts!ōts lāxa ōgū'lamē lōq!wa laxat! negoyoxsdālaxa
 'wēwap!emē. Wā, lā 'naxwaem hē gwēx'ēdxā waōkwē. Wā,
 g'il'mēsē 'wīlaxs laē xa'maēl q'lōgūfilxa 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'ēdxā gaālāxs laēda ts!edāqē āx'ēdxā q!ēxalē
 qa's q!āp!ēgralisēq lāx L'ema'isasēs g'ōkwē. Wā, la'mē xwāl'itsa
 'nemē qa gēg'walitsē. Wā, lā k'āk'ēdenōtsa malts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'yasa
 k'āk'ēdenwa'yas. Wā, lā xwāleyindālasa hā'yāl'astowē q!ēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lexa'yē qa's lā xeqwax t!ēsema lāxa
 L'ema'isē. Wā, g'il'mēsē qōt!ē xēgwats!ās lexāxa t!ēsemaxs laē
 ōxlosdesaq qa's lā ōxlanōlisas lāxēs 'neg'asLaxa k'linēlē. Wā, lā
 xeqūyints lāxa gēk'iya'yē q!ēxāla. Wā, g'il'mēsē 'wilk'i'yindexs laē
 tsēnabotsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L'ema'isē 30
 qa's k'lūlx'ēdēxa L'ēsl'ekwē q!wāxa lāxa t!ēdzek!wa. Wā, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner: When they are all on the spits, | they are
ready, and she puts them into a basket. Then the man
45 takes the || tongs and takes away the driftwood that is not
burned; | and as soon as all the fire has been taken away, he
takes the kelp and lays it | on the red-hot stones, and he
puts old fern | over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through



- 32 'mēsē qōt!lē L!Egwats!ēs lexāxs laē ōxlōsdēsaq qa's lā ōxlanōlisas
lāxa 'negraslaxa k'linēlē. Wā, lā ālē'sta lāxa āl!ēk'as lā āxa
k'lik'aōk!wa, wā, hē'misa LEq!emsē. Wā, laem āxts!ōts lāxa
35 lex'a'yē. Wā, lā ōxlālaxa LEq!emdzats!ē lexāxs laa!al gemxelaxa
k'lik!aōk!wāxs laē nā'nakwa. Wā, lā gemxenōlisasa k'lik!aōk!wa
la mag'īwalisasēs 'negraslaxa k'linēlē. Wā, laxaē ōxleg'alisasa
LEq!emdzats!ē lexā lāxaaq. Wā, lāla lā'wūnemas k'lāxwaxa
'nā!nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx wūnāgūla qa eēx'bēs;
40 wā, hē'mis qa lēlx'inēs qa ōdēmsa k'linēlē. Wā, g'il'mēsē gwā-
lēxs laē āx'ēdxa 'nemsgēmē lāxa k'linēlē qa's ōt!ēdēsa ōdēmē
wūnagūl lāx nexsema'yas. Wā, lā 'nāxwaem 'nemts!axsemālēda
k'linēlaxa ōdēmē g'a gwālēg'axs laē ōdekwa (*fig.*). Wā, la'mē 'nāxwa
gwālalaxs laē g'its!ā lāxa lex'a'yē. Wā, lā āx'ēdēda begwānemaxa
45 k'lip!āla qa's k'lip's!ālx'īdēxa k'lē'sē q!ūlx'ītsa q!ēxālē. Wā,
g'il'mēsē 'wīlēda gūltāxs laē āx'ēdxa L!ESL!ekwē qa's ts!ax'ālōdēs
lāxa x'ix'ixsemāla t!ēsēma. Wā, lā āx'ēdxa LEq!emsē qa's ts!ā-
k'iyindēs lāxa L!ESL!ekwē. Wā, lā āx'ēdxa k'lik!aōk!wa qa's
LEpeyindē lāxa LEq!emsē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
50 ōdekwe k'linēla qa's g'ēdzōdalēs lāxa k'lik!aōk!wa. Wā, g'il'mēsē
gwālēxs laē L!ENqemx'sālasa k'wa'xlāwē lāxa k'lik!aōk!wa qa
lax'sālat'sa 'wāpē Lō' qa k'ix'sālat'sa k'lālela. Wā, g'il'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53
and he takes some skunk-cabbage | leaves and spreads them over the
top; and when it is all covered, he || takes mats and covers (the 55
whole). When this is done, he | leaves it. After about four hours |
(the chitons) are done. Then he takes off the cover-mats and | also
takes off the skunk-cabbage cover. When the | cover is all off, he
calls the people who are walking about to come and eat the chitons. ||
When they sit down, he gives each | one a spit with a chiton on it, 60
and immediately they | begin to eat chitons. Nobody gets two |
spits of steamed chitons, for they taste very salt; | and when they eat
many chitons, these cause diarrhœa. || After they have finished, 65
they all go home. They do not invite | many tribes for this, and it
is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat
chitons, and also the Koskimo | and Gwats!ênox^u and G'âp!ênox^u
and the L!asq!ênox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1
they are eaten in the following manner:) At once (the woman) sends
her husband to go and | invite his numaym. Immediately the woman
takes | her kettle and pours water into it; and when it is half full, |
she puts it on the fire. When it begins to boil, || the woman takes the 5
basket of chitons by the handle and pours | them into the kettle.

lɛxs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxā wāōkwē k'lik'!aō- 53
kwa qas' LEPEYindālēs lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxā lēl'wa'ya qas' nāseyindēs lāq. Wā, g'il'mēsē gwālɛxs laē 55
bās. Wā, laxent!a mōts!ageLElag'ila lāxens q!āq!alak!ayoxens
'nālāqēxs laē Lōpa. Wā, la'mēs lēt'ēdex nāyīmas lēl'wa'ya.
Wā, laxaē lāwiyōdxā nayīmē k'!ōk!wa. Wā, g'il'mēsē 'wi'lāwē
nayīmasēxs laē Lē'lālaxa q!ūnamē'sta qā lās k'finlk!al'ēdxā
k'finlē. Wā, g'il'mēsē k'ūs'ālisexs laē ts!ewanagemēda 'nāl- 60
'nemts!aqē ōdek^u 'neg'ik^u k'finlē lāq. Wā, lā 'nāxwaem hēx'ē-
daem k'finlk!al'ēdxā k'finlē. Wā, laem k'!ēas malts!axk!etsēxa
ōdek'wē 'neg'ek^u k'finlē, qaxs Lōmaē demp!a. Wā, hē'misēxs ālaē
wulēliselamasex q!ēk!ēdzayaēda k'finlēlaxs hā'ma'yaē. Wā, g'il-
'mēsē gwālɛxs laē 'wi'la nā'nakwa. Wā, laem k'!ēs Lē'lālayō lāxa 65
q!ēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la
lēx'a'ma L!āl!asiqwāla k'finlk!ālxa k'finlē Lē'wa Qōsg'imoqxwē
Lē'wa Gwats!ênoxwē Lē'wa G'âp!ênoxwē, wā hē'misa L!asq!ē-
noxwē. Hēm 'waxēda hāmāpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qā lās 1
Lē'lālaxēs 'ne'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!edā'qē āx'ē'd-
xēs hānx'Lā'nowē qas' gūxts!ō'dēsa 'wā'pē lāq qā 'negoyālē-
sēxs la'ē hā'nx'Lents la'xēs legwīlē. Wā, g'il'mēsē medelx'wī-
dexs la'ēda ts!edā'qē k'!ō'qūlīlxēs q!ēnyats!ē lex'a'ya qas' gūx- 5
stē'ndēs la'xa hā'nx'lanowē. Wā, la āx'ē'dxēs k'!plā'la qas'

- 7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

- Large Chiton** (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

- dʒekʷelga'yēs la'xēs q!e'nsēla. Wā, g!i'f!mēsē qūs'ē'dēs L!ētse-
7 ma'yē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hā'n'x's'endeq.
Wā, la āx'ē'dxa 'wā'lasē lō'q!wa qas xelō'lsōdēsa k'ats!ena'qē
la'xēs q!e'nsēla qas lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k!ēs
10 ō'gwaqa lē 'wa'palās lā'xa lō'q!wa. Wā, g!i'f!mēsē qō't!ēda lō'-
q!wāxs la'ēda ts!edā'qē gū'q!eqasa ā'tta 'wā'pē lā'xa la hē'x'ts!ā'la
q!anā'sa. Wā, lē k'ax'dzamo'hilas lax lē'lanemasēs lā'wūnemē.
Wā, hē'x'ida'mēsē xa'max'ts!ā'naxs la'ē dā'x'ēdxēs hā'ma'yē.
Wā, lae'm sēx'ā'lax xē'ldzē'g'a'yas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē lē'wēs ts!eyi'mē. Wā, g!i'f!mēsē gūwāl q!e'nsq!asexs la'ē
hē'em ts!e'nts!enx'widēdē 'wapa'lāsēs hā'ma'yē. Wā, g!i'f!mēsē
gūwā'fexs la'ē hō'qūwēlsēda q!e'nsq!asē.

- Large Chiton** (K!āk!enot!āxa k!enōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānemaxa k!enōtē. Wā, ā'misē wī'x'stēndxēs xwā-
20 xwagūmaxa lā x'āts!āesa qas lā lāxēs q!ālē q!eq!ādxā k!enōtē.
Wā, g!i'f!mēsē lāg'aa lāqēxs laē ālax!ax'ēdxēs k!āk!ent!aats!ē
xwāxwagūma qas lōltāwē. Wā, lā menx'ēdxa k!enōtaxs qep-
qep!āē lāxa tlēdzek!wa qas ts!egexselēs lāxēs k!āk!ent!aats!ē
xwāxwagūma. Wā, g!i'f!mēsē q!eyōlexs laē hēx'ēidaem lā wī'x's-
25 tēndxēs k!āk!ent!aats!ē xwāxwagūma qas!axsēq. Wā, g!āxē sēx-
'wida qas lā ānēxbālah q!ēxala lāxa q!eyaasasa q!ēxalē. Wā, lā
mōxselas lāxēs k!āk!ent!aats!ē xwāxwagūma. Wā, g!i'f!mēsē qō-
t!axs laē lāxsa qas sēx'widē; laem lāl nā'nak^u lāxēs g!ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
 at his beach, he throws the | driftwood ashore. He goes up and goes
 to get a basket from his | house, and he comes carrying it down to
 the place where his chiton-catching | canoe is. He also carries his
 knife, and he | puts the basket into the small canoe. || Then he takes 35
 one of the chitons, puts it down on its back, | and cuts along its
 belly. Then he pulls out the entrails, | and he throws them into the
 water; and he scrapes it, so that the red color | on the body of the
 chiton comes off. When it is all off, he | washes it in salt water.
 After he has done so, he throws it || into the chiton-basket. He does 40
 this with all the others. | As soon as they are all ready, he carries the
 basket of chitons; | and when he is in his house, he puts it down in
 the | corner of the house: and he goes down to the beach to bring
 up | the driftwood, and he carries it into the house, and he puts it
 down || by the side of the fire, and he puts it on the fire. | If he wishes 45
 to eat the chiton raw, he takes his knife | and cuts the belly of the
 chiton, which looks like the tongue | of a quadruped. He puts them
 into a small dish with | water in it. He also cuts close along the shell
 on its back || the whole length of the body of the chiton; and | when 50
 it is off, he cuts it into pieces half a | finger-width thick. Then he puts
 these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāgralis lāxēs L'ema'isaxs laē hēx'idaem sep'ūltōdxēs 30
 q'lēxanēmē q'lēxala. Wā, lā lāsēsa qa's lā āx'ēdex lexa'ya lāxēs
 g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aats!ē
 xwāxwagūma. Wā, hē'mis daax'sēs ts'ēwūlēgayo k'lāwayowa.
 Wā, lā hāng'aalexsasa lexa'yē lāxa k'lāk'!ent!aats!ē xwāxwagū-
 maxs laē dāx'idxa 'nemsgemē k'!enōta qa's t'lex'ālēxsēq. Wā, 35
 lā qwagenōdzendex tek'lāsēxs laē gēlx'weqōdex yāx'yigilas
 qa's ts!exstendēq. Wā, lā k'ōdzeltsemdeq qa lawāyēsa gūgūm-
 yemstowē āxsemēxa k'!enōtē. Wā, g'il'mēsē 'wīlāxs laē ts'ōx'wī-
 deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē gwālexs laē ts!exts!ōts
 lāxēs k'!endats!ē lexa'ya. Wā, lā 'nāxwaem hē gwēx'idxa waō- 40
 kwē. Wā, g'il'mēsē 'wīlāxs laē k'ōx'weltōdxēs k'!endats!ē lexa-
 'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alilas lāxa ōnē-
 gwīlasēs g'ōkwē. Wā, lā lents!ēs lāxa L'ema'isē qa's lā wīx'wūs-
 dēsa lāxa q'lēxalē qa's lā wīgīlilas lāxēs g'ōkwē qa's lā wīx'ali-
 las lāxa mag'īnwalīlasēs legwīlē. Wā, la leqwēlax'ida. Wā, g'il' 45
 'mēsē 'nēx' qa's k'līlx'k'lax'ēxa k'!enōtaxs laē āx'ēdxēs k'lā-
 wayowē qa's t'ōsōdēx tek'lāsa k'!enōtēxa hē gwēx'sa k'līle-
 maxsa g'il'g'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
 laxa 'wāpē. Wā, laxaē t'ōsōdxa māk'ildzōdalāxa xeldzēg'a'ya
 hēbendāla lāx 'wāsgemasas ōgwida'yasa k'!enōtē. Wā, g'il'mēsē 50
 lawāxs laē hēlox'send t'ōt!ets!endeq qa k'!ōdenēs wīwōgwasas
 lāxens q'lwāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts!ēslāla qa's
 dālēqēxs laē dāx'īdxa t!ēwēkwē k'!enōta qa's ts!ēxlālēq lāxēs
 55 legwīlē. Wā, xwēlaqa'mēsē k'!ip!ētsa ts!ēslāla lāq qa's lā k'!ip-
 stālas lāxa lōq!wē. Wā, lā ts!ōx'wīdeq qā's k'!intk!at!ēdēq. Wā,
 laem āl'ēm gwālexs laē pōl'īda. Wā, lā hēx'īdaem ts!ēwēl'ēxō-
 tsa 'wāpē. Wā, g'il'mēsē gwāl tsewēl'ēxōdexs laē 'wīlāwa dem-
 plāel'ēxawayasēxs laē nāx'īdxa hōlālē 'wāpa. Wā, laem gwāla
 60 'nemx'īdāla hamēx'silaēuēq.

1 **Baked Large Chiton.**—Wā, g'a'mēsē nemx'īdāla hā'mēx'silaēnēxa
 k'!enōtēg'a, yīxs ā'maē ts!ēwēlēgekwa. Wā, g'il'mēsē 'wīlāwē
 yax'yig'ilasēxs laēda ts!ēdāqē āx'ēdxēs ts!ēslāla qa's labēsē lāxa
 5 ts!ēlqwa gūna'ya. Wā, lā āx'ēdxa ts!ēwēlāgekwe k'!enōta qa's
 mēx'ts!ōdēs lāxēs 'lāpa'yē. Wā, lā dzemsgemtsa ts!ēlqwa gūna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē
 lāq qa negōyoxs!alēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'!ats!ēnaqē
 qa's g'āxē g'ēg'alīnaq lāx mag'īnwalīlasēs legwīlē lē'wa lōq!wē. Wā,
 lā āx'ēdxa ts!ēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!enōta.
 10 Wā, lā k'!ip!ētsa ts!ēslāla lāxa dzamēdzekwē k'!enōta qa's lā
 k'!ipstents lāxa lōq!wē. Wā, lā āx'ēdxa k'!ats!ēnaqē qa's k'!ōdzēl-
 tsemēdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'!ūtsemēq. Wā,
 g'il'mēsē 'wīlāxs laē gēlqālax xēldzēg'a'yas qaxs laē xās'īda qaxs
 laē ālak'lāla la l!ōpa. Wā, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 l!ayōdex 'wāpasēxs laē nēqwa. Wā, laem gūqōdeq lāx l!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

ʼyasēs gʼōkwē, qaʼs lāxat! gūxts!ōtsa ʼwēʼwāp!Emē lāq; lāxaē ēt!ēd 16 ts!ōxʼwīdeq. Wā, gʼilʼmēsē ʼwīlāwa hē gwēxʼs gūgūmyīxs laē gwāla. Wā, hēxʼīdaʼmēsē kʼ!entkʼ!at!ēdxa dzamēdzeḱwē kʼ!enōta. Wā, gʼilʼmēsē gwālexs laē tsēxʼīdxa ʼwāpē qaʼs ts!ēwēl!exōdē qa la-wāyēsēs demplaēl!exawaʼyē. Wā, gʼilʼmēsē ʼwīlāxs laē nāxʼīdxa 20 ʼwāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (HānxʼLaakʷ kʼ!enōt).—Wā, hēem gʼil āxʼētsōʼsa ts!edāqēs hānxʼlanowē qaʼs gūxts!ōdēsa ʼwāpē lāq qa ēkʼ!ōldzaʼyēs. Wā, lā hānxʼlents lāxēs legwīlē. Wā, lā āxʼēdxa kʼ!enōtē qaʼs āxʼēdēxēs ts!ēwelagayo kʼ!āwayowa qaʼs qwagenō- 25 dzendēx tekʼ!āsēxs laē gelxūqōdex yaxʼgīgīlas qaʼs ts!egenōlisēs lāxēs legwīlē. Wā, gʼilʼmēsē ʼwīlāxs laē kʼosālas āwēgʼʼyasēs ts!ēwelagayu kʼ!āwayowē lāxa hē gwēxʼs gūgūmyīmē lāx ōsge-maʼfyas. Wā, gʼilʼmēsē ʼwīlāxs laē tsōxʼwīdeq lāxa lōq!wa ʼwābets!ālīla. Wā, gʼilʼmēsē ʼwīla ts!ōkūxs laē medelxʼwīdēda 30 hānxʼlanowē. Wā, lā āxstālasa kʼ!enōtē lāq. Wā, gʼilʼmēsē ʼwīlaʼstaxs laē lēlālaxēs ʼnēʼnemōkwē qa gʼāxēs kʼ!ēkʼ!enōtgʼīxa hānxʼlaakwē kʼ!enōta. Wā, gʼilʼmēsē gʼāx ʼwīlaēlexs laēda ts!edāqē āxʼēdxēs kʼ!ēkʼ!ets!enaqē lēʼwa lōelq!wē qaʼs gʼāxē kʼ!a-gralīlas lāxēs kʼ!waelasē. Wā, lā āxʼēdxēs ts!ēsLāla qaʼs xwēt!ēdēs 35 lāxēs kʼ!entēla kʼ!enōtēxs hēʼmaē ālēs hānxʼlāla lāxa legwīlē. Wā, lāxent!a hāyāqax ʼnemts!agelelagʼīla lāxēxs q!aq!alakʼ!aʼyaxsens

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As ¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 'nālāqē 'wā'waslahasas maemdelqūlaxs laē hānx'sendeq lāxēs legwīlē. Wā, laem xās'ida. Wā, laem ālak'lāla la l'ōpa. Wā, lā āx'ēdxa
 40 g'il't!exlāla tsēxla qa's xālo'stendēxa hānx'laakwē k'!enōta qa's lā tsēts'lālas lāxa loelq'wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamōlilas lāxēs lē'lānemē. Wā, lā āx'ēdxa k'āk'ets!enaqē qa's ts!ewanaēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!enaqaxs lāx'daxwaē 'yōs'īdxa hānx'laakwē k'!enōt lē'wis 'wāpala. Wā,
 45 la'mē 'wā'wī'laa 'yōsaxa hānx'laakwē k'!enōta. Wā, g'il'mēsē 'wī'laxs laē nāx'īdxa hōlalbidawē 'wāpa. Wā, lawēs'ta gwāl lāxēq.

Hēem hēmawālasa wī'wosēlagēda k'!enōtē. yīxa wayapolala lālelaxa āla'mē hēmawāla. Wā, la k'!ēs q'lūnāla hā'māsa g'ig'igāma'yē lē'wa hā'yāl'a lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'ī-
 50 daatsa g'ig'igāma'yāq lē'wa hā'yāl'ā'q lē'wa ēalostāgasāqēxs lalawōfidaē lāxa 'yax'samē 'nālāx yānemaaxs g'ayag'iliselaē lōxs qepaē. Wā, hē'mis la āx'ēdaatsēxa q!anasē lē'wa k'!enōtē lē'wa g'ilayowē, lō'ma laēsē lē'wa xōlē. Wā, hēem hēmawālasa lalawōfēdē lē'wa ts!ēts!ek!wēmasē. Wā, hēem q'lūnāla q'lūlā-
 55 maseq. Wā, laem gwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ g'il'mēsē gwālexs laē ēsela qa k'limāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'limāqelaxa x'ats!aēsaxa gaālāxs laē wī'x'stendxēs māmaseq!waats!ēlē xwāxwagūma. Wā, hē'mesa māmaseq!wax'seyasē sē'wayo āx'ētsōs lē'wis

¹ Continued from p. 154, line 15.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex'wīd* as the Seaward people call the eating | of sea-eggs, while the Kwāg'uł call the eating of sea-eggs || *memsēx'g'ēxā mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsālayowē *lō' māmaseq'wayās*. Wā, *lā sēx'wīda qa's lā lāx q'ēyaa-* 5 *sasa mesēqwē*. Wā, *lā dāg'ilexsaxēs māmaseq'wayowē qa's mē-* *denses lāxa demsx'ē*. Wā, *lā sēx'īdxa mesēqwē qa's kl'wēt'lālex-* *selēs lāxēs māmaseq'waats'ē xwāxwagūma*. Wā, *g'il'mēsē q'ēyōlexs* *laē nā'nak' lāxēs g'ōkwē*.

Wā, *g'il'mēsē lāg'alīs lāx l'ēma'isasēs g'ōkwaxs laē 'lāqūlaxēs* 10 *g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx'gūxa mesēqwē*. Wā, *hēx'īda'mēsa 'naḡwa bēbegwānem lē'wis ts'ēdaqē lē'wa g'ing'i-* *nānem la hōqūnts'ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwa-* *gūma*. Wā, *lā 'nāḡwa'maēda bēbegwānemē la la'sta lāxa demsx'ē* *'wāpa qa's lā lāx'wag'ilisxa mesēgūxsāla xwāxwagūma*. Wā 15 *lax'da'xwē dāg'ilexsaxa mesēqwē qa's lā tsāsa maēmaltsemē* *mesēq' lāxēs gegēnemē*. Wā, *laxaē maltsemē āxānemas qaxs* *hāē*. Wā, *lā 'nāḡwaem hē gwēx'īdē waōkwās*. Wā, *g'il'mēsē* *'wīlxtōxs laē kl'ūdžextalīsela lāxa demsx'ē qa's 'naḡwē āx'ēdxa* *t'ēsēmē qa's tsōx'wīdēxa ēpsanā'yasa mesēqwē lāxa gwēnā'yē lāx* 20 *semsas*. Wā, *lax'da'xwē gēlx'ūlts'lōdex hāmts'lāwas qa's ts'lōx* *'wīdēq lāxa demsx'ē*. Wā, *g'il'mēsē gwāl ts'lōxwaqēxs laē q'lwē-* *sōdxa demsx'ē*. Wā, *lā lex'wīdeq 'nēk'a l'al'lasiqwālāxa hāmā-* *paaxa mesēqwē*; wā, *lālēda Kwāg'ułē 'nēk'axs hāmāpaaxa mesē-* *qwē memsēx'gūxa mesēqwē*. Wā, *lā 'nāḡwaem hē gwēg'ilaxs laē* 25 *memsēx'g'īxa mesēqwē lāxa eyāx'sē mesēqwa yīxa ts'lēdaqasa* *mesēqwē*. Wā, *lā 'ya'yax'sa begwānemē yīx gwe'yāsa bāk'lūmē*

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wā, hēm k'ēs k'īlx'k'!ax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wā, lā axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'īxa mesēqwē. Wā, lā q!ap!ē'nakūla ts!eqelayāsa
 memsēx'g'īxa mesēqwē, yīxa dzēdaqē. Wā, lā g'wāl memsēx'g'īxa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qā's ts!ōxūg'indēxa
 'wālas la'x'mot mesēqwa. Wā, lā āx'ēdxa dzēdaqē mesēq' qā's
 g'elx'qōdēx hāmts!āwas. Wā, lā ts!ōx'wīdeq lāxa demsx'ē. Wā,
 35 g'il'mēsē g'wālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wā,
 l'exts!ōts lāxa lōpts!ā la'x'mot mesēqwa. Wā, lā hanal hē g'wē-
 g'ilaxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē 'nal'nemp!ena sek'lēx-
 lēda la'x'motē mesēq' qōqūt!axa dzēdaqē mesēq'. Wā, lā
 k'alāq qā's lā k'osdēse!aq qā's lā k'aēlelas lāxēs g'ōkwē. Wā,
 40 k'anōliselas laxēs legwīlē. Wā, laem L!ōpaq. Wā, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaq. Wā, laem hālselaem k'ēs nega-
 bālits k'āk'edenwa'yasēs legwīlē. Wā, lā 'nāl'nemp!ena hālse-
 laem k'ēs neqālag'ila k'ēs L!ōpa. Wā, al'mēsē āxsānōxs laē
 k'lūmk'iyax'ēda. Wā, laem L!ōpa laxēq. Wā, g'il'mēsē L!ōpexs
 45 laē Lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ets!ēdzeg'īxa
 ts!ēdzekwē mesēqwa. Wā, g'il'mēsē g'ax k'lūs'āhila Lē'lānemaxs
 laēda Lē'lālāxēs 'nemēmōtē, āx'ēdxa tsēdzekwē mesēq' qā's lā
 k'ag'imlilelas lāxēs Lē'lānemē. Wā, lā maēma!elaxa 'nāl'nēmē!xa
 ts!ēdzegwats!ē mesēqwa. Wā, lax'dax'ēda zamax'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50
ancient times called this | "eating roasted sea-eggs." As soon as
they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1
home, he immediately takes the | anchor-line of his sea-egg-catching
canoe and ties it to a | stone on the beach. He goes up and takes a
large || dish out of the house, and carries it down to where the sea- 5
egg | catching-canoe is. He puts it down on top of the sea-eggs,
and | he takes an elongated stone to break the shells of the sea-eggs. |
He sits in the bow of his canoe, and his wife sits in the stern. | His
wife often carries a yew-wood wedge to break the sea-eggs. || Then 10
they begin to break the mouth-side of the sea-eggs, and they | pull
out the edible insides and wash them on one side of the | canoe.
After washing them, they throw them into the | large dish, and they
do this with the whole number; | and when it has been done with all
of them, they carry the clean sea-eggs and go to put them down || in 15
the house. (The man) takes a medium-sized kettle and pours |
fresh water into it; and when it is half full, he puts it over the | fire;
and when it begins to boil, he takes the dish with clean | sea-eggs
and drains off the liquid. When the liquid is all | drained off, he
pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām^x·^ēideq. Wā, la ^ēnēk·ēda gālē begwānema ts!ēts!ēdzeg·īxa 50
ts!ēdzekwē mesēqwa. Wā, gīl·mēsē gwālexs laē hēx·īdaem
hōqūwēlsa. Wā, laem gwāl lāxēq.

Boiled Sea-Eggs (Hānx·Laak^u mesēq^u).—Wā, hē·maaxs gāxaē 1
nā·nakwēda māmasēq!wāxa mesēqwē, wā, lā hēx·īdaem āx·ēdex
mōgwanā·^ēyasēs māmasēq!waats!ē xwāxwagūma qa·s mōx·walisēs lāxa
māk·libālisē lāxa L!ema·isē. Wā, lā lāsēsa qa·s lā āx·ēdex ^ēwālasa
lōq!wa lāxēs g·ōkwē, qa·s lā k·ints!ēselaq lāx ha·^ēnēdzasasēs mesēgūx· 5
salalisē xwāxwagūma. Wā, lā hānk·iyints lāxa mesēqwē. Wā, lā
āx·ēdxa sax·semē t!ēsema qa·s tsōgwayāxa mesēqwē. Wā, lā k!wā-
g·iyōdxēs xwāxwagūmē. Wā, la genemas k!wāgiwa·ya. Wā, la
q!ūnāla dālē genemasēxa L!emq!lē Lemg·ayo qa·s tsōkūlaxa mesēqwē.
Wā, lax·da·^ēxwē tsōx·widex semdzenwa·^ēysa mesēqwē. Wā, lax·da- 10
^ēxwē gēlx·ūlts!ōdex hānts!āwas qa·s ts!ōx·widēq lax āpsaxdza·^ēyasēs
xwāxwagūmē. Wā, gīl·mēsē gwāl ts!ōxwaqēxs laē lēxts!ōts lāxa
^ēwālasē lōq!wa. Wā, lā ^ēnāxwaem hē gwēx·īdeq lāxēs ^ēwāxaasē, wā,
gīl·mēsē ^ēwī!axs laē k·ōltōdxa elg·igwats!ē mesēqwa qa·s lā k·aēlelas
lāxēs g·ōkwē. Wā, lā āx·ēdxa hē!fa hānx·lanowa qa·s gūxts!ōdēsa 15
^ēwewāp!emē lāq qa ēk·!ōldza·^ēyēs. Wā, la hānx·lents lāxēs
legwīlē. Wā, gīl·mēsē medelx·widexs laē āx·ēdxa elk·!ex·ts!ālāxa
mesēqwē lōq!wa qa·s x·āts!ex·īdēx ^ēwāpaga·^ēyas. Wā, lā ^ēwī!ā-
wēda ^ēwāpaga·^ēyasēxs laē gūxstentsa elg·ēkwē mesēq^u lāxa
maemdelqūla ^ēwābets!āsa hānx·lāla lāxa legwīlasēs g·ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in
 the evening | they are done. Then he invites his numaym to come and
 eat | boiled sea-eggs. As soon as they have all come in, the man
 takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side |
 of the kettle in which the sea-eggs are boiling; and he takes a | large
 dish and puts it down on one side of the | kettle. They take hold of
 it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they
 pour it out outside of the house. (The man) takes a | long-handled
 ladle and dips it into the boiled sea-eggs, and | dips them out and
 puts them into the dish. When it is half full, he stops. | He takes a
 cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives |
 one to each of his guests. Then he lifts the dish and | puts one down
 in front of each four men. | When the dishes have been placed in
 front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, |
 they go out. They never drink water, | because they are afraid to
 drink water after eating | the sea-eggs; for, if they drink soon after
 eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lā gēx'lāla maemdelqūla lāxa legwīlē. Wā, hētla la dzāqwaxs
 laē L'lōpa. Wā, lā lēlālaxēs 'ne'mēmōtē qa g'āxēs memsēx'gūxa
 hānx'laakwē mesēqwē. Wā, g'il'mēsē g'āx 'wī'laēlēxs laē āx'ēdēda
 begwānemaxa g'ilt!exlāla tsēxla qas g'āxē hānōlilas lāxa hānx'-
 25 lanowē. Wā, laxaē āx'ēdxa q'lēxla lōelq'wa qas lā k'anōlilēlas
 lāx māg'īnwalilasa mesēqwē'lats'lē hānx'lanā. Wā, lā āx'ēdxa
 'wālasē lōq'wa qas k'anōlilēs lāx āpsanālilasa mesēqwē'lats'lē
 hānx'lanowa. Wā, lā dūlanōdeq qas x'ats!osēs 'wāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx L'āsanā'yasa g'ōkwē. Wā, lā āx'ēdxa
 g'ilt!exlāla tsēxla qas tsēx'idēs lāxa hānx'laakwē mesēqwa qas
 lā tsēts'lālas lāxa lōelq'wē. Wā, g'il'mēsē naengoyālaxs laē gwāla.
 Wā, lā āx'ēdxa k'wa'xlāwē qas xōxex'sendēq qa wīswūlētowēs.
 Wā, lā 'nāl'nemp!enk'ē āwāsgemasas lāxens q'wāq!wax'ts!āna-
 35 'yaxs laē L'el'ex'sālaq qa 'nemēs āwāsgemasas. Wā, lā yāx'wītsa
 'nāl'nemts!aqē laxēs lē'lānemē. Wā, lā k'ag'ililxa lōq'wē qas lā
 k'ag'īnllilēlas lāxa mōkwē bēbegwānem lāxa 'nāl'nemēxla lōq'wa.
 Wā, g'il'mēsē la 'wī'la la k'ax'dzamālilēda lōelq'wāxa k'wēlaxs laēda
 k'wēlē hēx'idaem āx'ēdxēs k'wēdayowē k'wa'xlāwa qas k'wētq!e-
 40 selēsa hānx'laakwē mesēq' laxēs semsē. Wā, g'il'mēsē 'wī'laxs
 laē hēx'idaem hōqūwēlsa. Wā, laem hēwāxa nāx'idex 'wāpa.
 qaxs k'ilēlaē nāgēk'ilaxa 'wāpē qaxs g'il'maē neḡwāg'e nāgēk'ilēda
 memsēx'gūxa hānx'laakwē mesēqūxs laē hēx'idaem newēq'ūp'lēda

afraid to drink water after eating this kind of food. || That is all about 45 this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1 good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and || wash them in salt water. Then (the man) 5 throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into 10 the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || Assoon as there are some 20

Wä, hē^εmis lāgrilas k'ilela nagēk'ilēda hā^εmāpax gwēx'sdemas. 45 Wä, laem gwāl lāxēq.

Raw Sea-Eggs (K'ilix' mesēq^u ts'eltalil lāxa 'wūda^εsta 'wāpa).— 1 Wä, hē^εmaaxs laē ts'ōkwase^εwa eyāx's mesēqwa, wä, lä äx^εētse^εwa alōlaq lōq!wa qā^εs lē hāng'alīdzem lāx awāxslālisasa demsx^ε. Wä, lä g'ilx^εwūts'loyiwa hāmts'lāwasa mesēqwē. Wä, lä ts'lōx-^εwīdeq lāxa demsx^ε. Wä, lä lēxts'lōts lāxa alōlaqē lōq!wa. Wä, 5 lä 'nāxwaem hē gwēx^εidxa waōkwē. Wä, g'il^εmēsē 'wī^εla la ts'ōkūxs laē k'āsdēse^εlaq qā^εs lä k'āstalaq lāxa 'wā. Wä, la gūq!eqasa 'wāpē lāq qā^εs molēxūlg'indēsēs hēlk'lōts'lāna^εyē a^εyasō lāq. Wä, lä gūqōdxa nēqwa 'wāpa. Wä, lä hānensasa lōq!wē lāxa 'wāpē qā^εs t'ēt'lāxbendēq qa wūnsālayōs. Wä, laem bās 10 lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt!a la neqālaxa la hēnsexs laē qā^εs'id lāq qā^εs lä k'āstendxa elg'ix^uts'lālaxa elg'ikwē mesēqwa. Wä, la x'ats!EX^εidEX 'wāpāg^εyas. Wä, g'āxē k'ālt'lālaq qā^εs lä k'aēlelaq lāxēs g'ōkwē. Wä, hēx^εida^εmēsē Lē'lālaxēs 'ne^εmē-mota qa g'āxēs lāxēs g'ōkwē. Wä, g'il^εmēsē 'wī^εlaēLEXs laē äx^εēdxa 15 q'lēxla lōelq!wa qā^εs g'āxē k'anōlilelas lax mag'īnwalīlasa elg'ix^u-ts'lāla 'wālas lōq!wa. Wä, lä äx^εēdxa 'wālasē k'āts!ēnaqa qā^εs tseyōsele^εsa elg'ikwē mesēq^u lāxa lōelq!wa. Wä, la 'nemx'idē-ts'lāem lāx āwāgwīdasasa elg'ikwē mesēq^u lāxa ōts'lāwasa lōq!wa. Wä, g'il^εmēsē 'wī^εla g'ēx'lālēda lōelq!wāxs, wä, lä äx^εēdxa q'lēxla 20

21 in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they have all been put down, they eat with spoons || the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get stiff. Some Indians call it "to get hard." || They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

1 **Flat Sea-Eggs.**—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The flat sea-eggs are where there is sandy and level bottom and no || cel-

21 k'āk'ets!ēnaqa qa's lā ts!ēwanaēsas lāxēs lē!lānemē. Wā, lax'da-
'xwē 'wī!lā āx'ēdēda k'wēlaxēs k'āk'ets!ēnaqē. Wā, lāda lē!lā-
nemē āx'ēdxa lōelq!wē qa's lā k'ax'dzamōlilas lāxa maēmokwē
lāxa k'wēlē. Wā, gr'il'mēsē 'wīg'alilexs laē hēx'idaem 'yōs'īdēda
25 k'wēlaxa elg'ikwē mesēqwa. Wā, gr'il'mēsē gwālexs laē hōqūwelsa.
Wā, laem gwāl lāxēq.

Hēxōlēn l!elēwēsōxs 'nemāx'is'maē lē'wa hānx'laakwē mesēqwa,
yīxa mesēqwa'xs laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
l!āx'ida. Wāx'ida waōkwē bāk'ūma, wā, lā 'nēx'qēxs l!āx'edaē.
30 Wā, laemxaē k'ilela nāx'ēdxa 'wāpaxs laē gwāl memsēx'gūxa
'wāsgemāla mesēqwa qaxs ālak'lālaē nēwēq'ūpelāmasxa hā'māpax
gwēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wā, hē'mis lāgr'ila k'ilemasa
'wāpē. Wā, laem gwāl lāxēq.

1 **Flat Sea-Eggs** (Xelōsāxa āmdema).—Wā, hēemxat! āemt!a-
yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wā, la k'lēs
q!ūnāla sek'as lāxa āmdema qaxs q!wēlamasaaq. Lāgr'ilas hē
āxelasēda xelōdzayowē.¹ . . . Wā, gr'il'mēsē k'limāx'īdxa x'āts!aē-
5 saxs laē hēx'idaem la wī'x'ustendxēs xelōdzats!ēlaxa āmdema
xwāxwagūma. Wā, laem dāxselaxēs xelōtsa'fyasē sē'wayowa
lē'wis tsālayuwē. Wā, hē'misla xelōdzayās. Wā, lā lāxs lāxa
xelōdzatslās xwāxwagūma. Wā, lā sēx'wida qa's lā lāxēs q!ālē
q!ēq'lādxa āmdema. Wā, hē'misa ēx'stē'wēsē 'nemaēsaxa k'leāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!āts!ayīm q!wāxalēs lāx āxāsasa āmdema. Wā, hēem ēx·xelō- 10
 sēxa āmdemēda hē gwēx·sē. Wā, g'il'mēsē lāg'aa lāqēxs laē
 hēx·idaem dāg'ilēxsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L'ēnخاليسāsēs laē gwāyaxstālēda xelōdzayuwē lāxa āgriwa'yasa
 xelōdzats'lē xwāxwagūm qa's lē hex'dzegemāla yīxs laē gwēg'i-
 malēda xelōts'lēnoxwē lāxa ōxla'fāsēs xelōdzats'lē xwāxwagūma. 15
 Wā, lā L'ēnk'elasēs xelōdzayowē. Wā, lā gēlqelāq qa dēx'ts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'il'mēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ālexsēq lāxēs nālēlexsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, āl'mēsē gwālexs laē elāq qōt'lēs xelōdzats'lē xwāxwa-
 gūmxa āmdema. Wā, lā hēx·idaem nā'nak^u lāxēs g'ōkwē. Wā, 20
 g'il'mēsē lāg'alis lāx L'ēma'isasēs g'ōkwaxs laē L'ē'lāxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx·ida'mēsa 'nāxwa bēbegwānem
 L'ē'wis gegēnemē L'ē'wis g'ing'inānemē la hōqūnts'lēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilise-
 laxa xālaēsasa met'lāna'yē; wāx'ē k'leās xālaētsa met'lāna'yaxs laē 25
 āx'ēdxa xōxūlk'limōtasa āwāwē g'āweq'lānema wāx'ē k'leāsa laē
 āx'ēdxa xālaēsasa xōlē qa's tsūg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'uma'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alīsēq
 lāxa māg'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāxwa'ma waōkwē 30
 hē gwēx'ēid ōgwaqē. Wā, lāx'da'xwē k'lūdzextalisexs laē dāx'ēdxa
 'nal'nemsgēmē āmdema. Wā, lā tsāx'sēstālāsa xālaēsasa met'lāna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'afyasēxs laē āxōdxa
 35 āpsōdīlē qa's ts!ex'ēdēq, yīx āxālaasas semsasa āmdema, qaxs hāē
 k'ūtālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdī-
 laxs laē ts!ex'īdeq. Wā, ā'mēsē qep!ālāyōdeq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hām'x'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē g'wēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā g'wāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōg'wēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!ewēl'exōdē. Wā, g'il'mēsē g'wālexs laē nāx'īdxa hōlālē 'wāpa.
 Wā, laem g'wāl lāxēq. Wā, lāla āem nāqemg'iltā'yē g'wēg'ilasasa
 45 ts!edāqaxēs g'wēg'ilasaxa dzēdaqē āmdema lāxēs g'wēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 g'wāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!ā'yaxa nexsemālaēda 'mekūla, lā wī'x'stendxēs
 50 k'!āk'!elaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa mal-
 tsemē āwā lāelxa'yā lē'wīs k'!āk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'!ēsē lāg'aaatsa qūlāsa melasē qaxs
 ts!āwūnxaē k'!āg'ilax'demāxa āmdema. Wā, lā hēm q!āp!e-
 yats!ē. Wā, g'il'mēsē lāg'aa lāqēxs laē āx'ēdxēs lex'a'yē qa's lā
 55 lāltā lāxēs k'!āk'!elaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q'!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k'!āk'!elaats!ē lexaxya. Wā, g'il'mēsē qōt!a
lexelāsēxs laē k'!ōqūlōdeq qa's lā gūx'!alexas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'il'mēsē 60
lāgalis lāx l'!ema'isāsēs g'ōkwē, wā, ā'mēsē q'!elstentsa q'!eltse-
masēs āmdexsāla xwāxwagūma. Wā, g'il'mēsē gwālexs laē lāsdēsa
qa's lā laēl lāxēs g'ōkwē. Wā, lā genemas āx'ēdxēs Lebēg'ayē
lē'wa'ya qa's lā lentslēs lāxa l'!ema'isē. Wā, lā ōxlex'ēdxa
āmtts!āla lexaxya qa's lā ōxlōsdēseleq qa's lā ōxlaēleleq lāxēs 65
g'ōkwē. Wā, lā ōxleg'alilas lāx māg'inwalisāsēs legwīlē. Wā,
g'il'mēsē gwālexs laē 'yālaqasa grayōlē lāxēs sāsēmē qa lās āxk'!ā-
laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ēda'mēsē 'naxwa āx'ēdxa laelxa'yē qa's lā hōqūnts!ēs lāxa
l'!ema'isē, qa's lā leg'agendālaxa āmdexsāla xwāxwagūma qa's 70
k'!ats!ālēs āmdema lāxēs laelxa'yē. Wā, g'il'mēsē hayā'fats!āwē
laelxa'yasēxs laē hōx'ūsdsēsa qa's lā hōgwīl lāxēs g'ig'ōkwē cōxla-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ēda'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdēsā 'wē'wāp!eme lāq. Wā, lā āx'ēdxa k'!āwayowē
qa's tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexax'yē qa's 'mekwāgendēs lāxa lōq!wāxs laē tsāx'ētsa k'!āwayowē
lāq. Wā, g'il'mēsē hēsta tsāk'ayasēxs laē ts!egenōlisasa āpsōdilas
lāxēs legwīlē. Wā, lā k'ipstents āxts!ē'wasasa hāmtts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

‘wābets!āwasa lōq!wē qa’s ts!ōx’wīdēq qa lāwāyēsa yāx’yīg’ilas.
 80 Wā, g’il’mēsē ‘wīlāxs laē hām’x’ōdxa hām’ts!āwās. Wā, lā ‘nā-
 xwaem hē g’wēg’ilēda g’ōkūlōtas. Wā, g’il’mēsē g’wātēxslaē ‘nāxwa
 ts!ēwēl!ēxōda. Wā, g’il’mēsē g’wālēxs laē q!āp!ēg’ililē gēnema-
 sēxa tsāx’mōtē qa’s k!ats!ōdēs lāxa lēxa’yē. Wā, g’il’mēsē
 ‘wīts!āxs laē āx’ēdxa gūlta ‘wālastōkwās qa’s ānk’i’yīndēs lāxa
 85 tsāx’mōtē. Wā, lā k!lōqūlīlaq qa’s lā k!ādes lāx l!āsanā’yāsēs
 g’ōkwē.¹ . . . Wā, g’il’mēsē ‘nāla tsāx’demāxa amdema lē’wa
 mēsēqwē. Wā, lawēs!a g’wāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hōden l!ēlōwēsē’wa lewa, yīxa hēmaxat!
 g’wēx’sa āmdema, yīxs hēmaaxut! g’wēg’ilasōxs laē tsāk’asewē g’wē-
 g’ilasaxa āmdemāxs laē tsāk’asē’wa. Wā, lēx’a’mes ogūqālayōsēxs
 laē āxse’wa yīxs lēx’a’māē k!āg’ilax’demqēxs ālak!ālaē ‘wālasa
 5 x’ūts!a’yaxa x’āsawayāēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-
 ‘mēsē elāq wālemwaxsde!ēsa x’āts!a’yaxs laēda ts!ēdāqē āx’ēdxēs
 k!āg’ilāts!ēlē lēxa’yā qa’s lā ōxlālaqēxs laē lents’ēyala lāxa
 āwīlba’yē qaxs lēx’a’māē q!āyatsa lēwēda ēēwīladāxa qūla yīx
 g’wē’yāsa wāōkwē t!ōxwa qaxs hē’māē dzēnaatsa lēwē lōxs
 10 q!ēnēmaēda xūx’xūk!a lāxa pāspēlxēla. Wā, hē’mis la ā’yatsa
 ts!ēdāqaxa lewa lāxēs dalaēnā’yaxa k!ilākwē. Wā, g’il’mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||

Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting barnacles,
because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q'läqëxs laē hëx'idaem l'enqelōtsēs k'ilakwē lāq qa's ts!ex- 12
ts!ōdēs lāxēs k'lāgilaats!ē lexā'ya. Wā, g'il'mēsē qōt!axs laē
ōxlex'idxēs lewaats!ē lexā'ya qa's g'āxē ōxlōsdeyālaq qa's lā
ōxlaēlelaq lāxēs g'ōkwē qa's ōxleg'alilēs lāxa onēg'wīlasēs g'ōkwē. 15
Wā, laxaē k'lēts'lēnox' hëx'id tsax'ideq yixs ālmrē tsāx'idqëxs
laē mōp!enxwa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawīlālaemx gwēg'ilasasēxs laē tsāk'asō lāx tsāk'alāē-
na'yaxa āmdema lō' tsāk'lēna'yaxa lewa. Wā, laem gwāl lāxēq.

Barnacles (K'wētāxa k'wēt!a'yē). -Wā, hē'maaxs laē xwānālē- 1
lēda ts!edāqē qa's lā k'wētāxa k'wēt!a'yē, wā, hē'mis āx'ētsōsēda
q'lēnemē k'lāk'lobana. wā, hē'misa q'lēxla laelxa'ya. Wā, hē-
'misa 'nemsgemē 'wālas nagats!ā qa's lā āx'ālexsas lāxēs k'wēda-
ts!lēlē xwāxwagūma. Wā, g'il'mēsē x'ats!eg'ātowa 'yixwūlāxs laē 5
dak'ōtēlaxēs k'wētsayasē sē'wayowāxs laē lents!ēs lāx hanaxsta-
līdzasasēs k'wēdats!lēlē xwāxwagūma. Wā, lā wix'ustendeq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q'lālas q'lēq'lādex t'lēs-
t'lāla. Wā, g'il'mēsē lāg'ra laqëxs laē hāng'alisa. Wā, laem
ālaxlax'ida qa's k'lax'alīsēs ōxla'yasēs k'wēdats!ēyē ts!āts!ag'ima 10
qaxs k'lōsaē k'wēdats!ēxa k'wēt!a'ya ēk'ē xwāxwagūma qaxs q'lū-
nālāē hōx'wīdēda ēk'ē xwāxwagūmxs laē yā'yats!ā. Wā, hē'mis
lāg'ilas hē k'wēdats!ēxa k'wēt!a'ya ts!āts!ag'ima. Wā, g'il'mēsē
k'lax'alīsē ōxla'yasēxs laē hëx'idzēm lāltāwa qa's menxselā-

15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on
30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

15 x^helēxa q^hlāq^hlēxēmē lāxēs k^hwēdats^hlēyē ts^hlāts^hlag^hima. Wā, g^hil^hmēsē hēlōlēxs laē wīqūlisāsēs k^hwēdats^hlēyē ts^hlāts^hlag^hima q^hēs lax^hsēq. Wā, lā lāsta q^hēs hānxenselēxa demsx^hē wāpā. Wā, g^hil^hmēsē dōx^hwalelaxa q^hlādzasa t^hlēt^hlāla laē āx^hēdxēs q^hlētsemē q^hēs q^hlētstendēs lāxēs k^hōdlē q^hlax^hwidelxa lala naenxsegilalixxa
20 x^hāts^hlaxela. Wā, lā k^hlāk^hlex^hmōtilaxa lem^hxwa k^hlwa^hxlāwa. Wā, g^hil^hmēsē elāq^h lem^hxwalisē k^hwēdats^hlēts^h ts^hlāts^hlag^himxs laē āx^hēdxā wālas nagats^hla q^hēs ts^hēstendēs lāxa demsx^hē. Wā, g^hil^hmēsē qōtlaxs laē āem dālaq. Wā, g^hil^hmēsē hāngalisexs laē dawāq. Wā, g^hil^hmēsē lem^hxwalisē yāyats^hlāsēxs laē mōltōdxā q^hlāq^hlēxēmē. Wā, lā gō-
25 galisasa g^hibālasa legwislē. Wā, lā āx^hēdxā malts^hlaq^h q^hēs k^hāk^hēdenōdēs. Wā, laem k^hāk^hēdenwāya. Wā, lā mōmāg^hōtsa āmema-^hyastowē lāx ēk^hlālisasa g^hilastoyiwē l^hlāk^hlex^hmōta. Wā, lā g^hēki-^hyintsa hāy^halastowē q^hlēxal lāx ōkūyāyasa k^hāk^hēdenwāyās. Wā, lā menx^hēdxā t^hlēsemē lāx māg^hinwāyās q^hēs xeqūyindalēs lāq. Wā,
30 g^hil^hmēsē k^hōtaq laem hēl^haxs laē mēnabōleq. Wā, g^hil^hmēsē x^hiqo-^hstāxs laē āx^hēdxēs lex^hayē q^hēs mēngilisēxa t^hlēt^hlāla q^hēs ments^hlālēs lāxēs lex^hayē, yixs lēx^hamaē āx^hētsōsēda q^hlēsgemalaēda t^hlēsemaxa k^hwēt^hlāyē. Wā, g^hil^hmēsē gwanāla lōx^hsēs lex^hayaxs laē k^hlōqūlisāq q^hēs lā gūgēnōlisas lāxa māg^hinwalisāsēs t^hlēqwapayē. Wā, lā
35 hanal hē gwēgila menaxa t^hlēt^hlāla. Wā, āl^hmēs gwālexs laē q^hlēnemē q^hlāplāyās. Wā, g^hil^hmēsē gwālexs laē āx^hēdxā malts^hlaq^h

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



ˈnālˈnemp!enkˈ lāxens bālāqē āwāsgemasas. Wā, lā, q!ūnˌla 37
ˈnālˈnemp!enkˈ lāxens ts!exˈts!ānāˈyaxsens q!wāq!waxˈts!ānāˈyōx
yix āwāgwidasasa q!lēxālē qas kʰat!ālisēs lāx māgˈinwalisāsēs t!ē-
qwapāˈyē. Wā, lāxāē ēt!ēd āxˈēdxa malts!aqaxat! hēm āwāgwita 40
gālē āxānems. Wā, lāla āem neq!ēbōdē āwāsgemas s. Wā, g!il-
ˈmēsē gwālexs laē q!ūlxˈēdē lexk!wēdzemas t!ēqwapāˈyās Wā,
lā āxˈēdxa w!lē g!ilt!a q!lēxāla qas k!wāk!wēt!ēqawēxa g!ilt!a
lāxa x!ix!ixsemāla t!ēsema. Wā, g!ilˈmēsē ˈw!lōqāwa g!iltāxs laē
āxˈēdxa ˈnemts!aqē lāxa ˈnālˈnemp!enkˈē lēlxˈin q!lēxala qas 45
kʰadenōlisē lāxa x!ix!ixsemāla t!ēsema. Wā, lā ēt!ētsa ˈnemts!aqē
lāxa neq!ēbōdās āwāsgemasē qas gēbendēs lāq. Wā, lā ēt!ētsa
hēmāxat! ˈwāsgem lāxa āpsbaˈyasa g!iltagawaˈyē. Wā, laxē āxˈēd-
xa ˈnemts!aqē ˈnemp!enkˈs ˈwāsgemsē lāxens bālax qas kʰat!ē-
dēs lāx ēpsbaˈyasa ts!ēlts!ēkwagawaˈyē. Wā, g!ilˈmēsē gwālexs 50
laē āxˈēdxa g!ilt!a w!lto q!lēxala qas golxˈēdēs lāxa x!ix!ixsemāla
t!ēsema qa ˈmemak!yas. Wā, hēm!is qa lēlgaēs lāxa ēwanēqwasā
ēm!xenwaˈyē q!lēxat lāx āw!stāsa ˈnegas!laxa t!ēst!āl. Wā, g!il-
ˈmēsē gwālexs laē t!āqeyundālasa t!ēst!āla lāxa x!ix!ixsemāl t!ē-
sema (*fig.*). Wā, g!ilˈmēsē lā bōleyālēda t!ēst!āla lāq qas laēn ˈyē 55
wāk!wa; wā, lā āxˈēdxa k!āk!obanē qas lēbenōlisēs lāq. Wā,
g!ilˈmēsē la ˈnāxwa gwālalaxs laē āxˈēdxa ˈwālesē nagats!ē qōt!a-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

58 laḥsxa demsx'ē 'wāpa qa's lā tsādzeleyints lāq. Wā, lā ha'nak-
wila āx'ēdxa k'lāk'lobana qa's lepeyindalēs lāxēs 'nek'asē'wē.
60 Wā, gr'il'mēsē 'wīla nādzekwē ōsgema'ya lē'wēs ēwanā'ya'x laē
x'ōs'ida. Wā, hāyāqxent'lēx nexsēg'ilela lāxens q'laqlalak'laya-
xens 'nālāxs laē L'lōpa. Wā, la'mē nāsōdxa nayimas. Wā, gr'il-
'mēsē 'wīlāxs laē ēsela qa lemlemx'stōx'widēs. Wā, hēmīs qa
k'ōx'widēsēxs laē āx'ēdxēs āwāwē lāelxa'ya qa's lā ts'lōx'wīdeq
65 lāxa demsx'ē 'wāpa qa lāwāyēsa ēg'itsema'yas. Wā, gr'il'mēsē
'wīlāxs laē dālaq qa's lā mēxenōlīsas lāx āpsānā'ya'sēs 'nek'asē'wē
t'lēt'lāla. Wā, lā k'wāk'wagawēxa maḥsemē āwā lāelxa'ya.
Wā, lā dāx'ēdxa t'lēt'lāla qa gēlqālōxa k'wēt'la'yē lāxa t'lēmē
qa's ts'leqelēxa t'lēmexs laē 'wīlāwa k'wēt'la'yē lāq. Wā, lā
70 aēkilaxs laē āxts'lōtsa k'wēt'la'yē lāxa lēxa'yē qa k'lēsēs tētepsa-
haxs laē g'ēts'lā. Wā, lā hēx'sūem gwēgrilaq lāxēs 'wāxaasē. Wā,
lāla muma'ūlq'laxs laē āxālaxa k'wēt'la'yē lāxa t'lēmē qaxs
q'lūnālāē 'yaxānema 'nek'āxa t'lēt'lāxas āwābalaēda 'nek'āx gwēx's-
demas. Wā, gr'il'mēsē 'wīlāxs laē k'lōqūlīsxa k'wēdats'lē lēxa'ya
75 qa's lā k'lōgūxselas lāxēs nanak'laats'lāxa k'wēt'la'yē ts'lāts'ag'ima.
Wā, gr'il'mēsē 'wīlxsaxs laē mōxsaxēs k'lāk'lobana lē'wa 'wālasē
nagats'lā. Wā, gr'il'mēsē 'wīlxsaxs g'āxaē nā'nakwa lāxēs g'ōkwē,
wā, gr'il'mēsē lāgrāa lāx l'lēma'isāsēs g'ōkwaxs laē hēx'idaem
lōltālxēs ts'lāts'ag'imē lāxēs ālaxlālāēna'yē. Wā, h'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
the end to a stone on the beach. She goes into her house, | and imme-
diately she eats; and her husband clears up the house | and spreads
mats around the floor. When he has done so, he invites his | tribe
to come and eat the barnacles. When they come in, || the host takes 85
long narrow mats to eat from, | and he spreads them down in front
of the barnacle-eaters; | and he takes cedar-sticks, which he splits
into thin pieces, | and he breaks them into pieces four finger-widths
in length. | He distributes these, one stick || to each one of the 90
barnacle-eaters, to pull out the | edible part of the barnacles. As
soon as each has one, he goes down to the | place where the old canoe
of his wife is, and he carries on his back the basket with bar-
nacles. | He carries them into the house and puts them down by
the side of the | door of the house. Then he goes down again, and
carries on his back the || other large basket of barnacles; and he goes 95
and carries them into his house; | and he walks right back to the rear
of the house, and pours them on the | mats from which the barnacles
are to be eaten. Then he pours them out all along in front of those
who | are to eat the barnacles; and he takes the other basket of
barnacles | and goes and pours them out. Then the barnacle-
eaters || take up the barnacles with the left hand, and with the | 100
right hand they hold the cedar-stick and push at the "eye" | of the

q'eldzanâ'yases ts!âts!ag'imaxs laē lāsdcēsla qa's mōx'semlēsēs 80
ōba'yas lāxa megwisē t'lesema. Wā, lā laēl lāxēs g'ōkwē.
Wā, hēx'ida'mēsē l'exwa. Wā, lāla lā'wūnemas ēx'wīdxēs g'ōkwē
qa's lepsō'stalilēlēsā lēl'wa'yē. Wā, g'il'mēsē gwālexs laē lē'lālaxēs
g'ōkūlōtē qa' g'āxēs t'esaxa k'wēt'la'yē. Wā, g'il'mēsē g'āx 'wīlaē-
laxs laēda k'wētelalaxa k'wēt'la'yēxa begwānemē āx'ēdxa g'ilsg'ilde- 85
dzowē lēl'wa'ya qa's lā lepdzamōlilas lāxa t'esālaxa k'wēt'la'yē.
Wā, lā ēt'lēd āx'ēdxa k'wa'xlāwē qa's xōxōy'sendēq qa' wīswelto-
wēs. Wā, lā k'ōk'ex's'endeq. Wā, laem maēmōdenē āwāsgemasas
lāxens q'wāq'wax'ts'lāna'yēx. Wā, lā ts'ewanaōsasa 'nāl'nemts'laqē
lāxa 'nāl'nēmōkwē lāxa t'esālaxa k'wēt'la'yē qa' l'enxsālayōsēxa 90
hāhāmastā'yasa k'wēt'la'ya. Wā, g'il'mēsē 'wīlxtōxs laē lents'lēs lāxa
ha'nēdzasas ts!ag'ōlasēs genēmē qa's ōxlōltōdēxa k'wēdats'lē lexa'ya
qa's lā ōxlaēlelas lāxēs g'ōkwē qa's lā hāng'alilas lāxa āwīlēlās t'e-
x'ilāsēs g'ōkwē. Wā, lā ētents'lēs qa's ēt'lēdē ōxlex'ēdxa 'nemsgē-
mē 'wālas k'wēdats'lē lexa'ya qa's lā ōxlaēlelaq lāxēs g'ōkwē. 95
Wā, lā hēg'iyōhilelas lāxa ōgwīwābīlē qa's lā gūgedzodālas lāxa t'e-
dzedzōwē lē'wa'ya. Wā, laem gūgē'nakūlas lāx l'āsex'dzamālilas
t'esālaxa k'wēt'la'yē. Wā, lā āx'ēdxa 'nemsgēmē k'wēdats'lē le-
xa'ya qa's lā gūgūgūqas lāq. Wā, hēx'ida'mēsēda t'esālaxa k'wē-
t'la'yē dāg'ililxa k'wēt'la'yē yīsēs gemxōlts'lāna'yē. Wā, lā dālasēs 100
hēlk'lōts'lāna'yē lāxa l'engayowē k'wa'xlāwa qa's l'el'enxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k'wēt'la'yē qa lāx'sālēs hāmts'lāwas. Wā, g'il'mēsē l!ēnx'sōd-xa hāmts'lāwasēxs laē ēp'lēdex q!ēg'inasā k'wēt'la'yaxs laē q!ēk'ō-dex ōxsde'yas qa's hāmx'ēdēq. Wā, lā 'nāxwaem hē gwōg'ilaxs
 5 k'wēt'k'wataaxa k'wēt'la'yē. Wā, lā hālabālaemxs hā'māpaaq. Wā, g'il'mēsē 'wī'laxs laē āx'ēdēda k'wēt'lāxa k'wēta'yēxa 'wāpē qa's lā tsēx'ēts lāxēs k'wētēlag'ilē. Wā, lāx'da'xwē ts'ēwēl'ēxōda qa lawāyēs demp'lāēl'ēxawa'yas. Wā, g'il'mēsē 'wī'lāwē demp'lāēl'ēxawa'yasēxs laē xāl'ēx'ēd nāx'ēdxa 'wāpē. Wā, hēx'ēda'mēsē
 10 'nāxwa hōqūwēsa. Wā, lāxaēda k'wētēlax'dē hēx'ēdaem q!ap'lē-g'ililxa t!asmotē qa's k'lāts'lōdēs lāxa lēxa'yē qa's lā k'lōdes lāx l!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt'la'ya lāxa k'wēdek'wa t!ēsema lāxa 'nēmaa de'nāxek'wa. Wā, hē'maaxs laē xwānatelēda ts'ēdāqaxs lālē ān-xa k'wēt'la'yē, wā, hē'mis g'il āx'ētsō'sēs 'wālasē lēxa'ya. Wā, lā āx'ēdxa ts'lāts'ax'sēmē
 5 qa's xōxōx'sendē qa yiwēs āwāgwītens q!wāq!wax'ts'āna'yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē'misa l!ēmq!ēk'linē k'ilālkwa; wā, hē'misa k'ēdzayowa. Wā, lā ōxlāxēs 'wālasē lēxa'ya. Wā, lā wīk'ilaxa mendzaakwē k'wa'xlāwa. Wā, lā dāk'lōtēlaxēs l!ēmq!ēk'linē k'ilālkwaxs laē lēts'eyāla lāx
 10 l!ēma'isasēs g'ōkwē lāx'ga Tsāxōsek'. Wā, lā alēx'ēdex 'nemxs-aāsa k'wēt'la'ya. Wā, g'il'mēsē q'lāxa lēxēya tasāla k'wēt'la'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hëem gwe⁵yōsa gālē bāk'lūm ⁵nemxsaatsa k'wēt⁵la'yēda hē gwālē, 12
 wā, la āxālōdxā mendzaakwē k'waxlāwā, wā, hē⁵mesēs k'fīlākwē.
 Wā, lā ōxlōsdēsela⁵xēs lex⁵a'yaxs hē lāsdēsela q⁵is lā āx⁵ēd lāxa
 ts'lāts'layimē lāxa ⁵ya⁵x'mutē q⁵is ~~lex~~ts'lōdēs lāxēs lex⁵a'yē. Wā, 15
 grīl⁵mēsē qōt'axs hē xwēlaqents'lēs lāxa l'lemayē lāx grīyaāsa-
 sēs mendzaakwē k'wa⁵xlāwā. Wā, lā ōxleg'alōtsēs ts'layats'lē
 lex⁵a'ya. Wā, lā āx⁵wūlts'lōdxā ts'lāts'layimē lāxa lex⁵a'yē, qā
 hēleyindālēs lāxa k'wēt⁵la'yē. Wā, k'fēt⁵la wāk'waxāē lexeyaya
 ts'lāts'layimē lāq. Wā, grīl⁵mēsē gwālexs hē hēlox⁵"send xōxōx"- 20
 sendxa ⁵nemts'laqē lāxa mendzaakwē k'waxlāwā q⁵is grālastoyā.
 Wā, grīl⁵mēsē gwālexs hē āx⁵ēdxēs k'ēdzayowē q⁵is k'ēs⁵ēdēq.
 Wā, lā mēx'bendxa grālastoyowē k'wa⁵xlāwā. Wā, lā āxeyints
 lāx naq'leq'la'yasa lā lex⁵a ts'lāts'layima. Wā, lā k'āteyindālāsa
 mendzaakwē k'wa⁵xlā lāq qā gwēlē. Wā, grīl⁵mēsē x'iqōstāxs hē 25
 k'wāgraāla lāxa t'lēdzek'wa. Wā, hēm ēsela qā q'ūlx⁵ēdēsa
 mendzaakwē k'wa⁵xlāwā. Wā, grīl⁵mēsē q'ūlx⁵ēdēxs hē āx⁵ēdēda
 ts'lēdāqaxēs k'fīlākwē q⁵is xox⁵wīdēs lāxa ts'lāts'layimē l'ē'wā
 q'ūq'wālemōtē. Wā, grīl⁵mēsē ⁵wīlaxs hē k'wētelalasēs k'fīlākwē
 lāxa k'wēt⁵la'yē. Wā, ā⁵misē la qwāk'ūg'fīlālēda la l'ōp k'wēt⁵la'ya 30
 lāxēs āwādzewēna'yē. Wā, ā⁵mēsē ts'lēdāqē la hēlox⁵"s'alālā wewex-
 sālāq q⁵is āxts'lālēs lāxēs lex⁵a'yē. Wā, grīl⁵mēsē ⁵wīlāwā la l'ōp'ixs
 hē ōxlex⁵ēdxa k'wēdats'lē lex⁵a'ya q⁵is lā na⁵nakwa lāxēs grōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wā, hēx¹ida¹mēsē lē¹lāxēs hā¹wūnemē lē¹wis sāsemē. Wā, gīl-
35 mēsē k¹lās sāsemxs laē lē¹lāxēs ¹nē¹nemōkwē qa gāxēs t¹esaxa k¹wēt¹l¹yē. Wā, gīl¹mēsē gāx k¹lūs¹alīexs laē lēp¹dzamōlīema lē¹wa¹yē lāxa t¹esālaxa k¹wēt¹l¹yē. Wā, lēda t¹edāqē lents¹lēs lāxa l¹emaf¹isāsēs grōkwē qas xex¹wīdēxa t¹lēmē qas lā xex¹ūdēse-
40 laq. Wā, lā xegwīlelaq lāxēs grōkwē qas lā xex¹walīas lāxēs k¹lwaclāsē. Wā, lā t¹slāsa mā¹maltsemē t¹lēm lāxēs k¹wēt¹clagīlaxa k¹wēt¹l¹yē. Wā, lā gūgedzōtsa k¹wēt¹l¹yē lāx l¹āsex¹dzamā¹yasēs lē¹lānemē. Wā, hēx¹ida¹mēsa k¹wētk¹watlaxa k¹wēt¹l¹yē mēxwalīsa ¹nemsgemē t¹lēmā qaxs hē¹maē t¹esdema¹xa k¹wēt¹l¹yē. Wā, lā dāx¹itsēs gemxōlts¹lāna¹yē lāxa k¹wēt¹l¹yē qas āxsem¹dēs lāxa
45 t¹esdema t¹lēmā. Wā, lā dāx¹itsēs hēk¹lōts¹lāna¹yē lāxa t¹lāyowē t¹lēmxs laē t¹es¹its lāxa k¹wēt¹l¹yē. Wā, hē¹mis lā tep¹lādāmasxa xālaēsasa k¹wēt¹l¹yē. Wā, lā hām¹x¹idex hāmts¹lāwas. Wā, āx¹sā-
50 mēsē hē gwēgilaxs k¹wētk¹wataaxa k¹wēt¹l¹yē. Wā, gīl¹mēsē gwālexs laē āem la negeltewēxen gālē wāldemxgīn lā gwāgwēx-
sāla laqēxs laē gwāl k¹wētk¹wata lē¹lānemasa k¹wēt¹lāxa k¹wē-
t¹l¹yē. Wā, laem gwāl lāxēq.

1 **Cryptochiton.**—Wā,¹ gīl¹mēsē x¹āts¹lāēsēxs laēda genemas āx¹ēdxēs lālaxamē lē¹wis q¹enyayāxa q¹anasē. Wā, lā lents¹lāyāla lāxa l¹emayaa. Wā, lā hēx¹ida¹em dōdegūpaxa ¹mex¹mek¹wa t¹lēmā. Wā, gīl¹mēsē dōx¹walelaxa q¹anasē laē l¹enqelōtsēs q¹enyayowē

¹Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5
she takes it and throws | it into her cryptochiton basket. She con-
tinues doing this | as long as she finds cryptochitons; and when her
little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. ||
When this is done, she pours fresh water into it, until it is | half full, 10
and she puts it over the fire. When it | begins to boil, she takes her
cryptochiton basket and pours the | chitons into the boiling water.
When they are all in, | she takes her tongs and stirs them with them,
so that they stop boiling, for the || chitons are cold. Therefore the 15
water stops boiling at once. | She keeps on stirring it while the crypto-
chitons are in the kettle; and | as soon as the water boils up again,
she takes the | kettle off the fire. She takes a dish and quickly |
pours fresh water into it. Then she takes a large ladle, || and with 20
it she takes out the cryptochitons she is cooking and puts them into
the | dish with water in it. When they are all in, she calls | her
husband to come and eat the boiled cryptochitons. | Then he goes and
sits down by the side of the dish with cryptochitons; | and he takes
out one, peels the shell off its back, and || throws it into the kettle. 25
He pulls out the | entrails and throws them into the kettle; and when
they have | "berries" on the back, these are of red color and soft,—

lāx āwābā⁵yas. Wā, gīl'mēsē nelelaxs laē dāx⁵ideq qa⁵s ts!ex- 5
ts!ōlēs lāxēs q!enyats!ē lālaxama. Wā, āx'sāf'mēsē liē gwēg'i-
laxēs q!āsewē q!anasa. Wā, gīl'mēsē qōt!ē q!enyats!ās lālaxa-
maxs laē lās!ēsa qa⁵s lā laēl lāxēs g'ōkwē.

Wā, hēx⁵ida⁵mēsē āx⁵ēdxēs ha⁵nemē qa⁵s ts!ōxūg'indēsa 'wāpē
lāq. Wā, gīl'mēsē gwālexs laē gūxts!ōtsa 'we⁵wāp!emē lāq qa 10
negoyoxs!ālēs. Wā, lā hānx!ents lāxēs legwīlē. Wā, gīl'mēsē
medelx⁵wīdexs laē āx⁵ēdxēs q!enyats!ē lālaxama qa⁵s gūxstendēsa
q!anasē lāxa maemdelqūla 'wāpa. Wā, gīl'mēsē 'wīla⁵staxs laē
āx⁵ēdxēs ts!ēslāla qa⁵s xwēt!ēdēs lāqēxs laē gwāl medelqūlē qaēda
q!anasaxs 'wūdaē lāgilas hēx⁵idaem gwāl medelqūlē. Wā, lā 15
xwētax'sāemqēxs laē g'ēstalēla q!anasē lāxa hānx!anowē. Wā,
gīl'mēsē ēt!ēd medelx⁵wīdexs laē hēx⁵idaem hānx!endxa hānx-
lanowē lāxa legwīlē. Wā, lā āx⁵ēdxa lōq!wē qa⁵s hālabalē
gūxts!ōtsa 'we⁵wāp!emē lāq. Wā, lā āx⁵ēdxa 'wālasē k'ats!enaqa
qa⁵s xalōstendēs lāxa q!ānsēlāsēda q!anasē qa⁵s lā xelts!ōts lāxa 20
'wābets!ālēlē lōq!wa. Wā, gīl'mēsē 'wīlosexs laē hēx⁵ida lē!a-
laxēs lā'wūnemē qa g'āxēs q!ensq!asxa hānx!aakwē q!anasa.
Wā, hēx⁵ida⁵mēsē la k!wāg'āgelilxa q!ensq!ayats!ē lōq!wa. Wā,
lā dāx⁵idxa 'nemsgemē q!anasa qa⁵s sex!ālōx xeldzēg'a⁵yas qa⁵s
ts!exts!ālēs lāxa q!ensēlats!ē hānx!anowa. Wā, lā gely⁵ūqōdex 25
yix'yig'ila qa⁵s ts!exts!ōdēxaas lāxa hānx!anowē. Wā, gīl'mēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q'!emdzegwēk'ilaxa l'ax^ustowē telkūxs laē ts'lōq'lūsa lāxēs semsē
 qā's hām^x'idēq. Wā, lā ts'lō^x'widxa sēnkwē q'lanasa lāxa
 q'!ensq'layats'lē lōq'wa. Wā, g'il'mēsē gwāl ts'lō^xwaqēxs laē
 30 hām^x'idēq. Wā, lā 'nēkēd'a waōkwē bāk'lūma q'!ensq'lasēdxa
 q'lanasē. Wā, g'il'mēsē 'wīlaqēxs laē ēt'lēd dāx'ⁱdxa 'nēm^sgemē
 q'lanasa qā's ēt'lēd sēx'ⁱdēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx'a-
 se^swa. Wā, g'il'mēsē sēnkūxs laē ts'lō^x'widēq. Wā, lāxāē
 q'!ensq'lasēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q'!ensq'lasaē.
 35 Wā, g'il'mēsē gwālexs laē tsēx'ⁱtsō'sa 'wāpē. Wā, lā ts'ewēl!e-
 xōda. Wā, g'il'mēsē gwāl ts'ewēl!exōdexs laē xān!ex'ⁱd nāx'ēd-
 xa hōlabbida^swē 'wāpē. Wā, g'il'mēsē gwālexs laē āem k'lūs'ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts'lēdzek^u q'lanas, yixs hē^smaē āx'ēdēda ts'le-
 dāqaxa q'lanasēs lāxamē. Wā, lā k'lōlts'lōdēq qā's k'lābōlīsēs lāxēs
 lēgwīlē lāxa k'āk'edenwa'yas yixs laē gōl^x'akwēda ts'elqwa gūna'yā.
 Wā, g'il'mēsē la k'lāgilisa q'lanasē lāxa gūna'yaxs laē āx'ēdxēs ts'lēs-
 5 lāla qā's gōlī'lālēq qa gwēl'idēs. Wā, la hēmen^sem golgelgēq. Wā,
 k'lēst'la ālaem gēēsexs laē k'lwēk'lūmēlsgemx'ⁱda. Wā, ā'mēsē
 gōlxse^stsēs ts'lēs'lāla lāq qa g'āxēs k'lanālēs lāx māg'īnwalīsēs
 lēgwīlē. Wā, lā āx'ēdxēs lālogūmē qā's gūxts'lōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'lāg'ililxa ts'lēdzekwē q'lanasa qā's
 10 lā k'lāstents lāxa 'wābets'lāwasa lōq'wa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il'mēsē 'wīl'āwē gwēg'ūnēsgemā'yasēs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gūqōdxa nēqwa ʼwāpa. Wā, lā et!ēd gūq!eqasa ʼwāpē lāq qaʼs L!ā- 12
yōdēq. Wā, laemxaē xwētelgʼintsēs aʼyasowē lāq. Wā, lāxaē ēt!ēd
gūqōdxa nēqwa ʼwāpa. Wā, laʼmē ēxʼsemxʼida. Wā, laxaē ēt!ēd
gūq!eqasa ʼwāpē lāq. Wā, lā sēxʼāla xeldzēgaʼya lāxēs gwēgi- 15
lasaxen gʼālē wāldemxʼgʼin lāk gwāgwēxʼsʼālalakʼēxs laē q!ēusq!as-
xa hānxʼlaakwē q!anasa. Wā, laem āem neqemgʼiltewēqēxs laē
hāʼmāpeq. Wā, laemxaē gwāl lāxēq.

Winkles (Gʼēlayo).—Āemlēda ts!edāqē āxʼēdxēs lālaxamē qaʼs lā
lents!ēsela lāxa L!emāyaūsēs gʼōkwaxa xʼāts!aēsē lāxs laē mem- 20
waēL!ENX lax Dzāwadē qaxs hēʼmaō la q!ap!ēxʼʼidexʼdemsax gʼē-
layowē lāxēs wasēlaslē. Wā, hēʼmis la ālāsoʼsa ts!edāqē. Wā,
gʼilʼmēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa gʼē-
layowē qaʼs golt!ōdēsa gʼēlayowē lāxēs lālaxama. Wā, gʼilʼmēsē
qōt!ē lālaxamāsēxs gʼāxaē lālsdēyala kʼlōxkʼlōtelaxēs gʼēlayoats!ē 25
lālaxama qaʼs lā hāʼnōlilas lāxēs legwilē. Wā, lā āxʼēdxēs haʼne-
mē qaʼs hāʼnōlilas lāxēs gʼēlayoats!ē lālaxama. Wā, lā dādanōdeq
qaʼs gūqōsēsa gʼēlayowē lāxa haʼnemē. Wā, gʼilʼmēsē ʼwīlaxs laē
āxʼēdxa ʼwāpē qaʼs xal!aqē gūq!eqas lāq. Wā, lā āxʼēdxa kʼlā-
kʼlobana qaʼs dzōpeyindēs lāq. Wā, lā hānxʼLents lāxēs legwilē. 30
Wā, la gēxʼlāla lāxa legwilē yāla maemdelqūla. Wā, laxentē
mōts!agēLElagrila lāxENS q!āq!ēlakʼlayaxENS ʼnālāxs lē L!ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lä hānx'sendeq qa's x'ats!ex'ēdē 'wāpalās. Wā, gril'mēsē 'wīlāwē
'wāpalāsēxs laē laweyōdex dzōpeya'ya's k'lāk'lobanē. Wā, lä
35 āx'ēdxa maltsemē t'lēsema qa's t'lāyoxa g'ēlāyowē. Wā, lä āx'ēd-
xa t'lēdzā lē'wa'ya qa's lēp'lāilēs lāxēs l'lāsālilāsēs k'lwaēlasē.
Wā, lä āx'ēdxa g'ēlayots'lāla hānx'lanowa qa's gūgedzōdēsa g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wā, lä āx'ēdxa 'nemsgemē t'lēsema
qa's 'megūdōdēs lāxa t'lēdzā lē'wa'ya. Wā, lä dālasēs hēlk'tō-
40 ts'lāna'yē lāxa 'nemsgemē t'lāyo t'lēsema. Wā, lä dāx'ēdxa 'nems-
gemē g'ēlayo qa's 'mēx'sendēs lāxa t'lesdema t'lēsema. Wā,
lä t'esēdeq yīsēs dāsgemēsēwē t'lāyō t'lēsema. Wā, hē'mis la
tētepsaatsa xeltsema'yasa g'ēlayowē. Wā, lä āx'ēdex hāmts'lā-
was qa's hānx'ēdēq. Wā, ā'misē hē gwēg'ilaxa waōkwē. Wā,
45 gril'mēsē 'wīlaxs laē ts!ewil'exōda qa lawāyēs demplaēl'exawa-
'yas. Wā, lä xal!ex'ēd nāx'ēdxa 'wāpē. Wā, lä q!ap!ēg'ililxēs
t'lāsēsawa'yē qa's lä 'wīladzōts lāxēs t'lēdzā lē'wa'ya qa's lä
k'lāts lāx l'lāsānā'yasēs g'ōkwē. yīxs k'lēsāc k'lwēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē lē'wa q'lanasē lē'wa k'lēnōtē.
50 Wā, lāla lēx'ama g'ig'igāma'yē lē'wis sāsēmē hā'māpxa g'ēlayowē.
Wā, lēn k'lēs q'lālēlax hēg'ag'ilmas hā'māpeq. Wā, laem g'wāl
lāxēq qaxs 'nemx'ēdālamaē hā'mēx'sibēna'yāq.

1 **Eel-Grass** (K'īlpāxa ts'lāts'ayimē).—Wā, hē'maaxs laē q'l waxenxa
laas hā'yāqaxa ts'lāwūnxē laē xwānal'ēdēda 'nāxwa ts'lēdaqa qa's


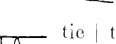

The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'lipēlx ts!āts!ayimē.¹ . . . Wā, laem lālē GENEMASA begwā- 3
nemē k'lipēlx ts!āts!ayimē. Wā, hē^εmis gril āx^εētsō^εsēs k'lip-
sāsē sē^εwayowa lē^εwēs q!ēldzana^εyē DENSEN DENEMA. Wā, hē- 5
^εmisēs k'lipemlē LETEMLA qaxs hēMENĀla^εmaē LETEMĀlēda k'lipāxa
ts!āts!ayimē qaxs hēMENĀla^εmaē KŪSX^εEGEMĀlaxa DEMSX^εē wa-
pexs laē nēxōstōdēda ts!ēdāqaxēs k'liba^εyāxs laē x'ilk!ūtba^εya
ts!āts!ayimē lāx ōba^εyas. Wā, hē^εmis lā KŪSX^εEGEMĀlatsēxs laē
ts!ōts!EXōdxa ts!ātsayimē. Wā, hēem lāgrīla k'lipemlē LETEM- 10
la. Wā, lā ^εwīla dents!ēselaqēxs laē lents!ēsla lāxa L!EMA^εisē
lāx hā^εnēdzasasēs k'libats!ēlē ts!āgrōl xwāxwagūma. Wā, hē-
^εmisēs tsālayowe lē^εwis k'libayowaxa ts!āts!ayimē. Wā, lā wīx-
stendxēs ts!āgrōlē xwāxwagūma. Wā, lā āx^εālexselaxen lā lēlēqela-
se^εwa. Wā, gril^εmēsē ^εwīlxsexs laē k'lwaxlendxēs k'libats!ēlē xwā- 15
xwagūma. Wā, lā dāx^εidxēs k'lipsayasē sē^εwayā qa^εs sēx^εwidē
qa^εs lā lāxēs q!ālē wāx^εs ts!āts!ayimē. Wā, hē^εmisā telgwēsas ēgrīsē
qlwaxasasa ts!āts!ayimē. Wā, gril^εmēsē lāgrāa lāxa k'libadaxa
ts!āts!ayimaxs laē āx^εēdxa DENSENē DENEMA qa^εs mōx^εbendēsē
t!ēsēmēlāq qa^εs q!ēlstendēs. Wā, ā^εmēsē a^εwēhenselexs laē mōx- 20
^εwalexsas lāxa LEXEXstewēlexsē. Wā, gril^εmēsē gwūlalexsexs
laē dāgrilexsexs k'libayowē qa^εs mētsendēs wīlba^εyas qa^εs mē-
densēs lāxa DEMSX^εē wāpa qa^εs L!ENXalisēs lāxa ēgrēdzegwisē lāx
q!ayasasa ts!āts!ayimaxs laē k'lip!īda. Wā, la^εmēda ts!āts!ayimē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe, || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'ilip!enēxa k'ilibayowē. Wā, g'il'mēsē g'wāl sē'x'ts!a k'ilipe-
 lēda k'ilibayāxs laē nēxōstodēda k'ilip!ēnoxwē ts!edāqxēs k'iliba-
 yowē. Wā, g'il'mēsē g'āx nēfēdēda ts!āts!ayimāxs laē aōdzaaqa
 qwōlk!ewēsēdxēs k'ilibayowē. Wā, lē'mis la lāwiyatsa ts!āts!a-
 yimē. Wā, lā q'wēsē!dxa 'nēmp!enk'ē lāxēxs q'wāq!waxts!āna-
 30 'yēx g'ūg'ilēla lāxa ōgūma'yas yixēxs g'wē'yōwē l!ōplek's. Wā,
 lā ts!ōx'wē!tā!eq lāxa dēmsx'ē 'wāpa qa lawāyēsa ōg'isē. Wā,
 g'il'mēsē 'wīlāxs laē bāl'īdxa malp!enk'ē lāxēxs q'wāq!waxts!ā-
 na'yēx g'ūg'ilēla lāx āwanā'y, sē l!ōplek'sēxs laē p!ōqā!x ēwaxsda-
 'yis. Wā, g'il'mēsē 'wīwūlx'sēxs laē g'ūgaalēxs's lāxēs nalē!ēxsē.
 35 Wā, lā xwēlaqa mēdēnsasēs k'ilibayowē. Wā, ā'mēsē neqemil-
 tewēxs g'ālē gwēg'ilasa. Wā, g'il'mēsē q!ēyōlēxs laē 'yīxwa
 qaxs lēx'a'māē k'ilipdema 'wālasē x'ats!a'yā. Wā, g'il'mēsē k!wā-
 yōsdēs 'yīxwāxs laē dēnx'īdxēs q!ēltsemē qa's lā nā'nakwa.
 Wā, g'il'mēsē lāg'ā!is lāx l!ēma'isāsēs g'ōkwāxs laē lōt!ā!uxēs k'ilil-
 40 b, ts!ē ts!agrōla qa's dāg'ilēxsēxs q!ēltsemē qa's lā dāsdē!eq.
 Wā, g'il'mēsē lek'lūt!ēdē q!ēldzaanāyasēxs laē 'mēx'wā!isāq. Wā,
 hēx'īda'mēsē 'yāl qaxēs lā'wūnemē qa lās lē'lā!axēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayimē. Wā, lēx'īda'mēsē nānāgegr'a'yā be-
 gwānēmax wā!lemasēs genēmē. Wā, lā lē'lā!axēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx ēdē!aqaxs laē hēx'īda'ēm ēx'wīdxēs g'ōkwē
 qa's lēpsē'stabilē!ēsa lēl'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayimē. Wā, g'il'mēsē g'wā!alē!ēxs laē āx'ēdxēs ts!ēts!ēbats!ē

his oil-dishes and oil and brings them, so that they are ready. 48
 Then those who are to peel the eel-grass come in; and when they
 are all inside, the man asks the young men of his numaym to go and 50
 carry up the eel-grass. Immediately the young men go and carry it
 up. They carry it into the house and put it down in front of those
 who are to peel it. The man takes the oil and pours it into the
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front of those who are to peel the eel-grass, at the outer side. 55
 There are four men to each oil-dish. Then the eel-grass is scattered
 in front of those who are to peel it. When this is done, the men
 take up four pieces of eel-grass and pluck off the small roots. When
 they are all off, they peel off the leaves of the tail-end. They begin 60
 at the upper end of the thick root; and when they have peeled it as
 far as the soft part in the middle of the eel-grass, they do the same
 with the other three pieces. When this has been done with all of
 them, they put the roots together so that they are three finger-
 widths in length, and then they  break them off; 65
 and they break them off again so  that they are all
 the same length, in this manner:  Then there are
 eight pieces in all. They tie them together with
 the leaves, in this manner, and they hold them at 1.
 Then they dip (the bundle) into the oil and eat it,
 and all the others do the same. After they have

LE^éwa Llé^éna qa g^áxēs gwālila. Wā, g^áxē hōgwīlēlēda sēx^álaxa 48
 ts^áts^álayimē. Wā, g^{il}mēsē wī^álaēlēxs laēda begwānemē hēlaxa
 hā^{yá}l^ásēs ^énēmēmōtē qa lās gēmx^éūsdēsaxa ts^áts^álayimē. Wā, 50
 hēx^áida^émēsē lāx^áda^éxwēda hā^{yá}l^á qa^s lā gēmx^éūsdēsaq qa^s lā
 gēmxēlēlaq qa^s lā gēmxēmīlēlas lāx ōx^ádzamālilasa sēx^álaq.
 Wā, lā āxēlēda begwānemaxa Llé^éna qa^s klūnxts^álēs lāx ts^áts^á
 ts^álēbats^álē. Wā, g^{il}mēsē q^áwalxots^álewakūxs laē k^áx^ádzamolilas
 lāx sēx^álaxa ts^áts^álayimē lāx l^áasālilas. Wā, lā maēmālēda bē- 55
 begwānemaxa ^énāl^énēmēxla ts^áts^álēbats^álā. Wā, lāla gwēlemalilēda
 ts^áts^álayimē lāx sēx^álaq. Wā, g^{il}mēsē gwāl^álilexs laē hēx^ái-
 da^éma bēbegwānemē dāx^áēl^áxa maēmots^álaqē ts^áts^álayima qa k^ál-
 wālēxa ām^áāma^áyē L^áōp^álek^s. Wā, g^{il}mēsē wī^álāxs laē sēx^álaxa
 wīwakūya^áya ōgwida^áyas ōxsda^áyas g^ág^álēlāx āwānā^áyasa Lēkwē 60
 L^áōp^álek^s. Wā, g^{il}mēsē lāg^áaa sēx^áa^áyas lāx teltelq^álūq^ál^áyasa
 ts^áts^ál^áyimāxs laē ēt^álēd hē gwēx^áēl^áxa yūdux^áts^álaqē. Wā, g^{il}-
^émēsē wī^ála la hē gwēkūxs laē q^álap^álēx^áēl^ádx L^áōp^álek^sasēxs laē yaē
 dux^áden lāxens q^áwāq^áwax^áts^álāna^áyēx yix āwāsgemasasēxs laē k^á-
 k^áxsēndeq. Wā, lā ēt^álēd k^áōk^áxsēndeq qa ^énēmēs āwāsgemasa 65
 g^á gwālēga (*fig.*). Wā, lā hāmalgūnalt^álaqālaxs laē yiltsem^áts qwē-
 qūl^álēxsda^áyas lāq g^á gwālēga (*fig.*). Wā, hē^ámis la dālasōsēda
 (1) axs laē ts^álēp^álēts lāx Llé^éna qa^s ts^álāsts^álē^ásēdēq. Wā, ^énā-

- 70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |
- 1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
- 5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
- 10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

ɣwæin hē gwēg ilō waōkwās. Wā, g'il'mēsē gwāl ts'lāsts!ēsēs laē
 70 āem gēmxēlīxēs k'lēts!āfawayē qā's lā hōqūwēsa. Wā, lā hōgwīl
 lāxēs g'ig'ōkwē qā's gēgēmxēmlīlēlēsēs mamutē ts'lāts!āyīm lāxēs
 gēgēnemē. Wā, laēm hēwāxa nāx'idēx 'ēwāpaxs hā hōqūwēsa
 lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēm sēx'ilag'ilaxa ts'lāts!ā-
 yīma q'lēnemē lēlqwālā!āfya qaxs hēnawālaasa gālē begwānema
 75 gālāōlēx bekūng'alisa 'nāxwa nux'nemisa. Wā, hē'mis lāgrilas
 awilax'sēlakwa ts'lāts!āyīmxs ts'lāsēlāēda begwānemē. Wā, laēm
 gwāla ts'lāts!ats!alāxa ts'lāts!āyīmē qaxs 'nemx'idāla'maē ts'lāts!ē-
 ts'lēnāfyaq lē'ewa lālēlāēnāfyaq.

- 1 **Seaweed** (lēqaxa lēq!ēstē'nē).—Wā, hē'maaxs la'ē gwāl hā-
 'ma'pa k'wē'laxa xa'mā'sē, wa, la āx'ē'dēdats!edā'qaxēs lēq!ēstē'nē
 qā's k'lūk'lūpsa'lēq. Wā, lā ts'lawanaqas lā'xa hāfya'lfa. Wā,
 lēda waō'kwē āx'ē'dxa k'īm!ayowē qā's pā'xbendēsa lēq!ēstē'nē
 5 lā'xa hēkwilā'yē tē'mk!ēwē q!waxasa. Wā, lae'm ē'seg'eyō la'-
 xēns q!wā'q!wax'ts'lānā'yēx. Wā, lā yū'dux'up!ēnx'sēsta lā'xēns
 q!wā'q!wax'ts'lānā'yēx yīx wa'g'idāsas. Wā, lā lāēl lā'xa g'ō'-
 kwaxs la'ē pagētālilēda lēq!ēstē'nē la'qēxs la'ē tsetsex'salēda
 hā'yā'lāq. Wā, lēda waō'kwē hā'yā'lfa mā'lekwaq qā's āxts!ā'lēs
 10 lā'xa 'wā'lasē lō'q!wa. Wā, g'il'mēsē hēl'ē'da malēg'ekwē lēq!ēstē-
 tē'nxs la'ē gwāl malē'kwa lē'ewa waō'kwaxs tsek'aa'sa k'fīm-
 layo. Wā, lae'm āx'ē'tse'wēda hānx'lanowē qā's gūxts!ō'tse-
 'wēsa 'wā'pē qa 'negoyā'lēs. Wā, la k'!ēsta'nowēda malē'g'ekwē
 lēq!ēstē'nē lāq. Wā, lā xwē'tasa g'elt!ēxlā'la k'ats!ēnā'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
 does not become too thick when it is | on the fire. They keep on
 stirring it while it is on the fire; | and after it has been boiling for a
 long time, oil | is poured on the seaweed. It is stirred again a long
 time, | so that it becomes well mixed. When it is really mixed, ||
 the kettle is taken off the fire. Then it is done, | when the oil 20
 disappears from the top of the seaweed. Immediately | a food-mat is
 taken and is spread before | those who are to eat the seaweed. Then
 spoons are given to the | guests. Then the small kettles are lifted
 by the handle, and || are put down at the outer edge of the food-mat, 25
 and they begin to eat with spoons | the seaweed. They do not drink
 water before they eat it, | because they drank water before they ate
 dried salmon. | After they have finished eating with spoons the
 seaweed, they cool themselves | by drinking fresh water; and after they
 have finished they go out. || They eat seaweed at all times, in the morn- 30
 ing and at | noon and in the evening; but only in the morning they
 eat | dried salmon first; and when there is no dried salmon, then they
 eat | dried halibut in its place: They do not eat dried salmon first,
 at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
 the owner wants to eat some of it; | and they do it in the same way
 when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwalaq qa hēlā'les genk'alaēna'ya'sēxs la'ē hā'n'x'lents 15
 lā'xa legwī'lē. Wä, lä hē'menalag'ilil'em xwētē'da hā'n'x'lāla.
 Wä, hē't'la la gē'g'ilil mae'mdelqūlaxs la'ē āx'ē'tse'wa Lē'ē'na qas
 klūq'legemē lā'xa leq'este'nē. Wä, lā'xaa ē'tlēd gō'g'ilil xwē'-
 tase'wa qa lelgowēs. Wä, grī'mēsē la ā'lak'lāla lē'lgoxs la'ē
 hā'n'x'sanō lā'xa legwī'lēda hā'n'x'lanowē. Wä, lae'm Lō'pexs 20
 la'ē x'is'ī'dēda Lē'ē'na lāx ō'kūya'ya'sa leq'este'nē. Wä, hē'x'īd-
 mēsē āx'ē'tse'wa hā'madzowē lē'wa'ya qas lē lepdzamolilas
 lā'xa lexla'qlē. Wä, la ts'awanaē'dzema kak'ets'ena'qē lā'xa
 k'wē'lē. Wä, lä k'ō'kūlilase'wa hēha'nemē qas lē hānemg'ā'lilem
 lāx Lā'senxa'ya'sa hā'madzowē lē'wa'ya. Wä, lax'daxwē 'yō's- 25
 'īdxēs lexla'qse'wē. Wä, lae'm k'les nanaqalgrīwalax 'wā'pa
 qaxs la'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'ma'pxa xa'ma'sē.
 Wä, grī'mēsē g'wāl 'yō'saxēs lē'xlexse'waxs la'ē k'ō'xwaxōd nā'-
 x'īdxa a'tta 'wā'pa. Wä, grī'mēsē g'wā'lexs la'ē hō'qūwēsa.
 Wä, k'leās k'les hā'mā'pēmxa leq'este'nē lē'wa gaā'la lē'wa 30
 'neqā'la lō'ma gā'nulē. Wä, lē'x'a'ma gaā'la ha'ha'malgrīwalala-
 tsēxa xa'masē. Wä, grī'mēsē k'leās xa'masēxs la'ē hē'dēda
 k'la'wasē hā'mā's. Wä, lä k'les haham'algrīwalaxa xa'masaxa
 'neqā'la lē'wa dzā'qwa.

Powdered Seaweed.—Wä, ā'ē'mēsē la āx'ē'daasēxs lexlaqlēxsdaēda 1
 āxnōgwadās. Wä, la hē'emxat! gwē'grilasōxs la'ē hā'mēx'sila-
 se'wē gwē'grilasaxa tsēg'ekwē lē'wa malē'g'ekwē. Wä, grī'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wūDEX'ēi'dēda lēq!ESTE'naxs la'ē lEXla'qa k!wē'faxs la'ē
 5 āX'ē'tSE'wa k'lipLā'la qa's k'lip!eda'yuwē lā'xa x'ixSEMāla t!ē'-
 SEMa qa's lē k'lipsta'no la'xa ha'nEMē. Wā, hē'x'ida'mēsē la
 gā'la ts!ē'lqwxas la'ē 'yō'sēda lEXla'qē. Wā, hē'mēsēxs k!ē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hāNX'LANo lā'xa lēq!ESTE'nē hē'ē
 hā'NX'LEndaa'ts!ēda EM'EMA'yē hā'NX'LANāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k!ē'saē 'nē'mp!ēna lo'xts!ōyo lā'xa lō'q!wēda lēq!ES-
 TE'nē, qaxs k!ē'saē ē'k'EXS 'wūda'ē yixs lē'xa'maē ē'g'asEXS
 ts!ē'lxstaē. Wā, la'EMXaa g'wāl lā'xēq.

Salmon-Spawn with Seaweed (LE'q!EQELaxa gē'nē).—Hē'dEN L!E-
 lē'wēSE'wa gē'nāxs hā'NX'LEntSE'waēda mā'lEXLa gwē'lēdzē gē'nēsa
 15 gwa'Xnisē lā'xa k'ā'ts!ēnaqē. Wā, g'ī'l'mēsē elā'q L!ō'PEXS la'ē
 hā'NX'sanowēda hā'NX'LANowē lā'xa lēgwī'lē. Wā, gūq!EQasōsa
 'wūda'sta 'wā'pa qa ē'k!ō!dza'yēs lā'xa hā'NX'LANowē. Wā, lē
 k!a'stanowēda tSEg'E'kwē lēq!ESTE'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'ī'l'mēsē hē'lālē gē'NK'alaēna'yasēxs la'ē xwē'laqa hā'NX'LEN-
 20 dayo lā'xa lēgwī'lē. Wā, la'mē'sē gē'g'ilīl qa's maē'mdēlqūlaxs
 la'ē hā'NX'sanō lā'xa lēgwī'lē. Wā, lā k!ū'nq!EQasōsa L!ē'ēna.
 Wā, ā'mēsē la 'yō's'itsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' g'ā'wēq!ā-
 nEMA yixs āX'ē'tSEwaē. Wā, lā k!ō'x'witsE'wa. Wā, la MEN-
 25 wā'lase'wēda ē'grisē. Wā, g'ī'l'mēsē 'wi'ēlāx la'ē āxts!ō'yo lā'xa
 hā'NX'LANowē. Wā, g'ī'l'mēsē 'wi'ēla la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēq!ānEMA la'ē gūq!EQasōsa 'wā'pē. Wā, la k!ēs ā'laem
 q!ē'nEMA 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!edāqē dā'x'itsēs e'eyasōwē lā'xa e'g'ekwē g'a-
wēqlānema qa's q!wē'q!lūts!ālēq. Wā, a'ēmēsē gwāl q!wē'q!l- 30
ts!ālaqēxs la'ē ā'ēm la dze'mx'stowēda ēwā'pas. Wā, lē hā'nx'-
lentsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ililēm la
mae'mdelqūlaxs la'ē k'lū'nq!eqasa l!ē'na lāq. Wā, g'il'mēsē
gwā'lexs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xae gūq!eqasa
ēwūda'ēsta ēwāp lāq, qa ēk'tō'dza'ēs lā'xa hā'nx'lanowē. Wā, lē 35
āx'ē'dxēs tseg'ekwē' leq!este'na qa's k'lā'stendēs lāq. Wā,
lē xwē'taq qa hē'lālēs genk'alaē'na'ēyas. Wā, lē hā'nx'lents la'xēs
legwī'lē. Wā, lē g'ē'g'ililēm mae'mdelqūlaxs la'ē ē't!ēd k'lū'nq!e-
qasa l!ē'na lāq. Wā, lā'xae hā'nx'sendxa hā'nx'lanowē lā'xa
legwī'lē. Wā, lae'm l!ō'pa. Wā, ā'ēmēs la 'yō's'itse'wa. Wā, 40
lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'ēdxēs tsāgrats!ē lexā'ya 1
qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'ēdxa la lensa yāxs ēk'aēda
ēnāla, la āx'ēdxa ēwālasē lēwa'ya qa's lā lep!elsas lāx l!āsanā'ēyasēs
g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāgrats!
lē lexā'ya. Wā, la lawelsas qa's lā gūgēdzōlsasa tsāk'usē lāxa 5
lep!esē lēwa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem
x'ilāq qa lemlemx'semx'ēdēs. Wā, la xwēlaqelaem lēx'ēdeq.
Wā, g'il'mēsē 'nāxwaem la lemlemx'semx'ēdexs laēda ts!edāqē
āx'ēdxa k!wa'xlāwē qa's mens'ēdēq qa 'demp!enk'ēs ēwāsgemasas
lāxens q!wāq!wax'ts!ānā'yēx. Wā, la k'lōdenē wāgwāsas lāxens 10

¹ Continued from p. 196, line 12.

11 of a finger, | and it is one finger-width wide; | and she whittles down
the end of it until it is thin. As | soon as she has finished this, she
takes the root and holds it bottom up in her | left hand; and the woman
15 holds the cleaner, the cedar-stick, in the middle || and scrapes off
the dirt that is on the fern-root, and the | small roots that are on its
surface. As soon as | the dirt and the roots that were on the out-
side of the fern-root are all off, she | puts them on the mat again;
and she only stops doing so when | all the fern-roots have been
20 cleaned. As soon as this is done, she takes || her basket and puts the
cleaned fern-roots into it; | and when they are all in, she takes up the
basket of fern-roots and hangs | it up in the rear of the house, behind
the fire. They are kept twelve | days drying in the rear of the house.
When this is done, the woman | gets some fire-wood, and makes every-
25 thing ready. When she || has the fire-wood, the woman takes a rest
and when the fern-roots have been drying for eleven | days, the
woman takes her large basket | and looks for good hemlock-branches
and also wet leaves; that is to say, the | leaves of the salmon-berry
bush and of the thimble-berry bush. These are referred to by the
Indians as "wet leaves." | As soon as she finds them, she puts the
30 wet leaves into her basket; || and when it is full, she breaks off hem-
lock-branches and carries them under her arms; | and she carries the

11 q!wāq!wax'ts!āna'fēx. Wā, la 'nemdenē 'wādzewasas lāxens
q!wāq!wax'ts!āna'fēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-
'mēsē gwālexs laē āx'ēdx tsāk'usē qā's dāšesēs gemxōlts!āna la-
qēxs laē ēk'laxs!āla. Wā, lā q!wēdzoyāyēda ts!edāqaxēs k'inda-
15 yāxa k!wa'xlāwaxs laē k'īntāla dzex'sema'fya tsāk'usē lē'wa
l!ōp!ek'menēxwē lāx ōsgema'fya. Wā, g'il'mēsē 'wī'lāwēda dzex'-
sema'fya lē'wa l!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-
laqa āxdzōts lāxa lē'wa'fē. Wā, la āl'em gwāl hē gwēgilaxs laē
'wī'la la k'ēk'īndekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
20 xēs lexa'fē qā's nex'ts!ōdēsa la k'īk'īndek' tsāk'ōs lāq. Wā,
g'il'mēsē 'wī'laxs laē k'lōqūlsxēs tsāgrats!ē lexa'fya qā'sl ā tēx'ēwa-
lilaq lāxa ōgwiwēwalilases lēgwīl. Wā, laem mālexsag iyogwīlalxa
'nāla x'ilēlālel! lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-
x'ēdēda ts!edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
25 lēqwāxs laē x'ōs'ūdēda ts!edāqē. Wā, g'il'mēsē 'nēmxxag'iyowē
'nālāsa tsāk'usē la x'ilalaxs laēda ts!edāqē āx'ēdxēs 'wālasē lexa'fya
qā's lā ālāx ēk'a q!wāxa. Wā, hēmēsa lēq'emūsē yix māmā-
mamōtasa q!wālmūsē lē'wa tsegeImūsē, gwe'fya bāk'lūmē lēq!-
emsa. Wā, g'il'mēsē q!āqēxs laē mōts!ālasa lēq'emūsē laxēs lexa'fē.
30 Wā, g'il'mēsē qōt'laxs laē l!ex'wīdx q!waxē qā's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32
the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the
stones; | and as soon as it blazes up, she takes her large basket || and 35
goes and plucks off seaweed and puts it into her basket. When | her
basket is full, she carries it on her back, and she puts it down | close
to the place where she is going to bake the fern-root; and she also
takes two | large buckets, and she goes and draws fresh water. As
soon as | she comes, she puts them down near the place where she
is going to bake; || and she also takes tongs made on purpose to use 40
with the red-hot stones. | She puts them down where she put down
the two buckets, | and she also takes an old mat and puts it down.
Then she takes | her digging-stick of yew-wood and puts it down.
Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45
the red-hot stones and puts them into the fire in the middle.
Eight | stones she puts into the fire in the middle, for she puts into
a heap on the floor of the house the | fire that she has taken out with
her tongs from the place where she is going to bake. Then she levels
down the | stones in the place where she is going to bake. ||

g'āxē ōXLalaxa LEq'Emdzadzē lexā'yaxs g'āxaē nā'nakwa. Wā. 31
lā ōXLEgalilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'idxa gaālāxs laē tsēnabōtsa gūlta laxēs t'lē-
qwa'pā'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'yā
qa's lā k'lūlg'ilaxa L'ESL'ekwē qa's āxts'lāls laxēs lexā'yē. Wā, g'il' 35
'mēsē qōt'lē lexā'yasēxs laē ōXLEX'ideq qa's lā ōXLEgalilāq lāxa
nēxwāla laxēs kūnyasLaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē
āwā naengatslā qa's lā tsēx'its lāxa āltā 'wāpa. Wā, g'il'mēsē
g'ūxexs laē hāng'alilēlas lāxa nēxwāla laxēs kūnyasLē. Wā, la-
xaē āx'ēdxa k'iplāla hēkwēlē qa k'lipelēxa x'ix'ixsemāla t'lēsēma. 40
Wā, lā āx'ālilax lax la hēnelatsa maltsemē naengatslā. Wā, la-
xaē āx'ēdxa gēmasē lē'wa'yā qa g'āxēs g'aēla. Wā, laxaa āx'ēd-
xēs L'Emq'ek'linē k'ilākwa qa g'āxēs g'aēla. Wā, laem 'wīla
la gwālila.² . . .

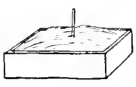
Wā, g'il'mēsē 'wīlōlts'lāwēda gūltāxs laē k'lip'lēdxa x'ix'EXSEMala 45
t'lēsēma qa's lā k'lipLents lāxa la lāqawalila. Wā, mālgūnāltse-
mēda t'lēsēmē la xEX'Lalalil lāxa lāqawalilē qaxs laē q'lap'lēsgemilēda
gūlta yix k'lipwūlts'lālayās laxēs kūnyasLē. Wā, lā 'nemāk'iyindxa
t'lēsēmē lāx ōts'lāwasēs kūnyasLē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 498).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 498).

50 As soon as she has done so, she takes a large clam-shell | and
 scrapes up the soil with it, and she puts it over the red-hot | stones;
 and she only stops doing so when (the soil) is four fingers | thick on
 top of the red-hot | stones. Then she takes the seaweed and throws
 55 it on top of the soil, || and it is of the same thickness as the soil; and
 she takes | hemlock-branches and puts them on the seaweed, and she
 puts them carefully | on top of the seaweed so that none of it shows. |
 Then she takes the wet leaves and puts them on top of the hemlock-
 60 branches, | and these are also four finger-widths thick. || Then she takes
 the fern-root and puts it among the wet leaves. She | places (the
 fern-roots) bottom upward, and they are close together. | First they
 are put on the right-hand side of the hole, turning the face to the |
 rear of the house. And when they are all in, the woman | takes wet
 65 leaves and throws them over the fern-roots; and || these are also the
 same thickness as the thickness of those underneath the fern-roots,
 namely, four | finger-widths. As soon as this has been done, she levels
 down the top. | Then she takes hemlock-branches and places them
 over them, the | same amount as was first put into the hole.
 Then she takes seaweed | and throws it on top of the hemlock-
 70 branches, and this is also four || finger-widths in thickness. Then she
 takes an old mat | and spreads it over the seaweed. Then she takes her

50 Wā, g'il'mēsē gwālexs laē āx'ēdxā 'wālasē xalaētsa met'lāna'yē
 qa's xelx'ēdēs lāxa dzeqwa. Wā, la k'lak'iyindālas lāxa x'ix'ix-
 semāla t'lēsema. Wā, āl'mēsē gwālexs laē mōden lāxens q'lwāq'lwax-
 ts'lāna'yēx yix wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla
 t'lēsema. Wā, lā āx'ēdxā L'ESL'ekwē qa's lexeyints lāxa dzeqwa.
 55 Wā, hēemxaawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx'ēd-
 xa q'lwaxē qa's LEXwūyindēs lāxa L'ESL'ekwē. Wā, laem aēk'la
 LEXwas lāx ōkūya'yasa L'ESL'ekwē qa k'lēāsēs la nēlālas. Wā,
 lāxaē āx'ēdxā LEq'emsē qa's lex'ēdēs lāx ōkūya'yasa q'lwaxē.
 Wā, laemxē mōden lāxens q'lwāq'lwaxts'lāna'yēx yix wāgwasas.
 60 Wā, lā āx'ēdxā tsāk'usē qa's klūts'leqelēs lāxa LEq'emsē. Wā, laem
 ēk'laxsdālaxs laē āxts'lālayā. Wā, laxaa tasāla. Wā, la hēemxat!
 g'il k'lwats'lōdaatsa tsāk'usa hēlk'lōdenēx'tslā gwēg'imāla lāxa
 ōgwiwalilasēs g'ōkwē. Wā, g'il'mēsē 'wiltslāxs laēda ts'ledaqē
 āx'ēdxā LEq'emsē qa's lexeyōdālēs lāxa tsāk'usē. Wā, laxaē
 65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens
 q'lwāq'lwaxts'lāna'yēx. Wā, g'il'mēsē gwālexs laē 'nemāk'iyindeq.
 Wā, laxaē āx'ēdxā q'lwaxē qa's LEXūyindēs lāq. Wā, laxaē hēem
 waxē waxaasasa g'ilx'dē lats'loyos. Wā, lā āx'ēdxā L'ESL'ekwē
 qa's lexeyindēs lāxa q'lwaxē. Wā, g'il'emxaawisē mōden lāxens
 70 q'lwāq'lwaxts'lāna'yāqē wāgwasasēxs laē āx'ēdxā gēmasē lō'wa'yā
 qa's LEpeyindēs lāxa L'ESL'ekwē. Wā, lā āx'ēdxēs L'emq'lek'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |  90
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'ilākwa qa's L'ENXBETENDēs lāx neqeyā'yasēs kūnasowē. Wā, 72
 laem L'ENXSōDEX negedzāyasa lē'wa'yē. Wā, gil'mēsē gwālexs
 laē āx'ēdxā 'wālasē xālaētsa met'lāna'yē qa's xelx'ēlēs lāxa dzeqwa
 qa's k'lāk'iyindālēs lāxa lē'wa'yē. Wā, gil'mēsē 'nemākīya lē'wa 75
 āwīnagwilasa g'ōkwāxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-
 nemasa ts'edāq yixs hē'maē ālēs q'lūlē lā'wūnemasa, yixs k'lōsaē
 aemyōla. Wā, hē'mēsēxs laē malgūnālexsē 'nālās gwāl ēxenta.
 Wā, hēem lē'lalāsō'sēda ts'edāqē qa g'āxēs t'lēpaxa dzeqwa lāx 80
 ōkūya'yasa kūnasat'was. Wā, lēda ts'edāqē gēg'ilil t'lēpaxa dze-
 qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa
 kūnyasē. Wā, lā'lēda āxōgwadāsa tsak'usē āx'ēdxēs k'lip'lāla
 qa's lā k'lip'lēdxā x'ix'ixsemāla t'lēm. yix āxlālayōx'dās lāxa
 laqawalilasa g'ōkwē, qa's lā k'lipstālasa maēmōsgēmē lāxa 'nal- 85
 'nemsgēmē nagats'lā. Wā, gil'mēsē gwālexs laē tsēt's'elx'stēda 'wī-
 'wābets'lāwasa naengats'lē. Wā, gil'mēsē gwālexs laē ēt'lēdēda
 ts'edāqē k'lāk'iyintsa dzeqwa lāxa la t'lēbēk' kūnyasa. Wā,
 āl'mēsē gwāl k'lāsa dzeqwāxs laē tenk'iyalēda kūnyasē g'a gwā-
 lēg'a (fig.). Wā, laem lak'eyalilxak'ilākwē. Wā, gil'mēsē gwālexs
 laē k'lōkūlilxā nagats'lē qa's lā hānōlilelasa maltsēmē ts'ēt's'elx'- 90
 sats'lāla naengats'lēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'wīdxēs
 k'ilākwē qa's k'at'alilēs. Wā, la āx'ēdxā 'nemsgēmē nagats'lā

- 93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

- 93 qa's qepts!ōdēsa 'wāpē lāxa kwaḡūya'yasa kūnyasē yix lala-
asdasā k'ilākwē. Wā, g'il'mēsē 'wīg'iltslāxs laē ēt'lēd āx'ēdxā
95 'nemsgēmē nīgatslē qa's lāxa qepts!ōts laxaaxa kwaḡūya'yē. Wā,
g'il'mēsē 'wīg'iltslāxs laē dzemstōtsa dzeqwa lāxa kwaḡūya'yē.
Wā, laem dzāqwaaxs laē gwāla. Wā, g'il'mēsē p!ēdeg'īnakūlāxs
laē āx'ēdxēs k'liplāla qa's k'lip!idēs lāxa lūqawalilē qa's lā k'li-
peyendālasa gūlta lāx ōsgema'yasēs kūnsasē'wēda tsāk'usē. Wā.
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'lūnqē leqwa lāq qa 'nag'ilisles
x'iqelāl.

Wā, g'il'mēsē gwālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'leā-
sēs nexwālas lē'wēs gegēnemaxa ganolē. Wā, g'il'mēsē 'nāx'īdxa
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wīla q'ūlx'īdēda leqūya'yasēxs laē hēx'īda'em 'lā-
p!eqōdeq. Wā, g'il'mēsē k'lēs q'ūlx'īdexs laē hēx'īda'em k'li-
x'īdxa leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwaaxs
laē 'lāp!eqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'yas lāxa lēpeya'yē lē-
'wa'ya lē āem dādenxendeq qa's 'nemāg'iltslōdē wēx'īdeqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'liplāla qa's k'lipwūlts!ālēs
lāxa l'ēsl'ēkwē lē'wa q'wāxē lē'wa leq'lēmsē. Wā, g'il'mēsē 'wīla
la nēeltsemx'īdēda tsāk'usaxs laē āx'ēdxēs 'wālasē lēxa'ya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgemasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē äxts'lālas lāxa hexa'yē. Wā, grī'f'mēsē 'wī'lōlts'lāxs hē
xwēlaqa dzemts'lōtsa dzeqwa laxēs kūnyasdē. Wā, laem āem 15
dzemēg'intsā dzeqwa lāxa t'l'sēmē. Wā, lāla k'lātsa l'ESL'Ekwē
LE'wa q'l'wāxē LE'wa LE'q'EMSē yix ēk'l'ēlts'lāx'dāsa tsāk'usē lāxa
ēlāsānā'yāsēs grō'kwē. Wā, laem l'lōpēda tsāk'usē lāxēq. Wā, laem
g'wāla laxēq.

Eating Fern - Roots. Wā, grī'f'EM mō'p'lENxwāsē 'nā'lāsa 20
tsā'kusē la āxē'l lā'xa grō'kwaxs la'ē l'lō'pa. Wā, lē Lē'-
ēlalayoem lā'xa grō'kūlōtē. Wā, la hē q'lūnala mek'a'xa tsā'-
kusēda grī'g'igāma'yasa lē'lqwālala'yē qaxs ā'laē lā'wēnē lē'maō-
masa. Wā, hē'maaxs la'ē klūs'ā'lila Lē'lanēmē lā'da ts'edā'qē
āx'ē'dxa ha'ēmadzowē lē'wa'yā qas lē LEpdza'molilas lā'xa me- 25
k'a'Laxa tsā'kusē. Wā, lā klū'nxts'lodālxēs ts'lē'ts'ebats'lāsa
L'lē'na. Wā, grī'f'mēsē 'wī'ēla klū'nxts'EWakwa ts'lē'ts'ebats'lāxs
la'ē āx'ē'dxa lallemwēts'laakwē gē'ēnēsa dza'wū'nē qas lē āxdzō'ts
lā'xa ha'ēmadzowē lē'wa'yā. Wā, lē kax'dzamōl'ilēlasa ts'lē'ts'ē-
bats'lē lā'xēs Lē'lanēmē. Wā, la āx'ē'd lā'xa tsā'kusē qas lē 30
xex'wāl'ilēlasa maē'maltsemē qā'ēda 'nā'l'f'Nemōkwē bē'begwāne-
ma. Wā, hē'x'ida'f'mēsēda klwē'lē dā'x'ēdxa 'nā'l'f'Nemsgēmē qas
sē'x'ēdēxēs la klūlpōyo lāx ō'xsda'yasa tsā'kusē. Wā, grī'f'mēsē
lā'wāyēda ts'lō'la xex'wūnē'sēxs la'ē ts'ep'lē'ts lā'xa L'lē'na qas
hāmx'ī'dēq. Wā, grī'f'mēsa wāō'kwē hē āx'ē'ts'ē'wa lemō'kwē 35
gē'ēnā, wā, la hē mā'yīmsē. Wā, la klēs ts'ēpa'xa L'lē'na. Wā,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire: | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lä 'wi'eläwē q'wa'sgema'yasa tsä'k'usē la'ē ā'em la me'ē'sē da-
akwasa g'i'gāma'yē la q'lūnā'la k'ēs hā'mx'ī'deq. Wā, ā'ē'misē ts'lās
la'xēs gwē'yō' qas ts'ewats qaxs 'nō'kaēda hā'k'lūmaqēxs g'i'l'maē
40 hā'mā'sa g'i'gāmaēda me'ē'sasa tsä'k'usē, wā, la'ēlaē hē'menalaem
mā'g'isi'lälē nā'qā'yas qās p'les'ī'dē loxs hēla'ē āpsa'nēgwisē nā'qē's
qās k'ē'sē p'les'ī'da. Wā, hē'mēs lā'g'ila k'ēs hā'māsa xa'mage-
ma'yē g'i'gāma'ēda me'ē'sasa tsä'k'usē. Wā, g'i'l'mēsē 'wi'elēda
k'wē'laxa maē'maltsemē tsä'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts'edā'qē ē't'led ts'ewanaēsasa maē'maltsemē tsä'k'usa qa
mō'dōlts qāēs gēgēnē'mē. Wā, hē'x'īda'mēsē hō'qūwelsēda
k'wē'lē lā'xēq. Wā, lae'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē g'enolisas
lāx legwilasēs g'ōkwē. Wā, lā leqwēlax'īd qa l'lagawaslalīsēs
legwile. Wā, g'il'mēsē q'wāla'nākūlaxs laē qwēlōdxa l'lop'ekē
qenōyowēs sāgwānemas sāgumaxs laē lāl'īdeq qa naenqelēs.
5 Wā, lā katlendālas lāxa q'lūq'wālemōtas legwilas. Wā, lā
lēx'īlālaq qa 'nema'nākūlēs k'lūmēlx'īdē ōgwida'yasa sagumē.
Wā, g'il'mēsē 'naxwa k'lūmēlx'īdē ōgwida'yasēs laē āxsēndeq
lāxa q'lūq'wālemōtasēs legwile. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxa
ts'ek'wa lēng'a'yā hē'mūsa leqwa; wā, hē'misēs xwālayowē qās
10 lā g'i'yīngalilas lāxa na'ginwalisas l'enāsasēxa sāgumē, yīs la-
'ma'alal k'lilx'ēdē l'ex'damasēs legwile. Wā, lā dāx'īdxa g'ilt'la
l'enk' sāgunna qās gwānax'ēdēq. Wā, lā kat'lents lāxa leqwa

¹ Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. || She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three || finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, || dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, || chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōlts!ānaʼyē lāq. Wā, lā dāxʼid̄ex ēx̄baʼyasa 13
LENGʼāyāxs laē tʼel̄xwits̄ ōxtāʼyas lāxa Lʼenk̄wē sāguma lāxēs
kʼl̄ets̄!ēnaʼyē eāls̄ēlaxs tʼel̄xwaaq, la lābendālux ʼwas̄gēmasas tʼel̄ō- 15
ʼnākūlaq. Wā, gīl̄mēsē lā pex̄ēna tʼel̄ōkwē Lʼenk̄^u sāgumxs laē
āxʼēdxēs xwālayowē qaʼs gʼapōdēs ōxl̄aʼyas lāxēs qōmax̄sīdzaʼyē
l̄eʼwēs q!wāq!wax̄sīdzaʼyē lāx̄ ēkʼ!ex̄ālaēnaʼyasa xwālayowē. Wā,
lā āxʼēdxa tʼel̄ōkwē Lʼenk̄^u sāguma qaʼs mens̄id̄ēsa yūd̄ux̄denē
lāx̄ens q!wāq!wax̄ts!ānaʼyēx̄ lāxa tʼel̄ōkwē Lʼenk̄^u sāgumaxs laē 20
lax̄xwālabents lāxa ēkʼ!ex̄āla xwālayowa. Wā, laēmē tʼl̄ōts!endeq.
Wā, āʼmis̄ lā hē gwēḡilaxa waōkwē. Wā, gīl̄mēsē ʼwīla la tʼewē-
kūxs laē āxʼēdxēs ts!ebats̄lē qaʼs kʼlen̄xts̄lōd̄ēsa Lʼēna laq. Wā,
lā sāx̄sēx̄wīdxa tʼel̄ōkwē Lʼenk̄^u sāguma. Wā, laem q!wālxoem
ts!ep̄l̄ets̄ lāxa Lʼēna qaʼs ts!ōq!ūsēs lāxēs sēms̄ē. Wā, lā gēḡilil 25
mal̄ēkwaq qaʼs kʼl̄ūmtēq. Wā, gīl̄mēsē ʼwīla kʼl̄ūmt̄alax̄ ēḡimas
laē kwēsōdxēs kʼwāx̄mote yīx̄ dōdeq!ūgaʼyasa sāgumē. Wā, laxaē
ēt̄led dāxʼid̄xa tʼewekwē tʼel̄ok̄^u Lʼenk̄^u sāguma qaʼs ts!ep̄l̄ēdēs
lāxa Lʼēna. Wā, laxaē ts!ōq!ūsas lāxēs sēms̄ē. Wā, laxaē gēḡilil
mal̄ēkwaq qaʼs kʼl̄ūmtēq. Wā, laxaē kwēsōdxēs kʼwāx̄motē. Wā, 30
āx̄sāmēsē hē gwēḡilaxs sāx̄sekwaaxa tʼewēkwē Lʼenk̄^u sāguma.
Wā, gīl̄mēsē pōl̄id̄exs laē ḡēxaxēs ān̄ēx̄sāʼyē. Wā, lā nāx̄id̄xa
ʼwāp̄ē. Wā, laem gwal lāxa sāgumē qaxs ʼnem̄x̄id̄ūlaʼmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

- 1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

‘mēx’silaēna’yaq, yīxs k’lēsaē ēk lāx k’līlx’k’lax’sewē k’lēs k’lūwē-
35 ladzema qaxs lēx’a’māē sāx’sēkwa q’lūlsq’lūlyakwē.

- 1 **Fern-Root (3).**¹ Wā,² lā āx’ēdxēs ts’lēslāla qa’s k’ēlts’lālēxa gūlta qa
g’āxēsē q’lāplēsgemlēs lāxa onālisasēs legwīlē; wā, lā LEX’ēlts’lōdxa
lek’wa’yē lāxēs legwats’lē’yē lēxa’ya qa’s L’EX’lēndēs lāxēs
L’ēnasē legwīla. Wā, lā k’ēlī’lālasēs ts’lēslāla lāq qa ēk’ēs k’lūm-
5 lā’nakūlaēna’yas. Wā, g’lī’mēsē L’ēl’fīdēxs laē L’ōpa. Wā, lā
k’ēlts’lēndēq lāxēs L’EX’lēdema legwīla. Wā, lā hānal hē g’wēg’i-
laxa waōkwē. Wā, g’lī’mēsē ‘wī’lala L’ēnkwa lek’wa’yaxs laē
āx’ēdxēs lālōgūmē qa’s tsōxūg’īndēq. Wā, g’lī’mēsē ēg’īg’axs
laē āx’ēdxa L’ēnkwē lek’wa’ya qa’s ploxts’lālēs lāxa lālōgūmē.
10 ‘nāl’nemdenē āwasgemasas p’lōqwa’yasēda lek’wa’yē. Wā, g’lī-
‘mēsē hēfē p’lōqwa’yasēs laē āx’ēdxa L’ē’na qa’s k’lūnq’lēqēs lāq.
Wā, āl’mēsē gwāl k’lūnq’lēqēs laē t’lēp’lēgelisa. Wā, lā āx’ēdxa
k’ats’lēnaqē qa’s lēx’da’x’wīdēxa t’lēp’lēgelisē L’ēnk’ lek’wa’ya.
Wā, laēm ‘yōsasa k’ats’lēnaqē lāxa L’ē’na L’ē’wa L’ēnkwē lek’wa-
15 ‘ya. Wā, g’lī’mēsē gwāla laē g’ēxaxēs ānēx’sā’yē. Wā, lā
xāl’LEX’īd ‘nax’īdxa ‘wāpē qaxs gwaq’lēlaē ts’lēnk’lū’īda qaxs
q’lēk’lēsaaxa L’ē’na lāg’īlas k’lēs q’lēk’lēsa ‘wāpaxs laē nāx’īda.
Wā, laēmxaē ‘nemx’īdāla’mē hā’mēx’silaēna’yaxa lek’wa’yē. Wā,
lāxaē k’lēs k’lūwēladzema lāxa lēlqwāla’yē. Wā, g’lī’mēsē hāna-
20 L’ēda hānenL’ēnoxwē laē hāmsgemēxa k’līlx’ē lek’wa’ya qa’s

¹ *Dryopteris spinulosa*.² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lēšē pōsq'la lō^s qa's k'lēšē naqlēxsdxa 'wāpē. Wā, lāxaē 21 hāmšgemēsō'sa Elkwāla. Wā, laem gwāl lāxēq.

Cooking Clover.—Wā,¹ la'mēsen gwāgwēx's'alal laqēxs laē lek'ē- 1 laxēs lex'semē. Wā, hēem g'il āx'ētsō'sa la'wūnemasa ts'edāqaxs laē ānēqax leqwā qa's lek'ēlax'demaxa lex'semē. Wā, g'il'mēsē qōt'lē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē sep'wūltōdxēs ānēganemē leqwa. Wā, g'il'mēsē 'wī'ōltāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'idaem yilx'ūsdsēlaq qa's lā yilx-'walilēlas laxēs g'ōkwē. Wā, g'il'mēsē 'wī'ōsdēsa leqwāxs laē āx'ēdxa lex'a'yasēs genemē qa's lā lents'lēs lāxa l'ema'isē qa's lā xex'ts'lālasa t'ēsemē lāq. Wā, g'il'mēsē gwānāla lōkūsēxs laē 10 ōxlōsdēseq qa's lā ōxlaēlēlas laxēs g'ōkwāxs laē ōxleg'alilās lāx māg'inwalisasa laqwawalilāsē. Wā, al'mēsē gwāl ōxlosdēselaxa t'lēsemāxs laē k'ōtaq laem hēfala. Wā, lā āx'ēdxa leqwa qa's k'at'lālilēsa 'nents!aqē lāx ōgwiwalilāsa laqwawalilās. Wā, lāxaē āx'ēdxa hēlag'itē qa's k'atbēndēs āpsba'yas lāq. Wā, lā xa'ma- 15 stalilē āpsba'yas lāxa āwīnagwīlasa g'ōkwē. Wā, lāxaē hēem gwēx'īdxa āpsanā'yas. Wā, mēndzix'īdxa lem'xwa leqwa qa's k'ak'etōdālēs lāxa k'ak'ēdenwa'yē. Wā, g'il'mēsē 'nemāk'ī'yēda mēndzaakwē lē'wa k'ēk'ak'ēdenwēxs laē āx'ēdxa hā'yastowē leqwa qa's gēk'iyīndalēs lāxa k'ēk'ak'ēdenwas lāxēs q'lasūaēna'yē. Wā, g'il'mēsē gwālēxs laē xex'wīdxa t'lēsemē qa's lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

21 lāq. Wā, g'il'mēsē 'wīlk'eyīntsa t'ēsēmaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'īqostāxs laē 'yālaqas grayōlē lāxēs 'nēmēmōtē qa lās lē'lālax g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yālagēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx t'lex'īlāsēs lē'lālase-
25 'waxs laē 'nēk'a: "lē'lalēnlōl qa's laōs lēx'lak'xa lēx'sēmē lāx . . ." ('nēx' lēx'ēdēx lēgēmasēs lē'lālēlē). Wā, la hēx'sāem wāldēmsēxs lābēlsēlaaxa g'ōx'dēmsē. Wā, lālēda lēk'ēlalaxa lēx'sēmē āxwūlt'lalēlaxa lēlēgats'ē l'lāl'ēbata qa's g'āxē āxstō-
30 lēlēlaq lāx gēmōtstālīlas t'lex'īlāsēs g'ōkwē. Wā, lāxāē ēt'lēd āx'ēdxa 'wālasē q'lō'lats'lā qa's hāng'alīlēs lāxa ōbēx'lālālīlasēs lāqawālīlasēs g'ōkwē. Wā, hē'mīsa mālts'laqē g'ilsg'ilt'la k'lip'lā-
35 laa. Wā, hēmxaūwis āx'ētsō'sēda māltsēmē āwā naēngats'lā, hē'mīsa 'wālasē lēx'āya lē'wa k'lāk'lek'lobanā. Wā, lā 'yālaqa ēt'lēd qa lās ētsē'stēda lax'dē g'il lē'lālēlg'isa. Wā, g'il'mēsē lāxs
40 laē 'yālaqasa ōg'ūlēmamaxat! grayōl lāxēs 'nēmēmōtē begwānēm qa lās tsēx'ītsa māltsēmē āwā nagats'ē lāx 'wē'wāp!ēma qa tsayīmltsa lēk'ēlās lēx'sēma qō lāl lāg'aalal lāxa x'ix'ixēmāla t'ēsēma. Wā, g'il'mēsē g'āxa tsāx'dāxa 'wē'wāp!ēmāxs laē hā'nōlīlas lāxa q'lō'lats'ē. Wā, g'āx'mē hōgwīlēlēda lēx'lax'laxa lēx'sēmē.
40 Wā, lā hē'nakūlaēm lāxa ōgwīwalīlasa g'ōkwē qa's klūs'alīlē. Wā, g'il'mēsē 'wīlāēlēxs laē hēm g'il hām'x'it'sē'wa ts'lenkwē xa'māsa. Wā, g'il'mēsē xēmsxas'idēxs laē āx'ēdēda mālōkwē grayōl lāx 'nēmēmōtasa lēk'ēlāxa lēx'sēma āx'ēdxa k'lip'lālaa qa's lā


in readiness on each side of the steaming-box, and || both pick up the
 red-hot stones and dip them quickly | into the water that has been
 brought in in the two large buckets. They take the stones out
 again | and put them into the steaming-box. They do this | in
 order to wash off the ashes that stick on the stones; and they con-
 tinue | to do so with all the red-hot stones. When || this has been 50
 done, the woman takes the large basket and pours | some water over
 it, so that it is wet. Then she takes a | square box, pours some fresh
 water into it, not very much. | Then she throws the clover into it and
 washes off the sand that sticks to it. | When all the sand is off, she
 throws the roots into || the basket for steaming clover. When all 55
 the | clover has been taken out of the square box and has been
 washed, the two | men take hold of it, one on each side, and they put
 it on the red-hot | stones which they have put into the steaming-box.
 Then they press the clover-roots down in the | large basket so that
 they are close to the red-hot stones. || When they have been pressed 60
 down, the woman takes some old mats | and spreads them on each
 side of the place where the clover is being steamed. | Then one of the
 men lifts a large bucket, | draws fresh water, and, when he comes in,
 he | immediately pours the fresh water over the clover which is ||
 piled up at the place where it is being steamed. When the fresh 65
 water has all been poured out of the | bucket, they take old mats

lāxumg'alil lāxa 'wāx'sanā'yasa q'ō'kats'lē. Wā, lā 'nemāx'īd
 k'lip'lēdxa x'ix'exsemāla t'ēsema qa's lā hanax'wīd k'lipstents 45
 lāx 'wābets'lāwasa maltsemē āwā naengats'lā. Wā, lā xwēlaxūs-
 tenda'mēsēq qa's lā k'lipst'ōts lāxa q'ō'kats'lē. Wā, hēt! hēg'ilt
 gwēg'ilāq qa's ts'ōxālēxa gūna'yē k'wēk'lūtsemēq. Wā, lā hēx'sāem
 gwēg'ilāq lāxēs wāxaāsa x'ix'exsemāla t'ēsema. Wā, g'il'mēsē
 'wīlaxs laēda ts'edāqē āx'ēdxa 'wālasē lex'a'ya qa's gūgeltsem- 50
 dēsa 'wāpē lāq qa k'lūnqēsē hamexsema. Wā, lā āx'ēdxa
 k'limyaxlā qa's gūxts'ōdēsa 'we'wāp!emē lāq, xa k'lēsē q'lēmema.
 Wā, lā lexstālasa lex'semē lāq qa's ts'ōxālēxa ēg'isē k'wēk'lūt'e-
 nēq. Wā, g'il'mēsē 'wīlāwa ēg'isena'yasēxs laē lexts'lālas lāxa
 hēlosgema'yē lex'āsa 'nek'axa lex'semē. Wā, g'il'mēsē 'wīlts'lowēda 55
 lex'semē lāxa k'limyaxlā laē ts'ōkwa. Wā, lāda ma'ōkwē bēbe-
 gwānem dādanōdeq qa's hānk'iyindēs lāxa x'ix'exsemāla t'ēse-
 maxa la xex'ts'lā lāxa q'ō'kats'lē. Wā, lā lāqwa'xēts'ōdxa lex'-
 ts'lāla 'wālas lex'a'ya qa q'les'alēs lāxa x'ix'exsemāla t'ēsema.
 Wā, g'il'mēsē q'les'ālaxs laēda ts'edāqē āx'ēdxa k'lāk'lek'lobanē 60
 qa's lā lep'lāhilelas lāx 'wāx'sanā'yasa 'neg'ats'lāxa lex'semē,
 laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats'lā
 qa's lā tsēx'īdex 'ltā 'we'wāp!ema. Wā, g'il'mēsē g'āxēxs laē
 lēx'īdaem tsādzeleyīntsa 'we'wāp!emē lāxa lex'semāxs laē
 l'lāk'imlts'lā lāxa 'neg'ats'lāq. Wā, g'il'mēsē 'wīlg'iltslāwēda nāga- 65
 ts'lāxa 'we'wāp!emāxs laē āx'ēdxa k'lāk'lek'lobanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. || She picks
up some clover-roots and puts them into a small dish, and | she
pinches them with her fingers; and if they break in two, | they are
done. Then the man takes off the | old-mat covering and spreads
the mats on each side of the steaming-box. | When this has been done,
75 two men take up || each one clam digging-stiek and push it through |
each side of the clover-basket in which the clover has been steamed, |
and they lift it up out of the | steaming-box. Then they put it
down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, || they put the basket down at
the left-hand side of the house. | Then the woman spreads the hot
clover over the | old mats, so that the steam comes out and so that
they get cool. | After this has been done, the woman takes the dishes
and | puts them down. Then the two men take the steamed ||
85 clover-roots and put them into the dishes: and when all | the dishes
are full, they begin at one end of the dishes and go to the other,
breaking up | the roots with their hands. When all the clover-roots
are in pieces in the | dishes, the woman takes oil and pours it over
them; | and when they are covered over with oil, they mix (the roots

67 yindēs lāq. Wā, la^{mē} k^{lēs} hēlq^llaq k^{EX}sālēda k^ladela. Wā,
k^lēst^lla ālaem geyaxs laēda ts^ledāqē āx^lēdxa ts^lēs^lālā ts^lek^lwa
qa^s k^lwētostōdēx āpsānā^lyasa nayīmē k^lāk^lek^llobanā. Wā, lā
70 k^lip^lēd lāxa LEX^lsemē qa^s āxts^lōdēs lāxa lālōgūmē. Wā, lā
ēp^lētsēs q^lwāq^lwāx^lts^lānā^lyē lāq. Wā, gr^ll^lmēsē hēx^lidaem k^lEX^l-
sens laē L^lōpa. Wā, hēx^lida^lmēsa begwānemē nās^lōdex nayīmas
k^lāk^lek^llobanā qā^s LEP^lālilelēq lāx ^lwāx^lsanā^llilasa ^lneg^lats^lē.
Wā, gr^ll^lmēsē gwālexs laēda ma^llōkwē bēbegwānem āx^lēdxa ^lnāl-
75 ^lnemts^laqē k^llālāwa yīx dzēgayāxa gr^lwēqlānemē qa^s L^lENXSōdēs
lāx ^lwāx^lsānā^lyasa helōsgema^lyasa la L^lōp ^lneg^lek^l LEX^lsema.
Wā, lax^lda^lxwē k^lwāk^lwēdāenōdeq qa^s k^lwēt^lwūts^lōdēq lāxa
^lneg^lats^llāxa LEX^lsemē qa^s lā k^lwēdedzōts lāxa la LEB^lēl k^lāk^lek^l-
k^llobanā. Wā, lā qebedzōts lāq. Wā, gr^ll^lmēsē ^lwī^llōts^llāxs laē
80 hānstoliltsa lex^layē lāx gemxōtstālilasa LEX^llagats^lē gr^lōkwa.
Wā, lālēda ts^ledāqē lendzodālilasa ts^lelqwa LEX^lsem lāxa LEB^lilē
k^lāk^lek^llobanā qa lawālēsa k^lālēla. Wā, hē^lmis qa k^lox^lwīdēs.
Wā, gr^ll^lmēsē gwālexs laēda ts^ledāqē āx^lēdxa lōelq^lwē qa^s gr^lāxē
mex^lahilelaq. Wā, lā āx^lēdēda ma^llōkwē bēbegwānem^lxa ^lneg^lek^lwē
85 LEX^lsem qa^s lā lexts^lālās lāxa lōelq^lwē. Wā, gr^ll^lmēsē ^lwī^lwel-
ts^lewakūxs laē gr^lābendxa lōelq^lwē qa^s p^llōp^lloxsalēxa LEX^lse-
masēs ^leyasowē. Wā, gr^ll^lmēsē ^lwī^lla la p^llōgek^lwaxa LEX^lts^lālās
lōelq^lwāxs laēda ts^ledāqē āx^lēdxa L^lēna qa^s k^llūnq^leqēs laq.
Wā, gr^ll^lmēsē la t^lep^ll^lgelisxa L^lēnāxs laē xwētelgr^lintsēs ^leyā-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way:  After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |

sowē lāq. Wā, gril'mēsē lēlgoxs laē gen'ka. Wā, gril'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAx'LAxa LEX'SEMē. Wā, maēmālēda
LEX'LAk'axa 'nāl'nemōxla lōq'wa. Wā, laem xāmax'ts'ānalēda
LEX'LAk'axs laē LEX'LAx'ēdxa LEX'SEMē. Wā, gril'mēsē gwā
LEX'LAk'axs laēda ma'ōkwē bēbegwānem āx'ēdxa q'loyaakwē
k'ādzeKwa qa's lā ts'ewanaēsas lāxa LEX'LAx'dāxa LEX'SEMē q' 95
dēdenx'wēdēsēxēs ē'eyasowaxs q'elq'elts'ānalāē. Wā, gril'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wā, gril'mēsē gwālexs laē
hōqūwēsa. Wā, hēem k'wēladzem lāxa q'ēnemē lēlqwāla'ya
'neg'ikwē LEX'SEMA. Wā, lā 'wā'wilaasōxs LEX'LAx'sē'waēda
'neg'ikwē LEX'SEMA. Wā, laem gwāla 'nemx'ēdāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, grā'mēs 'nemx'ēdāla hā'mē- 1
x silaēnēxa LEX'SEMēg'a yixs āx'ēdaēda ts'edāqaxa ha'nemē qa's
hāng'alilēs lāxēs k'waēlasē. Wā, lāxaē āx'ēdxa k'wa'xlāwē q' 5
s'xox'x'sendēq qa wīs'wūltowēsē. Wā, lā mens'idx 'wādzeq'EXSD-
asasa ha'nemē, yisa xōkwē k'wa'xlāwa. Wā, lē'mis la k'ōk ox'ā-
latsēxa k'wa'xlāwē qa's k'at'EXLēdalēs lāxa ha'nemē. Wā, gril-
'mēsē la hamelq'EXSDēq lāē galōteyindālasa w'ōkwē lāq g' gwā-
lēg'a (*fig.*). Wā, gril'mēsē gwālexs laē āx'ēdxēs Lēgrats'ē L'āb. ta
qa's graxē hāng'alilas lāxēs k'waēlasē. Wā, lāxaē āx'ēdxa lālogūmē
qa's g'āxē hā'nōlilas lāxa Lēgrats'ē L'ābata. Wā, hē'mesa 'wābēts'lāla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagats!ä. Wä, lä qwēleyindxa lēgats!ē L!ābata qa lāwāyēs t!ē-mak!ya⁵yas. Wä lä lex⁵wūlts!ōdxa lex⁵semē qa⁵ lä lexts!ōts lāxa lalogūmē. Wä, gril⁵mēsē k'ōtaq laem hē!ats!ä lāxa ha⁵ne-maxs laē gūq!eqasa 'wāpē lāq qa⁵ ts!oxālēxa 'ēgrīsē lāq. Wä,
 15 gril⁵mēsē 'wēlāwēda 'ēgrīs⁵enaf⁵yasēxs laē lexeyindalas lāxa hēlots!āwē k!wa⁵xlā lāx 'ōxsda⁵yas ha⁵nemē. Wä, lä k!ēs laqwaxa lex⁵semē qaxs 'nēk'aē qa hasdēxwālēs lāx 'ōts!āwasa ha⁵nemē qa lālaqēsa k!lālela. Wä, gril⁵mēsē qōt!axs laē āx⁵ēdxā q!oyaakwē k'adzekwa qa⁵ t!āk'eyindēsēxs laē hāpstaak^u lāxa 'wāpē. Wä, gril⁵mēsē
 20 gwāl dzōpīlālax āwē'stāsa ha⁵nemaxs laē xāl!ex⁵ēd gūxsē'stālāsa 'wāpē lāxa āwē'stāsa t!āk'eyā⁵yē wālaunawisē lō⁵ negoyāla dēda-graats!ē 'wāpalāsa lex⁵semāxs laē hānx!anō lāxa legwila. Wä, lä k!ēs gēgīlil medelqūlaxs laē hānx!sanō lāxa legwilasēs g'ōkwē. Wä, āmēsē la hā'nēla qa hē'mis la l!ōbē'nākūlayōsēxs laē kūnya-
 25 tasa k!lālela. Wä, gril⁵mēsē gwāl k!lālelaxs laēda ts!edāqē āxōdxā t!āk'eyā⁵yas. Wä, lä āx⁵ēdxēs lālogūmē qa⁵ ha⁵nōlilēs lāxēs lēk'ē-lats!ē ha⁵nema. Wä, lä āx⁵ēdxēs ts!ēslāla qa⁵ k!līptēdēs lāxa hānx!laakwē lex⁵sema qa⁵ lä k!līpts!ālas lāxa lālogūmē. Wä, gril⁵mēsē 'wīlōsēxs laē āx⁵ēdxēs ts!ēbats!ē qa⁵ k!ūnxts!ōdēsa
 30 l!ē'na laq. Wä, lawēslē lē'lālaxēs lā'wūnemē lē'wis sāsēmē qa grāxēs k!ūs!ālila. Wä, gril⁵mēsē k!ūs!ālilexs laē k'agēmilitsa sen-yenk!enālats!ālāxa hānx!laakwē lex⁵sem lālogūm lax!da⁵xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, | then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts'ebats'lāla L'ē'na lāx L'āsālīlas. Wā, hēx'īdax'da'x"- 33 ē'mēsē dāx'īd lāxa LEX'sēmē qa's ts'ep'īdēs lāxa L'ē'na qa's ts'ō-q'lūsēs lāxēs sēmēsē. Wā, āx'sā'mēsē hē gwēg'ilaxs laē LEX'lak'a. 35 Wā, g'il'mēsē 'wī'laxs laē nāg'ik'elaxa 'wāpaxs laē gwāl LEX'lak'āxa hānx'laakwē LEX'sema, yīxs lēx'a'maēda hayasēk'āla LE'wis sāsēmē LEX'lāk'xa hānx'laakwē LEX'sema. Wā, la k'lēs k'lēladzem lāxa q'ēnēmē lēlqwālala'ya. Wā, laem gwāl lāxa hānx'la- 40 akwē LEX'sema.

Baked Clover-Root.—Wā, la'mēsēn ēdzaqwaltsa dzamēdzekwē lāxa 1 ts'elqwa gūna'ya'xa LEX'sēmē. Wā, hē'maaxs k'lēasāē hā'ma'ya ts'edāqē LE'wis lā'wūnemē lōxs k'lēasāē hānāgēxs g'ayag'iliselaē, yīxs 'yāx'sa'maēda 'nāla, wā, hē'mis la g'ōlelōsē'watsēxs g'iwūl- 5 kwē, wā la k'lēas k'lēs q'wūxatsa LEX'sēmē. Wā, lā alēx'īdēda 5 ts'edāqaxa LEX'ānowasa LEX'sēmē. Wā, g'il'mēsē q'lāqēxs laē hēx'īdaem ts'ō'sēdeq. Wā, g'il'mēsē q'eyōlqēxs laē lāxa 'wāpē hānqelaxēs LEX'sēmē qa's lā ts'ōx'wūltalaq qa lawāyēs ēgre- 10 sēna'yas. Wā, g'il'mēsē 'wī'lāwē ēg'esēna'vasēxs laē nā'nak'ū lāxēs g'ig'ō'k'walē hānqelaxēs LEX'sēmē. Wā, lā k'wanōlisaxēs 10 legwilaxs laē 'yālaqasēs lā'wūnemē qa lās lāxa āl'tē āx'ēdex k'lāōk'wā. Wā, g'il'mēsē k'lēas k'lāōk'wāxs laē hē āx'sē'wēda gēms. Wā, g'il'mēsē lōlxa k'lāōk'wāxs g'āxaē dālaxa malēssa qa's ts'lāwēs lāxēs gēnemē. Wā, lāda ts'edāqē āx'ēdeq qa's lēxdzōdēsa LEX- 15 sēmē lāxa k'lāōk'wē. Wā, lā q'ēnēpsēm's lāq. Wā, g'il'mēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
 20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
 25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
 30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
 35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |


16 gwālexs laē āxēdxā xōkwē k'wa^sxlāwa qā^s ēlāplēdxā ts!elqwa gūnā^sya lāx āwābalisāsēs legwīlē. Wā, g'il^smēsē hē^sabetalisēxs laē āxēdxā q!enēpsemālāxa k'laōk'wē LEX^ssema qā^s ēmex^sts!ōdēs lāq. Wā, lā āxēdxā xōkwē k'wa^sxlāwa qā^s gōlē lāxa ts!elqwa gūnā^sya
 20 qā^s golsgemdālēs lāxēs dzamēsase^swē LEX^ssema. Wā, g'il^smēsē wāx^ssemālāxa ts!elqwa gūnēxs laē mōsgemdālāsa gūlta lāq. Wā, g'il^smēsē gwāla laē ēseki qā L'ōpēs. Wā, k'lēst'la ālaem gūlaxs laē k'ōtaq laem L'ōpaxs laē āxēdxā xōkwē k'wa^sxlāwa qā^s gōlaxelēxa gūlta LEX^swa gūnā^syē. Wā, lā k'wēt'eqālisaxa q!enēpsemālāxa
 25 k'laōk'wa LEX^ssema. Wā, lā dza^sxsemdeq qā^s LEP'lāhīlēq. Wā, ā^smisē la mōdzāya dzamēdzekwē lāxa ts!elqwa gūnē lāx negedzā^syasa k'laōk'wa. Wā, laem hamadzōno^sx^sēsxs laē welwal^sidēxs laē LEX^slax^sidēxa dzamēdzekwē LEX^ssema. Wā, la^smē āem LEX^slax^sidēq LEX^swis lā^swūnemē. Wā, lax^sda^sxwē āem nāxnāqaxa ēwāpaxs
 30 LEX^slak^suē hē gwēg'ilēda dēdag^sāxa dēyēxa māmal^sa. Wā, g'il^smēsē pōl^sidēxs laē ālax^sidē nāx^silēxa ēwāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la^smēsen ēdzaqwal gwāgwēx^sālāl lāxa k'ilix^sk'lax^saxa LEX^ssemē yixs k'lēsaē ēnāxwēma bāk'līmē k'ilix^sk'lak^seq. Wā, hēt'la q'lūnāla k'ilix^sk'lax^sqēda ts!ēdāqaxs laē ts!ō-
 35 saq yixs laē pōsq^sLEX^sidē qaxs k'lēsaē hēlq'lala Lāk'imx^sidē qā^s lā hām^sx^sidē lāxēs g'ōkwē. Wā, hē^smis āem la k'ilix^sk'lax^sidēatsēxa LEX^ssemē; lēx^saem hā^smāpdemxa k'elx^sē LEX^ssemēq. Wā, laem ēwīlā gwāla gwayi^slālasaxa LEX^ssemē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box. | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way.¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been

Cinquefoil (1).—Wā, la^mmēSEN gwāgwēX^sālal lāxa begwāNEMAXS 1
laē t!Eqwēlaxa t!EX^ssōsē qaēs gōkūlōtē. Wā, hēEM gīl āX^sētsosēda
ēwālasē k!īmyaxlā qa gāXēs haⁿēla lāx hēk!ōtstālīlasa āwēLElās
t!EXilās gōkwas. Wā, lā āX^sēdxā ēgaqwa lāx xāSēwē k!wa^x-
lāwa qa^s xōXōX^sSENDēq qa yūwēs āwāgwītENS selt!ax^sts!āna^syēX. 5
Wā, gīl^smēsē k'ōtaq laEM hēl^saxs laē āX^sēdxā dENasē qa^s dZE-
dXEX^sālēq qa ts!ēlts!Eq!astowē lō^s gīlsgīldedzowa. Wā, gīl^sEM-
xāāwisē k'ōtaq laEM hēl^saxs laē āX^sēdxā k!wa^xXLāwē qa^s mEN-
s^sīdēs lāx ēwāsgemasas ōts!āwas gīldōlasasa k!īmyaxlā. Wā, lā
āX^sēdxēs k!lāwayowē qa^s k!īmīts!ENDēq. Wā, laxāē āX^sēdxā ōgū- 10
ēla^mmē xōk^u k!wa^xXLāwa qa^s mENs^sīdēX ts!Egōlās ōts!āwasa k!īmī-
yaxlā. Wā, laxāē k!īmīts!ENDēq. Wā, lā āX^sēdxā waōkwē
k!wa^xXLāwa lē^swis mENyayōX gīldolasasa k!īmyaxlā qa^s mENsēs
lāxa k!wa^xXLāwē. Wā, lā āX^sēdxēs k!lāwayowē qa^s k!īmīk!īmīts!a-
lēS lāq qa ēⁿnēmaSgēmēs. Wā, gīl^smēsē k'ōtaq laEM hēl^saxs laē 15
āX^sēdxēs mENyayowaxa ts!Egōlā. Wā, lā mENs^sīts lāxa ōgū-
ēla^mmē k!wa^xXLāwa laxāē k!īmīts!ENtsēs k!lāwayowē lāq. Wā, laEM
malts!aq^smēda ts!Egōlā k!wa^xXLāwa qaēda k!īmyaxlā. Wā, lā
āX^sēdxā ēNEMts!aqē lāxa mENēkwē k!wa^xXLāwa qaēda gīldōlāsa
k!īmyaxlā. Wā, hēⁿnīsa ēNEMts!aqē lāxa mENēkwē k!wax^sXLāwa 20
qaēda ts!Egōlāsa k!īmyaxlā qa^s k'āk'ētōdēX ōbā^syasga gwāleg^a.¹
Wā, lā āX^sēdxā dZEXēkwē dENasa qa^s yālōlēS lāq. Wā, gīl^s-
mēsē ElgaALEla yīlāyasēXS laē ēt!ēd āX^sēdxā ēNEMts!aqē gā^syōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
- 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box. |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda gīldolāxs laē k'ādenōdzents lāxa g'īlx:dē
 25 yīl'ālelōdayosēxs laaxat! yīl'ālelōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'yē. Wā, g'īl'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k'wa'xlāwa qaēda āpsba'yē. Wā, laxaē yīl'ālelōts yisa
 denasē lāq. Wā, g'īl'mēsē gwāla t'ak'!alē 'neg'īdzōxa t'ex'sōsaxs
 laē gra gwālēgra (*fig.*). Wā, lā pāq'exlents lāxa k'ēmyaxlā. Wā,
 30 hē'mis lā ēt'ēd āx'ētsōsēda hē'fa lexa'ya qa's lā lāxa āl'tē ālāx
 gēmsa. Wā, g'īl'mēsē q'lāqēxs laē k'ūlx'īdeq qa's dzopts'lālēs lāxēs
 gagemyaats'lē lexa'ya. Wā, g'īl'mēsē k'ōt'axs laē ōxlex'īdxēs
 gēmdzats'lē lexa'ya qa's lā ōxlōt'lālaq qa's lā ōxlaēlelaq lāxēs
 g'ōkwē qa's lā ōxleg'alīlaq lāx māg'inwalīlasa k'īmyaxlā. Wā,
 35 g'īl'mēsē gwālexs laē āx'ēdxa lek'wē densem denemaxa g'ilt'la.
 Wā, lā q'el'xwalaq qa's lā hāpstendeq lāxa 'wapasa l'ēma'isē.
 Wā, g'īl'mēsē 'wī'lāwē q'ek'elsās laē xwēlaqaem la q'el'xwālaq
 qa's lā lāel lāxēs g'ōkwē. Wā, hēx'īda'mēsē qex'semts lāxa k'īm-
 yaxlā qa hamelxsemayēsēq lāxēs ālaēna'yē lek'ūtālēda denemē
 40 qa k'lēses yīmxsēda k'īmyaxlā qō lāl k'īlpts'lālayola x'īx'exse-
 mālā t'lēsem lāq qaxs q'lūnālāē yīmxsēda k'īmyaxlāxs q'lēm'q'lēm-
 dzaakwēlaē qex'semdēda t'eqwēlāxa t'ex'sōsē. Wā, g'īl'mēsē
 gwāla begwānemaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 līla qaēda lex'semē, lē'wa t'lēsemāxs laē ts'lāts'elq'!wase'wa. Wā,
 45 g'īl'mēsēla 'nāxwa 'mē'menltsemx'īdēda t'lēsemāxs laē āx'ētse'wēda

arē all red-hot, two men take two long pairs of tongs, which they use as walking-sticks, and go out of the house in which the cinquefoil-roots are being cooked. They are going to invite the tribe to come and eat cinquefoil-roots. They go into each house and stand inside the door. || As soon as they have gone all through the village, they go back and call 50 again. || When they come back to the house in which the roots are being cooked, || they spread mats for the guests to sit down on. After || they have done so, the guests come in; and when they are in, || the two men take the square box and put it || down by the side of the fire in the 55 middle of the house. Another man takes || two large buckets and goes to draw || fresh water; and when the one who went to draw water comes back, || another man takes the frame out of || the bottom of the box and puts it up against the side of the box, || behind it, away from 60 the fire in the middle of the house. When || this has been done, each takes a bucket, and, || standing at each end of the square box, carrying in the hand || the fire-tongs and the bucket, they put it down at the || left-hand side. Then they take off || the burning fire and put 65 it down at each end of the fireplace. When it has all been taken off, || they put the ends of the tongs into the || buckets which contain the water, || and keep them in this way until the ends are wet. || That is

malts!aqē g'ilsg'ilt'a k'lek'!Eplālaa yīsa ma'lōkwē bēbegwānem 46
 qa's sēk'!aganowaxs laē hōqūwēlsa lāxa t'eqwēlats'ē g'ōkwa. Wā,
 laēm lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t'ext!aqwa lāxēs q'wāl-
 xoēnē'mē la lāxaxstōlts!ax t'lēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
 Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
 kūla. Wā, g'il'mēsē laēl lāxa t'eqwēlats'ē g'ōkwa laē ha'nākwēla
 lep'lālēlaxa k'wālaxa t'ext!aq'!axa t'lex'sōsē. Wā, g'il'mēsē
 gwālexs laē hōgwīlēda lē'lānemē. Wā, g'il'mēsē 'wī'fēlēxs laē
 hēx'ida'ima ma'lōkwē bēbegwānem āx'ēdxa k'limyaxlā qa's hā'nō-
 lisēs lāxa laqwawalīlaxa t'eqwēlats'ē g'ōkwa. Wā, lā āx'ēdēda 55
 'nemōkwē begwānemaxa maltsemē āwā naengats'ē qa's lā tsēx'ī-
 dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
 'nemōkwē begwānem āxwūlts'ōdxa k'litk'!edēsē paq'extlēxa
 k'limyaxlā qa's tsāgenōlilēs lāxa k'limyaxlā lāx ālanālīlaxa
 k'limyaxlā lāxa laqwawalīlaxa t'eqwēlats'ē g'ōkwa. Wā, g'il'mēsē 60
 gwālexs laē āx'ēdxa 'nāl'nemsgemē naengats'ē lāxēs ma'lōk'!wēna'ya
 bēbegwānemē lā lāx'lewīl lāx 'wāx'sanālīlaxa k'limyaxlā dedālaxa
 'na'nemts!aqē k'liplālaa. Wā, hē'misē hāng'alīlaxa naengats'ē
 gēgemxagawālīlē. Wā, la hēm g'il āx'ētsō'sēxs laē 'wax'sē'stēndxa
 gūlta qa lās āxēl lāx 'wax'sbalīlaxa lēgwīlē. Wā, g'il'mēsē 'wīlx'- 65
 saxs laē 'nemāx'īd'ina k'lek'!ipēlgr'isē bēbegwānem L'ēnxstēnts
 ōba'yasēs k'lek'!iplālaa lāxa naengats'ē lāxēs 'wī'wābets'lālān-
 nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē gwaēlē qā lex'ēdēs ōba'yas.
 Wā, hē'mis la āx'ēdauntsa begwānemaxa hēlagitē densen denema

70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

70 qa's qEX'sē'stendēs lāxa k'limyaxlā qa k'lē'sēLES yimxsūt 'wī'la' k'lip's'ōyola x'ix'EXSEMāla t'lēSEM lāq. Wā, la q'lūnāla geyōl qEX'sEMtse'wa k'limyaxlāxs k'lē's'maē hōgwīla lē'lānemē. Wā, g'il'mēsē gwālēxs laēda ma'lōkwē k'lēk'lepēlg'is hēbegwānem āxwūstendEX ōba'ya'sēs k'lēk'lip'lāla qa's k'lip'idēs lāxa x'ix'EX-
 75 SEMāla t'lēSEma qa's lā k'lip's'lālas lāxa t'leqwē'lats'lē k'limyaxlā. Wā, g'ilma'xwa'mēsē x'ix'ēdē ōba'ya's k'lip'lālaasēxs laē hēx'idaem L'EXstents ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt'lēd k'lip'lēts lāxa x'ix'EXSEMāla t'lēSEma la'lasa gēne-masa t'leqwēlaxa t'EX'sōsē āx'ēdxa ēg'idzowē Eldzō lē'wa'ya qa's
 80 LEP'lā'ilēs lāx ālanā'ilasa t'leqwēlats'lē k'limyaxlā. Wā, lā āx'ēdxa 'nemsgēmē t'legwats'lē L'lābata qa's qwēleyindēx t'ēmāk'iyā'ya's. Wā, lā belx'ūts'lōdeq qa's lā belxedzōts lāxa LEBēlē lē'wa'ya. Wā, lā bē'lēdeq qa haslōxwalēs. Wā, 'nā'xwāem hē gwēx'ēdqēxs mōsgemaēda t'lēt'legwats'lē L'lā'le'bata. Wā, g'il'mēsē 'wī'la la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgēmē lāxabats'lē L'lābata. Wā, hē'misa Eldzō'maxat! lē'wa'ya. Wā, lā LEP'lā'ilasa lē'wa'yē. Wā, laxaē qwēleyindex t'ēmāk'iyā'ya's. Wā, laxaē aēk'ilaxs laē bel-x'ūts'lōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bē'lēdeq qaxs gwaq'lehaq aelts'lāla qa senālēs lāxēs āwāsge-masē. Wā, g'il'mēsē 'wī'la la bēlkwaxs laē āx'ēdxa gēm'sē qa's g'āxē lex'ā'ilas laxa nē'xwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'lo-banē qa g'āxēs āxēl lāx māg'inwalilasa t'leqwēlats'lē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box. | then they put the frame into the box; and when all the short cinquefoil-roots are in, the woman gives four pieces of split cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all | ready, the two 5 men take each one of the | buckets, each standing on one side of the square box. | and they pour the water over the long cinquefoil-roots. When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept. | and

g'il'mēsē gwāla laēda ma'lōkwē k'lek'lipelgis bēbegwānem āx'ēdxa 93
gēmsē qa's lexeyindālēs lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-
mēsē gwālexs laē āx'ēdxa k'lik'lidēsē qa's pāqeyindēs lāxa gēmsē. 95
Wā, lā belx'idxa t'ex'sōsē qa's lāxat! belxts'lālas lāxa k'limyax-
la. Wā, laem belxedzōdālas lāxa k'lik'ledēsē. Wā, g'il'mēsē
wilt'sāwēda t'ex'sōsaxs laēda ts'edāqē ts'lāsa mōts'laqē dzexek'
denas lāxa begwānemē. Wā, k'āteyindālas lāx ōkwa'yayasa
t'ex'sōsē. Wā, lā belxelilaxa laxabālisē qa's lā beixeyindēs lāxa 100
t'ex'sōsē. Wā, laem āwūlgawayasa mōts'laqē denatsa t'ex'sōsē
le'wa laxabālisē. Wā, g'il'mēsē wī'la la belxayayasa laxabālisaxs
laēda ts'edāqē āx'ēdxa k'lāk'lak'lobana qa's lā lep'lālelas lāxa
maginwalihasa t'eqwēlats'ē k'limyaxla. Wā, g'il'mēsē wī'la la
gwālihaxs laēda ma'lōkwē bēbegwānem k'lōqūlilaxa nāl'nemsgēmē 5
nēnagats'lā qa's lā lax'walil lāx wax'sanālihasa t'eqwēlats'ē k'lim-
yaxlāxs laē tsādzeleyintsa wāpē lāxa ōkūyayasa lāxabālisē.
Wā, g'il'mēsē wīlg'ilt'sāwēda wāpē lāxa nēnagats'lāxs laē dādenxend-
xa k'lāk'lek'lobanē qa's naseyindēs lāx ōkwayayasa lā k'lāte-
yāla laxabālisā. Wā, āl'mēsē gwāl nasaqēxs laē wī'lēda q'lēnemē 10
k'lāk'lek'lobanē nās'idayoq qa k'lōsēs k'ex'sālēda k'lālela lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts'edāqē lats'lālil lāxa ots'lālilē
lāx onēgwilasēs g'ōkwē qaxs hē'maē q'lūnāla k'ax'k'wēlatsa lōel-
q'wē qa's lā k'ōts'lālilelaq. Wā, lāda nēmōkwē begwānem

15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilelaq lāxa
 gemxotstālilasa t!EX'ilāsa t!Eqwē!ats!ē g'ōkwa. Wā, lālēda 'ne-
 mōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx
 q!ēq!al'alase'wa 'nāl'nemēxla lōelq!wāsa bēbegwānemē. Wā,
 g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alē!emsa ts!edāqē. Wā,
 g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal-
 'nemē 'wā'wadē l!ē'na qaēda maēmalexla lōelq!wa. Wā, g'il'mēsē
 'wī'lōlt!alilēda 'watts!āla l!ē'na lē'wa lōelq!wāxs laēda 'nemōkwē
 begwānem āx'ēdxa k'lip!ālāa qa's kwēxsemdēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē l!ōpa. Wā, g'il'mēsē
 k'lēs xūta'fax'ēdexs laē k'lix'a. Wā, lā hēx'ēdaem lēt!etse'wē
 naseya'ya. Wā, laxaē Lep!ālilema Eldzōwē lē'wa'ya. Wā,
 ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'ya āwūlga-
 wa'yē denasa lē'wa t!EX'sōsē qa's wēg'ilelōdēq qa's lā belxe-
 30 dzōts lāxa lēbēlē Eldzo lē'wa'ya. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs k'lēk'lip!ālāa qa's l'Enq!eqēsēxs laē āqālē 'wax'sanōdzex-
 sta'ya k'lip!ālāxs laē k'lip!ēts lāxa ts!Elqwa t!EX'sōsa qa's lā
 k'lēbedzōts lāxa ōgū!a'maxat! lēbēl Eldzo lē'wa'ya. Wā,
 āl'mēsē gwāl k'lipwūlts!ālaqēxs laē 'wī'lōlts!āwēda t!EX'sōsē lāxa
 35 k'limyaxla. Wā, lax'da'xwa ma'lōkwē bēbegwānem g'ig'alilaxēs
 k'lēk'lip!ālāa qa's k'lūdzenolilēx 'wāx'sanā'ya t!EX'sōsaxs laē

short roots which are on the new mat. Then they shake the steam 37
out of them, taking up with both hands the short roots, and shaking
them while they are holding them up. Then the short roots fall
down one by one, falling back on the others; and before the two 40
men have done so a long time the steam has all gone out. The
woman does the same with the long roots; and when she has done
so, she takes the dishes and puts the long cinquefoil-roots into them,
and the two men put the short cinquefoil-roots into the dishes.
When they have done so, they take the oil-bottles and pour the oil 45
into the dishes containing the long roots and the short roots; and
they measure so that the oil of one bottle is put into two dishes.
After they have done so, they place the dishes of long roots before
the chiefs, one dish for each six of them; and when the chiefs have
received theirs, they put one dish before six of the common people. 50
When they have been put down, the chiefs tuck up the sleeves of
their shirts, and after doing so they begin to eat. They take the
long roots with the right hand, fold them up with the thumb, and, 55
when they have been made into a ball, they put them into the
mouth. They all do it in this way; and the common people eat
the short roots in the same way as the long roots are eaten. After
they have had enough, those who have eaten the long roots and
those who have eaten the short roots take in their hands what is left

belxedzálilaxa eldzowē lē'wa²ya. Wā, dōx²mē k'ālōdex k'ādelas. 37
Wā, laem dāx²itsēs wāx²sōlts²lāna²yē lāxa t'ex²sōsē qā's k'ālelēš laē
dzōxwālas. Wā, hēmīs la tsālts²lanemkilatsa t'ex²sōsaxs laē tēq'e-
laxeswaōkwē. Wā, k'ēlts²ēmēsē gēgilila ma'lōkwē bēbegwanemix- 40
laē gwāl k'ālela. Wā, lāla hēma ts'edāqē hē gwēgilaxa laxabā-
lisē. Wā, g'il²mēsē gwālexs laē āx²ēdēda ts'edāqaxa lōelq'wē qā's
bēlts²lālēsā laxabālisē lāq. Wā, lēda ma'lōkwē bēbegwānem bēl-
ts²lālāsa t'ex²sōsē lāxa lōelq'wē. Wā, g'il²mēsē wīl²axs laē āx²ētse-
wēda wātts²lāla l'ē²na qā's k'āngeleyindālēxa laxapts²lāla lōelq'wa. 45
lē²wa t'ex²ts²lāla lōelq'wa. Wā, laem menēkwa nēmē wā²wadē
l'ē²na lāxa mālexla lōelq'wa. Wā, g'il²mēsē gwālexs laē k'ax-
dzamōlilasa laxapts²lāla lōelq'wa lāxa g'ig'igēma²yē lāxēs q'ēq'la-
lācēna²yaxa nāl²nēmēxla lōq'wa. Wā, g'il²mēsē wīlxtowa g'ig'i-
gāma²yaxs laē k'ax²itsē²wa begūlida²yē; laemxaē q'ēq'alalaxa 50
nāl²nēmēxla lōq'wa. Wā, g'il²mēsē wīl²galilēda lōelq'wāxs laē
hēx²ida²ma g'ig'igāma²yē l'ēp²l'ex²idēx ōbalt²lāna²yasēs q'ēq'ese-
na²yē. Wā, g'il²mēsē gwālexs laē dāxa, wā, la²mē dāsgēmdxa
lāxabālisē yīsēs hēlk²lōts²lāna²yē. Wā, lā k'ōk²loxsemasēs qōma
lāq. Wā, g'il²mēsē lōxsema lāxabālisaxs laē tsōq'ūsas lāxēs 55
semsē. Wā, lā nāxwaem hē gwēgila lē²wa begūlida²yaxs laē
t'ex²t²lak²xa t'ex²sōsē gwēgilasasa lēlāxap²gāxa lāxabālisē. Wā,
g'il²mēsē pōl²idēxs laē wīl²lāma lēlāxap²gāxa lāxabālisē lē²wa
t'ex²t²akwaxa t'ex²sōsē texsem²dxēs ānēx²sā²yē qā's la mōtēlaq

60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |

65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small

70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way



75 kettle. || After she has crossed in the bottom of the small the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the

80 small dish, and she || washes them. After she has done so, she

60 qaēs gegenemē. Wā, āl^mmēsē nāxⁱdxā wāpē lāxēs gⁱgⁱōkwē. Wā, laem gwāl lāxēq. Wā, laem k^wēladzema lāxabālisē lē^wwa t^lEX^ssōsē lāxa wālasē k^wēlasxa q^lēnemē lēlqwālala^ya yīxs layāasa gⁱgⁱegāma^yaxs lap^lasēs k^wēlats^lets^la^yē.

(2) Wā, g^amēs nēmxⁱdāla hā^mmēx^silaēnēxa t^lEX^ssōsē lē^wwa
65 laxabālisē, yīxs hānx^lentse^wāē qaēda hayasek^lāla lē^wwis sūsemē lōxs lē^lālayāē lāxa nālⁿemweyōtē. Wā, hēem g^ll āx^lētsōsa ts^lēdāqaxs laē āx^lēdxēs laxapē^lats^llē lē hāⁿnema lōxs t^leqwē^lats^llēla hāⁿnemē qaxs nēmaē gwā^lasas, yīxs laē aek^lla ts^lōxū-gⁱndxa hāⁿnemē. Wā, g^ll^mmēsē ēgⁱgⁱaxs laē āx^lēdxā xōkwē

70 k^lwa^lxlāwa. Wā, lā mēnsⁱdxē wādzeq^lexsdaasasa hāⁿnemē, yīsa xōkwē k^lwa^lxlāwa. Wā, lā k^lōk^loxsendeq qaēs xūlx^lendālēs q^lEL^lets^laqē lāx ōxlā^yasa hāⁿnemē. Wā, lāxāē gēkⁱyindālēs hēmaxat^l wāxēda g^llx^ldē xūlx^lendālayosēda q^lEL^lets^laqā. Wā, lāga gwā^laxs laē gwāla k^lat^lEX^la^yasa t^leqwē^lats^llē hāⁿnema

75 (fig.). Wā, g^ll^mmēsē gwāla k^lat^lEX^la^yasa t^leqwē^lats^llē hāⁿnema laē āx^lēdxēs lāxabats^llē lābata qaēs qwē^leyindēx t^lenakⁱyā^yas. Wā, lā āx^lēdxā lālogūmē qaēs gūxts^lōdēsā wāpē lāq qa negoyoxs-dālēs. Wā, lā belx^lūlts^lōdxa lāxabālisē lāxa lāxabats^llē lābata qaēs belx^lstendēs lāxa wābets^lāwasa lālogūmē. Wā, lā bēl^ltālaqēxs laē

80 ts^lōx^lwīdeq. Wā, g^ll^mmēsē gwā^lexs lā belx^lūstendeq qaēs lā bēl-

takes them out of the water and | puts them on the frame in the 81
 bottom of the kettle for cooking the long roots. She only | stops
 putting them into the small kettle when they are heaped up high.
 She pours on very little | water, about half a cupful. | She takes a
 piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
 all round so that it is tight, and so that not much steam | can come
 out when (the water) begins to boil. After she has done so, | she
 puts it on the fire; and when it begins to boil, she takes her | fire-
 tongs and strikes the mat covering. When it | stays down and does
 not jump back, she takes it off the fire, removes || the mat covering, 90
 takes the small dish and puts it alongside of the | kettle. Then she
 takes the fire-tongs and pushes them into the | cinquefoil-roots which
 are now done, picks them out and puts them into the small dish. |
 She only stops when they are all out of the kettle. Then she | takes
 up the steaming long roots, holds them up, and shakes them, until ||
 the steam comes out. As soon as they stop steaming, she takes an | 95
 oil-dish, pours oil into it, and, after doing so, she | puts the dish with
 the long roots in front of those who are to eat it. | She places the oil-
 dish on the outer side of the small dish. | Then those who are to eat
 the boiled roots begin to eat. || They take hold of them with the right 200
 hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'laat!EXLāfyasa lāxapēlatslē ha'nema. Wā, ālēmēsē 81
 gwāl belxts!lāxa ha'nemāxs laē L'lāk'emāla. Wā, lā xal!EX'id
 gūq!Eqasa wālaanāwisē L'ō negoyālāda ēwāpē lāxa dēdag'rautslē
 k'wa'sta. Wā, lā āx'ēdxa k'lāk'lobanēdzēsē qa's nāsemdēs lāq.
 Wā, laem dzōpax ewanāfyas qa āmxēs qa k'lēsēs xēnlela k'laltsā- 85
 lēda k'lālela lāq qō medelx'widelō. Wā, g'ilēmēsē gwālexs laē
 hānx'lents lāxa legwilē. Wā, g'ilēmēsē medelx'widexs laē āx'ēdxēs
 ts!ēslāla qa's kwēxsemdēxa nāseyayē k'lāk'lobanā. Wā, g'ilēmēsē
 xūteyax'īdexs laē hēx'īdaem hānx'sendeq lāxa legwilē qa's nāsō-
 dēx nāseyayas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa laxa- 90
 pēlatslē ha'nema. Wā, lā āx'ēdxa ts!ēslāla qa's L'enq!Eqēs lāxa
 lā L'ōpa laxabālisaxs laē k'lip!lēdeq qa's lā k'lipst!ōts lāxa lālo-
 gūmē. Wā, ālēmēsē gwālexs laē ēwilg'ilts!āwa ha'nemē, wā, lā
 dāx'īdxa k'lālela laxabālisā qa's dzōx'ōstālisēxs laē k'lilelāq qa
 lawālēsa k'lālela laq. Wā, g'ilēmēsē gwāl k'lālelaxs laē āx'ēdxa 95
 ts!ēbatslē qa's k'lūnxst!ōdēsa L'lēna lāq. Wā, g'ilēmēsē gwālexs laē
 k'agenlilasa lāxapts!āla lālogūm lāxa L'elaxapg'ilaxa laxabālisē.
 Wā, lā k'āgraliltsa ts!ēbatslē L'lēna lāx L'āsaxdza'faya lālogūmē.
 Wā, hēx'īdaēmēsē dāxwēda lāxapēlag'ilaxa hānx'laakwē laxa-
 bālisā. Wā, lā dāx'ītsēs hēlk!ōts!āna'yē lāxa laxabālisē qa's 200
 k'lōxwisēs qoma lāq. Wā, g'ilēmēsē lōxsemx'īdexs laē ts!ēplēts

- 2 Then they dip (the ball) | into the oil and put it into the mouth.
They keep on doing this | until they have had enough. Then they
drink some | water after eating the boiled long roots. ||
- 5 There are only two ways of cooking the long and short cinquefoil-
roots. | Only this teaches the common people their low station. |
when it is given in a feast, for the long roots are given to the chiefs
and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about
this.
- 1 **Erythronium.**—If the woman has many *Erythronium* plants, she
takes a large dish | and puts it down at the place where she | always
sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to
get water in her bucket, and pours it into | the large dish contain-
ing the roots, and she moves them with her hands so that the
earth comes off. She washes them; and | after moving them with
her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into
the small-meshed flat-bottomed basket. When | the roots have all
been taken out of the washing-dish, she takes up the | washing-dish
at each end and pours out the dirty water outside of | the house;
and she brings it back again and puts it down | where it was before.

- 2 lāxa L'ē'na qa's ts'lōq'ūsēs lāxēs sēmsē. Wā, āx'sāmēsē hē gwē-
gilē. Wā, āl'mēsē gwālexs laē pōl'ida. Wā, laem nāx'idxa 'wā-
paxs laē LElāxapgxaxa hānx'Laakwē Laxabālisā.
- 5 Wā, mālēdala'mē hā'mēx'silaēna'yaxa Laxabālisē Lē'wa t'EX"sōsē.
Wā, laem lēx'aem q'lāl'alelatsa begūlida'yaxēs āwālox'ūnasaxs
hāmgelilaē Lē'wa g'ig'igāna'yē lāxa Laxapēlaxa Laxabālisē Lē'wa
t'Eqwēlāxa t'EX"sōsē, qaxs lēx'a'maēda g'ig'igāna'yē LElaxapgxaxa
Laxabālisē. Wā, lā t'EX'tlaqwa begwūlida'yaxa t'EX"sōsē. Wā,
10 laem gwāl lāxēq.
- 1 **Erythronium.**—Wā, lā āx'ēdxa 'wālasē lōq'lwaxs q'ēyōlaēda ts'E-
dāqaxa x'aasx'ent'lē. Wā, g'āxē k'agralilas lāxēs hēmenāla'mē
k'wāēlasa. Wā, lā k'lōqūlilaxa x'aasx'ent'laats'lē t'olt'ox'sem LE-
q'EXsd lEXa'ya qa's lā qepōsasa x'aasx'ent'lē lāxa 'wālasē lōq'wa.
- 5 Wā, lā tsēx'idxa 'wāpē yīsēs nagats'lē qa's g'āxē gūq'Eqas lāxa
x'aasx'ent'ts'lālēda 'wālasē lōq'wa. Wā, lā golg'elgēq qa lawāyē
dzēdzEXSEMā'yas. Wā, laem ts'lōxwaq lāxēs gwēg'ilasq. Wā,
gil'mēsē gwāl golg'elgeqēxs laē ts'lōx'sEMdxā LEq'EXsdē lEXa'ya.
Wā, gil'mēsē ēx'ts'lāxs laē gōlostendālaxa x'aasx'ent'lē qa's lā
10 k'lats'lālas lāxa t'lōlt'ox'sEMē LEq'EXsd lEXa'ya. Wā, gil'mēsē
'wīlōstēda la ts'lōk' x'aasx'ent'lē lāxa ts'lāts'lāq laē dādebēndxa
ts'lāts'lē 'wālas lōq'wa qa's lā gūqōdxa nēqwa 'wāpa lāx L'āsanā-
'yasēs g'ōkwē. Wā, g'āxē xwēlaqa k'āēlelaq qa's lā k'agralilas
lāx gilx'dē k'āēlats. Wā, lāxāē gūxts'lōtsa 'wāpē lāxa ts'lāts'lē

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k’lōqūlilxa x’aasx’ent!aats!ē leq!exs! le- 15
xa‘ya qa’s gūxstendēs lāxa lōq!wa. Wā, ā‘mēs la hē gwēstalila
laē xwānāelax l’ōbaslas, yixs lamar!al l’ayōdeq lāxa ēx’stowē
‘wāpa yix la āxstālilatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x‘ēdxēs legwīlē. Wā, lā leuts!ēs lāxa l’ēma‘isasēs grōkwē dāk!ō-
telaxa lexa‘yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē- 20
semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa’s lā xex!lālas lāxēs
legwīlē. Wā, lā hanalexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, gril‘mēsē hēl!ē xegwānemas t!ēsemexs laē āx‘ēdxēs q!ōlats!ē
qa grāxēs gwālil hānōlisxa legwīlē. Wā, la tsēx‘ēdxa ‘we‘wāp!ēmē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, gril- 25
‘mēsē negōyoxs!āhaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx‘ētsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!āliltse‘wa. Wā,
gril‘mēsē gwālexs laē āx‘ēdxēs k’līplālaa qa grāxēs k’adēla. Wā,
la‘mē ‘nāxwa gwālila. Wā, gril‘mēsē mēmentsemx‘ēdēda xē‘x!lāla
t!ēsemxs laē āx‘ēdxa k’līplālaa. Wā, hē‘mesa ‘wābets!ālilē naga- 30
ts!ā qa lās ha‘nālisxa legwīlē. Wā, hēem hābaslesēxa x’ix‘exse-
māla t!ēsema. Wā, lā k’līplādxa x’ix‘exsemāla t!ēsema. Wā, lā
hanax‘wīd hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
gūna‘yē k!ūtsemēq. Wā, lā k’līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sā‘mēsē hē gwēgilaq. Wā, gril‘mēsē medelx‘wīdēda q!ōla- 35

36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

36 ts'lāxs laē āx'ēdēda ts'edāqaxa leq'lexsdē lexafya qas lā k'lāstalaxa ts'lōkwē x'aasx'entla qas lā k'lats'lālas lāxa leq'lexsdē lexafya. Wā, g'il'mēsē w'īlōsa x'aasx'entlē lāxa leq'lexsdē lexafya laē hān-stentsa x'aasx'ent!ets'lāla leq'lexsd lexafya lāxa maemdelqūla
40 ēwāpa. Wā, g'il'mēsē gwālexs laē ētlēd āx'ēdxēs k'lip'lāha qas ētlēdē k'lip'lēdxa x'ix'exsemāla t'ēsema qas hāpstendēs lāxa ēwābets'lāwasa nagats'lē. Wā, k'lipstalēs lāx ewanā'yasa x'aasx'ent!ets'lāla leq'lexsd lexafyē. Wā, k'lēstla ālaem q'lēnemēda k'lip-stanās x'ix'exsemāla t'ēsēmāxs laē ālax'īd maemdelqūlēda ēwāpē.
45 Wā, k'lēstla ālaem gēg'ilil maemdelaqūlāxs laē xas'īdēda q'lōkwē x'aasx'entla. Wā, ā'mēsē la k'lāk'lōgwaanōdēda ts'edāqaxa q'lōkwē x'aasx'ent!ets'lāla leq'lexsd lexafya qas hānts'lōdēs lāxa ēwālasē lōq'wa, yīxs laē gūqewakwē q'lōts'lāx'dāq ēwāpa. Wā, la'mē x'āts'ax ēwāpaga'yas lāxēs la gwēts'lāwas lāxa ēwālasē lōq'wa. Wā,
50 lā āx'ēdxa lālōgūmō qas g'āxē k'āgralilas. Wā, hē'misa L'lēna lē'wa k'āk'ets'!enaqē. Wā, g'il'mēsē w'īla gwalila laē k'lox'wūlts'lōd-xa x'aasx'ent!aats'lē leq'lexsd lexafya lāxa ēwālasē x'āts'laats'lē lōq'wa. Wā, lā qepāsasa q'lōkwē x'aasx'entla lāxa x'aasx'entg'aats'lē halogūma. Wā, g'il'mēsē qōt'axs, laē gwāl gūqa. Wā, lā
55 āx'ēdxa L'lēna qas k'lūnq'eqēsa q'lēnemē L'lēna lāq. Wā, āl'mēsē gwāl k'lūnqasa L'lēna lāqēxs laē genk'axs laē xwētelgēsa k'āts'lēnaqē lāq. Wā, la'mē ts'lawanaēsasa k'āts'lēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q'ölkwē x'aasx'ent'la. Wā, lax'la'xwē 'yōs'itsa k'āk'ets'le- 5S
naqē lāq. Wā, laem hēq'lek'ledzēsēda L'ē'na qaxs mālaēda
x'aasx'ent'lāxs q'ölkwāē. Wā, hē'mis lā'grilas q'ēqelaxa L'ē'na 60
qa k'ēsēs p'legela malp'aēna'yas. Wā, gril'mēsē pōl'ēdexs laē
xāl'ex'fid nāx'idxa hōlalē 'wāpa. Wā, hēem hāmēx'silaēnēsa
gildzēsē bāk'lūmxa x'aasx'ent'lē. Wā, la k'wēladzemxa q'ēnemē
lēlq'wālala'ya yisa gildzēsē bāk'lūma. Wā, laem gwāl lāxa 'nem-
x'ēdala hāmēx'silaēnēq. 65

Boiled Erythronium.—Wā, la'mēsen ēdzaqwal gwāgwēx'sālal 1
lāqēxs hāmēx'silase'waasa ālē 'nāla, yixs hānx'LEndaaxa x'aasx'ent-
lē qaxs axēlasō'maēda ts'lōyanemasa ts'edāqē qa's lā āxemts'lō
lāxa l'āl'ēbatē, yixs ēx'maē x'ilasō'sa q'ēyalaqēxs laē ts'lōsax
q'layusas. Wā, hē'mis gril āx'ētso'sa ts'edāqēs hānx'lanowē qa's 5
ts'lōxūg'indēsa 'wāpē lāq. Wā, gril'mēsē ēg'ig'axs laē ax'ēdxēs
x'aasx'ent'laats'lē L'ābata qa's qwēley'indēq. Wā, lā, āxōdex
ts'lāk'iyay'as lēlxlō k'ēt'ema. Wā, lā āx'ēdxa lōq'wē qa's
k'āgalilēs lāxēs k'wāēlasē. Wā, lā k'lāts'lōtsa x'aasx'ent'lē lāq.
Wā, lā gūq'eqasa 'wāpē lāq. Wā, gril'mēsē t'elepēlē ōkūya'yasa 10
x'aasx'ent'lāxs laē gōlgrēlgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'-
sema'yas. Wā, gril'mēsē nēx'wīlēda ts'lāsas 'wāpa laē golostendxa
x'aasx'ent'lē qa's lā gōlts'lōts lāxa ōgū'la'mē lōq'wa k'aēla. Wā,
gril'mēsē 'wīlōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs
g'ōkwē. Wā, lā, ts'lōxūg'intsā 'wāpē lāxa ts'lāts'lē lōq'wa. Wā, 15

- 17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
- 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
- 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
- 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | - |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

- 16 g'il'mēsē la ēg'igraxs laē xwēlaqa g'olts'lōtsa x'aasx'ent'lē lāq. Wā, laxaē gūq'leqasa ēx'stowē 'wāp lāq. Wā, laxaē golg'elgēsēs ē'eyasowē lāq. Wā, la'mē l'lāyō'leq laxēq yīsa ālō gūq'legems 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent'lāxs laē ts'lōkwa.
- 20 Wā, lā gūxts'lōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalīsēxa 'wāpaxs laē hānx'lēnts lāxēs legwīlō. Wā, g'il'mēsē medelx-'wīdēxs laē k'āg'ililxa lōq'lwē la g'its'lewatsa x'aasx'ent'lē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent'leg'elats'lē hānx'lanowa. Wā, g'il'mēsē 'wī'lastaxs laē wax'dzāla maemdelqūla.
- 25 Wā, lā āx'ēdxak'wa'xlāwē qa's xwētēs lāq. Wā, g'il'mēsē xās'ī-dēxs laē hānx's'endēq lāxēs legwīlō qaxs le'maē l'lōpa. Wā, lā āx'ēdxal'lē'na qa's k'lūq'leqēsa q'lēnemē lāq. Wā, lā āx'ēdxēs k'ats'lenaqē qa's xwēt'lēdēs lāq qa ālak'lalisē lelgowa l'lē'na lē'wa 'wāpalūs lō'ma xāsa x'aasx'entla. Wā, g'il'mēsē g'wāl
- 30 xwētaq laē āx'ēdxak'ak'ets'lenaqē qa's ts'lewanaēsēs lāxēs x'aasx'entg'ōt'laxa hānx'laakwē x'aasx'entla. Wā, ā'mīsē hānx'dzamōlilasa x'aasx'ent'elats'lē hānx'lanowa lāxa lē'lānemē. Wā, lax'da'xwē 'yōs'wūlts'lālaq lāxa hānx'lanowē. Wā, g'il'mēsē g'wālēxs laē xāl'EX'īd nāx'īdxa 'wāpē. Wā, laem g'wāl lāxēq. Wā,
- 35 laemxaē lē'lalayoxa q'lēnemē lēlqwālala'ya hē g'wēkwē hā'mēx'si-laēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēsēla k'lelx'k'lax'sō'sa waōkwē ts'lēdaqa lē'wa bēbēgwānema, yīxs ts'elqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

ʷwūdāqaēda x'aasx'entlāxs q'emkwaseʷwāxs k'elx'aē. Wā, lā 3 dzemx'p!a. Wā, laʷmē lēx'aem q'emkwax'demq. Wā, laem g'wāl laxēq. 5

(2). Wā, g'aʷmēs ʷnemx'fidāla gwēgilaseq yixs dzamēsasēʷwāē lāxa ts!elqwa gūʷnaʷya. Wā, la k'lēslal ts!oxwaseʷwēda x'aasx'entlāxs dzamēdzekwāē lāxa gūʷnaʷyē. Wā, hēʷem āx'ētsōsēs ts!ēslāla qaʷs ʷlap!alisēxa āwabāʷyasa k'ūdenwaʷyasēs legwīlē. Wā, g'ilʷmēsē wūnqelē ʷlāpaʷyasēxs laē k'lax'fid lāxa x'aasx'entlē qaʷs k'lats!ōdēs 10 lāxēs ʷlāpaʷyē. Wā, g'ilʷmēsē elāq ʷnemāk'ēya lēʷwa ēwanēqwasēs ʷlāpaʷya ōkūyaʷyasa x'aasx'entlāxs laē āx'ēdxēs ts!ēslāla qaʷs dzemk'eyindēsa gūʷnaʷyē lāq. Wā, k'lēstlē ālaem gaēsexs laē lot!ēdeq yisa ts!ēslāla qaʷs k'lāgrahilelēq lāxa onālisasa legwīlē. Wā, g'ilʷmēsē ʷwīʷloqālisa lāx dzamēdzasaq laē āx'ēdxēs ts!ēbats!ē 15 qaʷs k'lūnts!ōdēsa l'ēʷna lāq. Wā, lā k'āgrimlilas lāxēs x'aasx'entgrōtlāxa dzamēdzekwē x'aasx'ent!a. Wā, lā k'lādzātsa dzamēdzekwē x'aasx'ent! lāxa haʷmādzowē lēʷwaʷya qaʷs lēp!dzamōhīlēs la k'lādzāyaats. Wā, lā dāx'fid lāxa x'aasx'entlē qaʷs dēwālōxa gūʷnaʷyē k'wēklūtsemēq yīsēs qōma. Wā, g'ilʷmēsē 20 g'wālexs laē ts!ēp!its lāxa l'ēʷna qaʷs ts!ōq!ūsēs lāxēs semsē. Wā, āx'sāʷmēsē lē gwēgilāxs laē x'aasx'entg'exa dzamēdzekwē x'aasx'ent!a. Wā, g'ilʷmēsē g'wālexs laē nāx'fidxa ʷwāpē. Wā, g'ilʷmēsē g'wāl nāqaxs laē hāmsgemd lāxa ʷwāpē qaʷs hāmxts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

- 1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e'eyasowē qa's ts!ents!enx'widē. Wā, lawēs!a gwāl lāxēq. Wā, laem k'!ēs k'wē!dzem lāxa lē!qwālala'yē.

- 1 **Boiled Lupine-Roots** (Hānx!uak" q!wa'nē).—Wā, hēem āx'ētsō'sa ts!edāqēs ha'nēmē qa's ts!oxūg'indēq yisa 'we'wāp!emē. Wā, g'il'mēsē ēg'ig'axs hē āx'ēdxa lālaxamē qa's lā dālaqēxs laē jents!ēs lāx l!emā'isāsēs grōkwē. Wā, lā xex'wīdxa ālexsemē
5 hā'yāl'a tlēsema qa's xex'ts!ālēs lāxa lālaxamē. Wā, g'il'mēsē k'ōtaq hēem hē!ala lax xeq'lūx!a'yasēs h'ēnemaxs l'ē k'!ox'wūsdō'selaq qa's lā k'!ōgwēlelaq lāxēs grōkwē, qa's k'!ōgūnōlilēs lāxēs q'lūnsē!ats!ēlē ha'nēma. Wā, lā xex'wūts!ōdxa ālexsemē tlēsema qa's lā xeq'lūx!endālas lāxa ha'nēmē. Wā, g'il'mēsē 'wūts!āxs
10 laē āx'ēdxēs q'lūnyats!ē l!ābata qa's qwēleyindēx t!emōg'inas. Wā, lā lex'wūts!ālaxa q!wa'nē lāxa q'lūnyats!ē l!ābata qa's lā lex'ūyindālēs lāx xeq'lūx!a'yēxa q'lūnsē!ats!ēlē ha'nēma. Wā, lā hanal lex'ts!ālas. Wā, āl'mēsē gwāl lex'ūyindalasēs laē l!āk'ē-māla. Wā, lā āx'ēdxa lē!elxlō k'!ēt!ema qa's ts!āk'eyindēs lāq.
15 Wā, lā dzōpax āwō'stās qa k'!ēsēs ālaem k'ex'sālēda k'!ālela laq qō medelx'wīdlō. Wā, lā āx'ēdxa xālaēsasa 'wālasē met!āna'ya qa's tsēx'ēidēs lāxa 'wāpē qa's gūgeleyindēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēla 'wāpē lāxa 'wālasē xāl'ētsōx met!āna'yēx. Wā, g'il'mēsē gwālexs l'ē hānx!ents lāxēs q'lūnsē!ax'demalē
20 lēgwīla. Wā, hēem lāg'ilis gūgas! 'wāpē lāxa ts!āk'ema'yaxs 'nēk'aē qa k'lūnqēs qa k'!ēsēs x'ix'ēda. Wā, la medelx'wīda.

and she lets it boil until the liquid is almost dried up. | They know 22
that the liquid has dried up when | the steam ceases to come through.
Then she takes the small kettle off the fire, || and they are done. 25
She does not take off the cover immediately, | because she wishes the
roots to be steamed. When the steam stops | coming through, she
takes off the top covering, takes her small dish | and puts it down
close to her seat, where she has been cooking the roots. | She takes
the tongs, picks up the lupine-roots which are in the || small kettle, 30
and she puts them into the small dish. | As soon as all the roots are
out of the kettle, | she takes her oil-dish and pours some oil into it. |
After doing so, she puts it into the small dish containing the lupine-
roots, and | places it in front of those who are to eat the boiled
roots. || Then they take out the roots, one each, for | they are long 35
pieces; and they do not boil to pieces, although the roots in the
kettle have been boiling a long time, | for they always remain whole. |
They put the lupine-roots lengthwise into the dish, and | they dip
one end into the oil in the oil-dish, and they bite off || the ends when 40
they are eating the lupine-roots. They continue doing so while |
they are eating; and after they have finished, they drink water.
Now | they do not get drunk and they do not get sleepy | after
eating lupine-roots. That is all about this. |

Wä, hē^εmis wāwaselil maemdelqūlaxs k'lē^εmaē lemχ^εwidē 'wapa- 22
lās. Wä, hē^εmis 'mā^εmalt'lek'lē^εsēxs laē lemχ^εwidē 'wāpalāsēxs laē
gwāla k'lalela. Wä, hēx^εida^εmēsē hānx^εsendxa q'lūnsē^εlats'lē
ha^εnema. Wä, laem l'lōpa lāxēq. Wä, lā k'lē^εs hēx^εida lāweyō- 25
dex t'lāk^εema^εyas qaxs 'nēk'aē qa kūnyadilēs. Wä, hēt'la la gwāl
k'lalelaxs laē laweyōdex t'lāk^εema^εyas. Wä, lā āx^εēdxēs lālogūmē
qa^εs g'āxē k'āgralilas lāxēs k'waēlasaxs q'lūnsē^εlaxa q'wa^εnē. Wä,
lā āx^εēdxēs ts'lēs'lāla qa^εs k'lip'ilēs lāxa q'wa^εnāxs LEX^uts'lāē lāxa
q'lūnsē^εlats'lē ha^εnema qa^εs lā k'lip'ts'lālas lāxa lālogūmē. Wä, 30
g'il^εmēsē 'wīlg'ilts'lāwēda q'wa^εnē lāxa q'lūnsē^εlats'lē ha^εnema^εs laē
āx^εēdxēs ts'ebats'lē qa^εs k'lūnx'ts'lōdēs l'lō^εna lāq. Wä, g'il^εmēsē
gwālexs laē k'anēqwas lāxa q'lūnsq'wayats'lē lālogūma. Wä, lā
k'agēm'lilas lāxēs q'lūnsq'waswūt'laxa hānx'lāakwē q'wa^εnē. Wä,
hēx^εida^εmēsē dāx^εidex^εda^εx'xa 'nāl'nemits'laqē lāxa q'wa^εnē qaxs 35
g'ilsg'ilts'laē qaxs hewāxaē xās'idexs wāx^εmaē la gēg'ilil maemdel-
qūlēda q'lūnsē^εlats'lē hānx'lanowa, yixs āx^εsā^εmaē senālēs ōgwi-
da^εyē. Wä, ā^εmēsē dōlts'lōyo lāxa q'lūnsq'wayats'lē lālogūma qa^εs
L'ENxstanowē lāxa ts'ebasts'lāla l'lō^εna. Wä, ā^εmēsē q'leg'ēx'bē-
sōxs laē q'lūnsq'was'ēda. Wä, āx^εsā^εmēsē hē gwēg'ilaxs laē 40
q'lūnsq'wasa. Wä, g'il^εmēsē gwāla laē nāx'idxa 'wāpē. Wä, laem
k'leās gwēg'ilats k'lē^εs wūnāl'ida. Wä, lāxaē k'lē^εs beq'lul'ida yixs
laē gwāl q'lūnsq'wasa. Wä, laem gwāl lāxēq.

1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and
the woman goes to get stones in the same way, as they do when |
they build a fire for steaming the short cinquefoil-roots; and only
this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the
steaming-box, | and that they put red-hot stones into the steaming-
box. | When there are enough, the woman takes the green | grass
and puts it on the red-hot stones; and when | there is a thick layer
on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes
her digging-stick for digging clams and pokes holes | through the
skunk-cabbage leaves. After making many | holes, she takes her
basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks
there are enough, | she takes a bucket with water and empties it over
the roots. | When (the water) has all been poured out, she takes old
mats and | covers up the box, so that the steam shall not come
through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning.
Then she takes off the cover, takes her | small dish and puts it down.
She takes her tongs and takes out | the steamed lupine-roots, puts
them into the | small dish from which the roots are to be eaten; and

1 **Steamed Lupine-Roots** (ʰnegʷekʷ qʷwaʰnē).—Wä, hēemxaa gwēgʷi-
laxs laē leqwēla lōxs laē xexʷlentsa tʰesēmēs gwēgʷilasaxs laē
leqwēla qa ʰnegʷsxa tʰexʷsōsē. Wä, lēxʷaʰmē ōgʷiqalayōsēxs laē
āxʷēdxa lenlenxexlō kʷlētʰema lēʷa kʷlɛkʷlaōkʷla qa tsʰākʷlēs
5 lāxa xʷixʷexsemāla tʰesēmxs laē kʷlɛptsʰōʷyo lāxa qʷlōʷlatsʰlē. Wä,
hēmaaxs laē kʷlɛptsʰālayowa xʷixʷexsemāla tʰesēm lāxa qʷlōʷlatsʰlē.
Wä, gʷilʰmēsē hēlatsʰāxs laē āxʷēdēda tsʰedāqaxa lenlenxexlowē
kʷlētʰema qaʰs lēxʷalōdālēs lāxēs xʷixʷexsemāla tʰesema. Wä, gʷil-
ʰmēsē wākʷwaxs laē āxʷēdxa kʷlɛkʷlaōkʷla qaʰs pāqūyindālēs lāxa
10 lenlenxexlowē kʷlētʰema. Wä, gʷilʰemxaāwisē qʷlɛxʷdzekwalaxs
laē āxʷēdxēs kʷlākwēxs dzēgrayāxa gʷāwɛqʷlānemē qa tsʰexʷwūm-
xsōlēs lāxa paxʷtsʰlā kʷlɛkʷlaōkʷla. Wä, gʷilʰmēsē qʷlɛdzeqē
tsʰlɛxʷaʷyasēxs laē āxʷēdxēs qʷlūnyatsʰōyē lābata qaʰs qwēlɛyindēx
tʰemakʷyaʷyas. Wä, lā lēxʷwūltsʰālāxa qʷwaʰnē qaʰs lā lēxʷūtsʰō-
15 dālas lāxa paxʷtsʰlā kʷlɛkʷlaōkʷla. Wä, gʷilʰmēsē hēla lāx nāqa-
ʷyasēxs laē āxʷēdxa ʷwābetsʰālilē nagatsʰlā qaʰs tsādzeleyindēs
lāq. Wä, gʷilʰmēsē ʷwīgʷiltsʰāxs laē āxʷēdxa kʷlākʷlɛkʷlōbanē qaʰs
nāseʷyindēs lāq qa kʷlēsēs kʷexʷsālē kʷlālela lāq. Wä, la gʷāēl hē
gʷwāēlē. Wä, lā ʰnālʰnempʰena neqālāgrila hē gʷwāēlē, yīxs gagʷaa-
20 lōdaxqēxa gaāla. Wä, lā nāsōdex nāsemaʷyas. Wä, lā āxʷēdxēs
lālogūmē qaʰs kʷagʷalilēs. Wä, lā āxʷēdxēs tsʰlēsʰlāla qaʰs kʷlɛpʰidēs
lāxa ʰnegʷekwē qʷwaʰnā qaʰs lā kʷlɛptsʰālā lāxa qʷlūnsqʷwayatsʰlēlē
lālogūma. Wä, gʷilʰmēsē hēlatsʰāxs laē āxʷēdxēs tsʰlɛbatsʰlē qaʰs

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k'lünts!odēsa L'lē'na lāq. Wā, lā g'wālexs laē k'āk'eyints lāxa 1
 'neg'ekwē q'wa'nā. Wā, lā k'ax'dzamolilas lāxēs q'lūnsēlag'ilaxa 25
 q'wa'nē. Wā, lā 'nemāx'id dāx'idēda q'lūnsq'waslaxa q'wa'nē
 lāxa q'wa'nē qa's L'ENXstendē ōba'fyas lāxa L'lē'na. Wā, lā
 L'ENGēlas lāxēs semsēxa L'lē'nabalāxs laē q'lek'ōdeq qa's malēx-
 'widēq. Wā, g'il'mēsē nex'widqōxs laē ētl'ēd L'ENXstents ōba'fyas
 lāxaaxa L'lē'na qa's L'ENGēlēs lāxēs semsē. Wā, laxaē malēx'wi- 30
 deq. Wā, g'il'mēsē 'wī'la q'lūnsq'was'idxa 'nemts!eqaxs laē ētl'ēd
 dāx'idxa 'nemts!aqē g'ilt'la q'wa'nā. Wā, āemx'āwisē nāqem-
 g'iltowilāxēs g'ilx'dē g'wa'yilālasa yixs lā g'il q'lūnsq'was'idxa
 q'wa'nē. Wā, g'il'mēsē g'wāla laē nāx'idxa q'lēnemē 'wāpā. Wā,
 lāwisla g'wāl lāxa q'wa'nē. 35

Carrots (1).¹—Wā, lā āx'ēdxa leqwa qa's leqwēlax'idēxēs legwīlē, 1
 Wā, g'il'mēsē g'wāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā
 xeqwas t'lēsema lāxa L'ema'isē. Wā, lā xEX'utslālasa t'lēsemē
 lāxēs xegwats'le lālaxama. Wā, ā'misē g'wa'nāla qa's lōkwēsēxs
 laē g'wāl xEX'utslālasa t'lēsemē laq. Wā, lā ōXLEX'idēq qa's lā 5
 ōXLōsdēselāq qa's lā ōXLaēlelaq lāxēs g'ōkwē qa's lā ōXLENōlissas
 lāxēs legwīlē. Wā, lā xEX'wūlts'lālaq qa's lā xE'x'Lālax'idē lāxēs
 leqwēla'yē. Wā, g'il'mēsē q'lēnemēda xetxet'laxs laē q'lēnem'em-
 xaēda t'lēsemē. Wā, g'il'mēsē hēlala t'lēsemasēxs laē āx'ēdxēs
 'wālasē lexax'ya qa's lā lāxa L'ema'isē qa's lā lexaxa ts'lāts'les- 10

¹ This follows the description of the gathering of roots, p. 201, line 21.

11 dead eel-grass, | which she puts into her large eel-grass-carrying
basket. | As soon as the large basket is full of | dry eel-grass, she
carries it on her back up the beach | and into her house, and she puts
15 it down || not far from the fire. Then she takes another | large
basket and goes into the woods, looking for dry fern. | When she
finds it, she picks it off and puts it into | the large basket. When it is
full, she carries it on her back, and | she carries it out of the woods
20 home into her house. Then she || puts it down close to the dead-eel-
grass basket. | She takes her tongs and the small-meshed large
basket, | and also old mats, and keeps them in readiness. | Then she
takes her large bucket and goes to draw water. When | she comes
25 back, she takes a large dish, in which she intends || to steam the
carrots. Then she goes to get her basket with carrots, | and pours
them out into the large | dish. She takes the bucket with water and
pours (the water) | on the carrots in the large dish. She pats them
30 with her hands | until the soil and sand come off; and || after she
has done so, she takes the small-meshed basket and puts it down |
close to the dish in which she washes the carrots. She takes out the |
washed carrots and puts them into the flat-bottomed, small-meshed,
large | basket. When it is full, the woman rises. | By this time the

11 motē qa's lä texts!älas läxēs ts!ats!ayaats!ē 'wālas lexa'ya läxa
'ya'x'mōtasa 'yexwa. Wä, g'il'mēsē qōtlēda ts!ätsayaats!äs 'wālas
lexäxa lem'wa ts!ätsesmōtexs läē öxlex'ideq qa's lä öxlōsdē-
selaq qa's lä öxlaēlelaq läxēs g'ōkwē. Wä, lä öxleg'alilaq läxa
15 k'lōsē qwēsala läxa legwile. Wä, läxaē äx'ēdxä ög'ū'la'maxat!
'wālas lexa'ya qa's lä läxa ällē. Wä, laem äläx g'emsa. Wä,
g'il'mēsē q'lāqēxs läē k'lūlx'ideq qa's lä k'lūts!älas läxa g'emdza-
ts!ē 'wālas lexa'ya. Wä, g'il'mēsē qōtläxs läē öxleg'ilisaq qa's
lä öxlōlt!älaq, qa's lä öxlaēlelāq läxēs g'ōkwē. Wä, lä öxle-
20 galilaq lax hä'nēlasasa ts!äts!esmōdats!ē 'wālas lexa'ya. Wä, lä
äx'ēdxēs k'liplāha le'wa t!ōlt!ox'sema'yadzewälē 'wālas lexa'ya.
Wä, hē'misa k'lāk'lek'lobanē löel'wa'ya qa g'āxēs gwalila. Wä,
lä äx'ēdxēs 'wālasē nagats!ä qa's lä tsäx 'wāpa. Wä, g'il'mēsē
g'āx aēdaaqaxs läē äx'ēdxä 'wālasē löq!wa qa's g'āxē k'ägr'alilas
25 läxēs 'negras!axa xetxet!a. Wä, lä äx'ēdxēs xedats!ē l!äbata
qa's g'ūx'wūts!ōdēxa xetxet!a. Wä, laem qepāsas läxa 'wālasē
löq!wa. Wä, lä äx'ēdxä 'wäbets!äla nagats!ä qa's lä g'ūq!eqēs
läxa xetxet!ats!äla 'wālas löq!wa. Wä, lä leqelgēsēs e'eyasowē
läq qa kawäyēs dzēdzex'ūna'yēs le'wa ēg'is'ena'yas. Wä, g'il'mēsē
30 gwālexs läē äx'ēdxä t!ōlt!ox'semē 'wālas lexa'ya qa's häng'alilēs
läx māk'axdza'yasa ts!äts!äxa xetxet!a. Wä, lä lex'ūstälaxa
ts!ōkwē xetxet!a qa's lä texts!älas läxa t!ōlt!ox'semē 'wālas
leq!exsd lexa'ya. Wä, g'il'mēsē qōtläxs läē lax'ūlilēda ts!edāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, ||
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmentltsemx^ēidēda la gēx^lalalēs tlēsema. Wā, lā
 āx^ēdxēs k^lip^lālāa qa^s k^lipsālēs lāxa gūlta qa^s lā k^lip^lālilēlas 35
 lāxa ō^stālilasa legwīlē. Wā, gīl^mmēsē gwālexs laē ^ēnemāk^liyindxa-
 x^lix^lexsemāla tlēsema qa ^ēnemāk^leyēs. Wā, gīl^memxaāwīsē gwās
 lexs laē āx^ēdxā ts^lāts^lesmōdats^lē ^ēwālas lexa^lya qa^s lā hānōlisas
 lāxa ^ēneg^laslaxa xetxet^lē. Wā, lā lex^lwūlts^lōdxa ts^lāts^lesmōtē
 lāxa ts^lāts^lesmōdats^lē ^ēwālas lexa^lya qa^s lā lex^lalōdālas lāxa 40
 x^lix^lexsemāla tlēsema. Wā, gīl^mmēsē ^ēwilg^laalaxs laē āx^ēdxā
 gemdzats^lē ^ēwālas lexa^lya qa^s lāxat^l hānōlisas lāxa ^ēneg^laslaxa
 xetxet^lē. Wā, laxaē lex^lūlts^lōdxa gemse qa^s lā lexeyindālas
 lāxa ts^lāts^lesmōtē. Wā, la nexsendxa gemsaxs laē āx^ēdxā la
 xelts^lālaxa ts^lōkwē xetxet^l la t^lōlt^lōx^lsem leq^lexsd ^ēwālas lexa^lya 45
 qa^s hānqēs lāx neqeyafyasa ^ēneg^laslaxa xetxet^lē. Wā, lā āx^ēdl
 ēt^lōdxa ānēx^lsā^lyaasa gemsēxa lexts^lā^lwaxa ^ēwālasē lexa^lya qa^s
 lexsē^lstalēs lāxa ^ēneg^lats^lē t^lōlt^lōx^lsem leq^lexsd ^ēwālas lexa^lya.
 Wā, āl^mmēsē gwāl lexsē^lstālaqēxs laē ^ēnemāgrāxtowa gemsē lē^lwa
^ēneg^lats^lē. Wā, gīl^mmēsē gwālexs laē āx^ēdxā k^lāk^llek^lōbanē 50
 qa^s g^lāxē lebenōlilas lāq. Wā, gīl^mmēsē ^ēnāxwa gwālilexs
 laē āx^ēdxā ^ēwābets^lāla nagats^lē qa^s tsādzeleyindēs lāq
 lō^lē āwē^lstāsa ^ēneg^lats^llāxa xetxet^lats^llāla t^lōlt^lōx^lsem leq^lexsd
^ēwālas lexa^lya. Wā, gīl^mmēsē ^ēwilg^lilts^lāwēda nagats^llāxs laē

55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

55 āx^ēdx̄a k'lak'lek'lobanē q̄as nāseyindēs lāq. Wā, āl^mmēsē gwāl nāsaqēxs laē q'lēnema k'lak'lek'lobana nās^ēidayosēq q̄a k'lesēs k'ex^usālēda k'lālela lāq. Wā, la^mmē wax'dzāla hē gwaēla ^ēnek'ase^ēwas. Wā, la ^ēnāl^ēnemp^ēlena āl^ēm lēt'letsē^ēwa ^ēnek'ase^ēwaēda xetxetlāxa la neqālaxs gaga'alayāxa gaūla. Wā, gril-
60 ^ēmēsē l'lopx̄s laē hēxsā^ēma ts'edāqē āx^ēdx̄a lōelq'wē q̄a grāxs mexēla lē^ēwa l'lēna. Wā, gril^ēmēsē gwālexs laē nāsōdx̄a nayimē k'lak'lek'lobana q̄as lep'lālelēs q̄a lawālēs xetp'lala lāq. Wā, āl^ēmisē la ha^ēnaga^ēya ^ēneg'ats'ē t'lōlt'lox^usem leq'lexsd lexāxa gem-
sē q̄a ts'elq'wēs. Wā, lāda ts'edāqē ^ēyālaqasēs la^ēwūnemē q̄a
65 lās lēlālaxēs gwe^ēyowē q̄as xetxatwetxa xetxet'la. Wā, lā ^ēnāl^ēnemp^ēlena q'lūyaēlēlē grōkūlōtas grāx hōgwēlēlaxs laē q'lālaqēxs lē^ēmaē l'lopa xetxetlāxs ^ēnek'ase^ēwaē. Wā, gril^ēmēsē wē^ēlaēlēda xetxatlaxs laēda ma^ēlōkwē grayōl lāx ^ēne^ēmēmotas lā^ēwūnemasa ts'edāqē grāx grīwālaq. Wā, lā āx^ēēdex'dax^uxa lōelq'wē q̄as
70 mex^ēalilelēq q̄a ^ēnemāgrīyōlilēs. Wā, lā k'lox^ēweqōdx̄a ^ēneg'ats'ē leq'lexsd lexā^ēya lāxa gem^ēsē q̄as lā hānbālilās lāx āpsbālilasa ^ēnemāgrīyōlilē lōelq'wa. Wā, āx^ēēlēda ^ēnemōkwaxa k'lip'lālaa q̄as k'lip'lidēs lāxa ^ēneg'ekwē xetxet'la. Wā, lāda ^ēnemōkwē k'āgrīlilxa ^ēnemēxla lōq'wa q̄as grāxē k'ag'āgēs lāxa ^ēneg'ats'ē
75 t'lōlt'lox^usem leq'lexsd lexā^ēya. Wā, hē^ēmis lanaxwa k'lip'ts'lōdaatsa ^ēnemōkwasa ^ēneg'ekwē xetxet'la lāq. Wā, āx^ēsā^ēmēsē hē gwēgila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhoea. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdāla^x wāxēlaasasa lōelq!wē. Wā, yīxs q!lēmaēda xetxat-laxa xetēmē. Wā, g'il'mēsē wīwelts!ewakwa lōelq!wāxs laē āx'ēdxa l'lēna qa's k'lūnq!eqēs lāq, qa q!ēq!āqēsēqxa l'lēna. Wā, g'il'mēsē gwālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la'mē 80 k'lētslēnox¹ hāyāqax maēmālēda bēbegwānemaxa nāl'nēmēxla lōq!wa. Wā, g'il'mēsē wīg'alilēda lōelq!wāxs laē hēx'ida'ma xetxatlē dāx'itsēs hēlk'lōts'āna'yē lāq qa's ts!ōq!ūsēs sōsemē. Wā, āx'sā'mēsē hē gwēgilaxs xetxataāxa nēg'ekwē xetxet!a. Wā, g'il'mēsē pol'īdexs laē texsemdxēs ānēx'sā'yē qa's mōtelēq qa's 85 gēgenēmē. Wā, āl'mēsē nāx'īdxa wāpōxs laē gwāl ts!ents'enkwa lāxēs g'ig'ōkwē. Wā, laem gwāl lāxēq.

(2). Wā, hēem gwēgilatsa gālē begwānemēn gālē wāldēmxs nēk'aaxa xetxet!a. Wā, la'lōx k'lēs nēk'ōxda ālēx begwānemēn xetxet!a yīxs hānx'lēndaaq yīsa hānx'lanowē lāx legwīlasēs 90 g'ōkwē. Wā, la hēem gwālēda hānx'lēndaats'lāxa xetxet!ē gwālaasasa t!eqwē!ats!ē hānx'lanowa yīxs k'lēsaē ōgūx'īda'yos. Wā, laems āem dōx'wīdlex hānx'lēndaēna'yaxa t!ex'sōsē, yīxs hē'maē gwayi'lālē gwayi'lālasasa xetxet!ag'ī!ats!ē hānx'lanowa. Wā, lā k'lēs k'lēlx'k'lāxse'wēda xetxet!a qaxs lox'p!aē. Wā, hē'misēxs 95 wūlēlēlamasāē. Wā, lawēs!a gwāl lāxēq.

Sea-milkwort.¹—Wā,² g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa laxēs 1 g'ōkwē k'lōxk'lōtelaxēs hoq!walēats!ē lālxama. Wā, g'il'mēsē laēl.

¹ *Glauz maritima*, v. *cbtusfolia* (Fernald).

² Continued from p. 193, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs grōkwaxs laē hēx^ēidaem āx^ēēdxa lōq!wē qa^s gūxts!ōdēsa
 ēwāpē laq, qa negoyoxs!dalēs. Wā, lā āx^ēēdxa hoq!waleatslē lāla-
 5 xama qa^s lā hāng'alilas lāx māx'axdza^ēyasa lōq!wē ēwābets!āla.
 Wā, lā lex^ēēd lāxa hoq!walē qa^s lā lexstents lāx ēwābets!āwasa
 lōq!wē. Wā, lā k'īlētalaq qa lawāyēs ēg'is^ēēna^ēyas. Wā, g'il^ēmēsē
 ēx^ēēnx^ēidēxs laēlewēstēndēq qa^s lā lexēdzōts lāxa lēbīlē eldzō
 ānē lē'wa^ēya. Wā, lāxāē ēt!ēd lex^ēēd lāxa hoq!walē qa^s lex-
 10 stēndēs lāxēs ts!ēwasāq. Wā, lā hēx^ēsāem gwēg'ilaxa waōkwē.
 Wā, āl^ēmēsē gwālgēxs laē ēwī'la ts!ōkwa. Wā, g'il^ēmēsē gwālēxs
 laē āx^ēēdxēs ha^ēnēmē qa^s ts!ōxūg'indēq. Wā, g'il^ēmēsē gwālēxs
 laē āx^ēēdxa āma^ēyē lālxama qa^s lā lāxa l!ēma^ēisē. Wā, lā
 15 mēnx^ēidxa hā^ēyā'lāmēnēxwē t!āt!ēdzēma qa^s xēx^uts!ālēs lāxa
 lālxamē. Wā, laanawisē lō^ē malgūnaltsema t!āt!ēdzēmē xēx^u-
 ts!ōyosēxs gāxāē k'lōx^ēwūsdēsēlaq qa^s lā k'lōgwīlēlaq lāxēs
 grōkwē. Wā, lā k'lōgūnōlilas lāxa ha^ēnēmē. Wā, lā xēx^ēūts!ālaxa
 t!āt!ēdzēmē lāxa xēgwats!ās lālxama qa^s lā xēq!ūxlēndālas
 lāxa ha^ēnēmē. Wā, lā gwēlaq qa hamēlq!ēx!ā^ēyēsēxa ha^ēnēmē.
 20 Wā, g'il^ēmēsē gwālēxs laē lex^ēēdxa hōq!walē qa^s lā lexeyīnts
 lāxa t!ēts!ēx!ā^ēyasa ha^ēnēmē. Wā, lā hanal hē gwēg'ila lexeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, āl^ēmēsē gwālēxs laē bōlē-
 yāla lāda hoq!walēg'ilatslē ha^ēnēma. Wā, lā xāl!aqa gūq!ē-
 qasa ēwāpē lāq. Wā, lā āx^ēēdxa k'ōlp!āyasōx klāk!ōbanēx qa^s
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā^ēyas qa klēsēs k'altasālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq'walē*.

k'!alela laqēxs laē hānx'LEnts lāxēs lēgwilē. Wā, lā gēg'ilil maem- 26 delqūlaxs laē hānx'sendeq lāxa lēgwilē. Wā, k'!est!a hēx'ēid nāsōDEX nāsema'yas qa yālēs kūnyadila. Wā, g'il'mēsē gwāl k'!alelaxs laē nasōDEX nāsema'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōliles lāxa hoq'walēg'!ats!ē ha'nema. Wā, lā āx'ēdxēs 30 ts!ēslāla qa's k'!ip!idēs lāxa hānx'laakwē hoq'walē qa's lā k'!ipts!ālas lāxa lālogūme. Wā, g'il'mēsē 'wīg'ilt!āwēda ha'nema'x laē āx'ēdxēs L!ē'na qa's k'lūmq!eqēs laq. Wā, lā hōxhax- 'wēdxa k'lūq!ēgēkwasa L!ē'na hānx'laak' hoq'walā. Wā, laem k'!ēs k'!ōk'!oxsemaqēxs laē hoxhax'wēda lāx gwēg'ilasaxa t!EX'sōsē, 35 yīxs ā'emaē xESEMēLElase'wēda hoq'walē lāxENS sEMsēx qaēxs ts!elts!EX'stoēna'ya hōq'walē. Wā, g'il'mēsē gwāl hoxhaqūxs laē grēxaxēs ānēx'sā'yē. Wā, lā ts!ents!ENx'widxēs e'eyasowē. Wā, g'il'mēsē gwālexs laē beq'ūl'ida. Wā, lā q'lūnāla āem hēx'ēidaem mēx'ēdēda hamaag'olaxa hoq'walē qaxs beq'ūlē'maē. Wā, hē'mīs 40 lāg'ilas ā'EM hoxhaqwa bāk'lūmaxa la dzāqwa. Wā, laem k'!ēs L!ē'lālayo lāxa q'lēnemē lēlqwāla'ya yīxs lēx'afmaēda hayasek'āla lē'wis sāsemē hoxhaqwaxa hoq'walē. Wā, lā 'nemx'ēidāla'mē hā'mēx'silaēna'yaq. Wā, laem gwāl lāxēq.

G'il'EM lōma q'lēk'!edza'ya hōq'walāxs laē ts!enk'ūl'idayowa. 45 Wā, hēmis lāg'ila lēgades hoq'walē.

1 **Lily.**¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to
15 cook the | bulbs. Then he takes a large square box and puts it down close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself || to draw fresh water, and he pours the water into the square box. When it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 **Lily.**¹ Wā, g'il'mēsē ts'lēts'lēx'īdē grōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'īdāem qasā x'ōkūmxa qaēda gwēgūdza. Wā, g'il'mēsē dzādzaqwālaxs laē āx'ēdxa lexā'yē qa's lā dālaqēxs laē lēnts'lēs lāxa l'ēmā'īsāsēs grōkwē qa's lā xex'uts'lālasa t'lēmē
5 lāxa lexā'yē. Wā, ā'mīsē gwanāla qa's lākwēsēxs laē ōxlōsdēsaq qa's lā ōxlaēlelaq lāxēs grōkwē. Wā, lā ōxleg'alilas lāx mag'in-walīsasa laqwawalilāsē, wā, ā'mēsē gwālexs laē k'ōtaq laem hēlala lāx q'lōlālaxa x'ōkūmē. Wā, g'il'mēsē 'nāx'īdxa gūālāxs laē 'yālaqaxa gwēgūdza qa lās lēlēlk'lūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts'ēmē, yixs laūlas laqōlilaxēs grōkwē. Wā, g'il'mēsē gwāl hawānaqōstālaxa laqwaxs laē xeqūyindālasa t'lēmē lāq. Wā, g'il'mēsē 'wilk'eyindēda t'lēmāxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wā, la'mē x'īqostāwēda t'lēqwapa'yē qa q'lō'lāslxa x'ōkūmē. Wā, lāxāē āx'ēdxa 'wālasē lāwatsa qa's grāxē hā'nō-
15 lisas lāxa laqwawalilē. Wā, hē'misa lōelq'wē grāx mex'alēlēm; wā, hē'misa k'īplālāa malts'aqa; wā, hē'misa l'ē'na grāx āx'ālīlēm. Wā, lā āx'ēdxa maltsemē āwā naengats'lā qa's lā xamax'īd tsā lāxa 'we'wāp'ēmē qa's lā gūxts'lālas lāxa lāwatsa. Wā, g'il-mēsē la elāq negōyoxsdlāxs laē gwāla. Wā, ā'mēsē la ēt'lēd
20 tsēx'īda qa qōqūtlālilēsa āwā naengats'lēxa 'we'wāp'ēmē. Wā, la genēmas āx'ēdxa 'wālasē lēq'lexsd t'lōt'lōx'sēm lexā'yā qa grāxēs hā'nālilxa lāwatsa. Wā, hēemxaāwisa ts'edāqē la hā'nōlt'lalītxa x'ōgwats'lē xētsēma.

¹ *Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers: and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, gril'mēsē 'nāxwa la gwalilaxs laē 'yālagēmēda mōkwē gwē-
gūda grayōl lāx 'nē'nēmōkwasa k!wēlaslē qā lā's ētsē'sta. Wä, 25
hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wä, gril'mēsē grāx aēdaa-
qaxs laē xwēlaqem la dādoqūma qaxs grāx'maēda wōkwē
gwāts!em hōgwēlela. Wä, gril'mēsē 'wīlāēlēda gwāts!emāx laē
ē'tsē'stase'wa lēlaēnēnokwē. Wä, grāx'mēsē grālagiwa'ya mōkwē
ēētsē'stelg'isa, yisa lēlāēnēnokwē. Wä, la'mē nēlasēxs le'māē lāx'wī- 30
da. Wä, grāx'ē hōgwēla. Wä, gril'mēsē 'wīlā k!ūs'ālilexs laē
x'āx'wītsē'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts'āk'iyēs
qā's lexlanowē lāxa legwilē. Wä, lā āx'ētse'wēda t'lōlt'lox'sēmē
LEq!exsd lexā'ya qā's hāng'āgendēs lāxa x'ōgwats'lē xetsemas.
Wä, lā goxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qā's lā gūxts'lā- 35
las lāxa t'lōlt'lox'sēmē LEq!exsdē lexā'ya. Wä, gril'mēsē qōtlaxs
laē hānts'lōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyinta 'wāpē lāq
qā's golgrēlga'yēsēs e'eyasowē lāq, qā lawālēs dzeq!waq'ā'ya.
Wä, lā ts'ōkwa, laēda ma'lōkwē dāx'idxa 'nal'nēmē lāxa grilsgil-
tla k'liplālaa qā's k'lip'idēs lāxa x'ix'exsemāla t'lēsema qā's lā 40
hāpstents lāxa 'wābets'lāwasa āwāwē naengats'lā qā lawāyēsa
gūna'yē k!wēk'lūtsemēq. Wä, lā k'lipstents lāxa 'wābets'lāwasa
lāwatsa. Wä, āl'mēsē gwāl k'lipstālasa x'ix'exsemāla t'lēsem lā-
qēxs laē maemdelqūlēda 'wāpē. Wä, gril'mēsē medelx'wīdēxs laē
k'loxstentsa x'ōkwē'lats'lē t'lōlt'lox'sēm LEq!exsd lexā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
 50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
 55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
 60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
 65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 gril^hmēsē la hānstalaxs laē ēt^hlēd k^hlipstālasa hohalē x^hix^hEXSEMāla t^hlēSEM lāq qa ālax^hēidēs maēmdelqūlēda ēwāpē. Wā, k^hlēst^hla ālaem gēstalilexs laē L^hōpa. Wā, lā k^hlōx^hwūstendxa x^hōkwē^hlats^hlē qa^hs lā gūxts!ōtsa la q^holk^h x^hōkūm lāxa ēwālasē lōq!wa. Wā, lā
 50 xwēlaqa hāng^hāgentsa LEq!EXsdē lexā lāxa x^hōgwats^hlē xETSEma qa^hs gūxts!ālēsa k^hlilx^hē x^hōkūm lāq. Wā, gril^hmēsē qōt^hlaxs laē hānts!ōts lāxa ts!ats^hlē ēwālas lōq!wa qa^hs gūqeyindēsa ēwāpē lāq, qa^hs golg^helga^hyēsēs ē^heyasowē lāq. Wā, gril^hmēsē ēwī^hlāwē dzēdzEX^h-SEma^hyas laē hānstents lāxa ts!elx^husta ēwāpa. Wā, lāxaē k^hli-
 55 p^hlītSE^hwēda x^hix^hEXSEMāla t^hlēSEma qa^hs lā k^hlipstālas lāq. Wā, gril^hEMxaūwisē maēmdelqūlē ēwapasēxs laē x^hōs^hēid k^hlipstālasa x^hix^hEXSEMāla t^hlēSEM lāq. Wā, gril^hEMxaūwisē L^hōpEXs laē āxwūstendxa x^hōkwē^hlats^hlē LEq!EXsd lexā^hya qa^hs lā gūxts!ōts lāxa ōgū^hla^hmaxat! ēwālas lōq!wa. Wā, āx^hsāmēsē hē g^hwēg^hila. Wā,
 60 āl^hmēsē gwāLEXs laē ēwīl^hg^helts!owēda x^hōgwats^hlēx^hdē xETSEma.

Wā, lā GENEMasa k^hwēlasē mEX^hwelt^halilelaxa lōelq!wē. Wā, hē^hmisa k^hayats^hlē L^hEXōsgema; wā, hē^hmisa L^hē^hna. Wā, lā āx^hēdēda ma^hlōkwē bēbegwāNEMxa ē^hnal^hnemē āwā k^hāk^hETS^hENaqa; wā, hē^hmisa ē^hnāl^hnemēXla lāxa lōpEMts!ā lōelq!wa qa^hs lā hā^hnōts!eli-
 65 las lāxa āxts!EWasasa L^hōpē x^hōkūma. Wā, lā tsēqasa ēwālasē kats^hENaqa lāq qa^hs lā tsēts!ālas lāxa lōpEMts!ā lōq!wa. Wā, gril^hmēsē ēk^hlōts!endEXs laē qās^hīda qa^hs lā k^hāgralilas lāxa gEMxōtsālilasa āwīLElāsa t^hEX^hila. Wā, āx^hsāmēsē hē g^hwēg^hilaxa

side inside the door; and they continue doing so with | many empty 70 dishes. They only stop when cooked || lily-bulbs are in front of all of them. When they have done so, they take | oil and pour on much oil. When | this has been done, they take the large ladles and stir (the bulbs); | and after stirring them, they take the spoon-basket | 75 and give the spoons to those who are to eat the bulbs; || and when every one has a spoon, they put the dishes with the bulbs | in front of those who are to eat the lily-bulbs. When they have all been put down, | the guests take the spoons and begin to eat; | and after they have done so, they drink a little water, for | they do not want to get squeamish, because there is much oil in it, for || there is more oil 80 than lily-bulbs. It tastes bitter when there is only a little | oil with it: therefore they put much oil in, to remove the bitter taste. | After drinking, the guests go out. | That is all about one way of cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1 wash them in the same way as I | said before; and the only difference is that they are boiled, for | they pour them into a small kettle after washing them, and they take an || old mat and cover them over with 5 it. After that they tuck it in all round | inside of the small kettle, so that steam can not come through. | And after they finish this, they dip up some water and pour it over the | old mat covering; and when

q'lenēmē lōpemts:lā lōelq'wa. Wā, āl'mēsē gwālexs laē q'wālxo-
ts!ewak'sa q'ōlkwē x'ōkūma. Wā, g'il'mēsē gwālexs laē āx'ēdxa 70
L'ē'na qa's lā k'lūnq'leqasa q'lenēmē L'ē'na lāq. Wā, g'il'mēsē
gwālexs laē āx'ēdxa 'wālasē k'āts'lenaqa qa's lā xwētelgēs lāq.
Wā, g'il'mēsē 'wī'la la xwēdekwa, laē āx'ēdxa k'ayats'lē L'exōs-
gema qa's lā ts!ewanaēsas lāxa x'ōx'x'ax'laxa x'ōkūmē. Wā,
g'il'mēsē 'wīlxtoxa k'ak'ets'lenāqaxs laē k'aēdzema x'ōx'x'agwats'lē- 75
lē lōelq'wa lāxa x'ōx'x'ax'lāq. Wā, g'il'mēsē 'wīlgradilexs laē
hēx'ida'ma k'wēlē dāxaxēs k'āk'ets'lenaqē qa's 'yōs'idēq. Wā,
g'il'mēsē gwālexs laē xālax'id nax'idxa 'we'wāp'lemē qaxs
gwaq'lelaē ts!enk'lūlela, qaxs xenlelaē q'lēqxa L'ē'na, yīxs hāē
q'lēgawa'ya L'ē'nāsa x'ōkūmē, qaxs lōmaē mālplaxs hōlelqaaxa 80
L'ē'na: wā hē'mis lāg'ilas q'lēqxa L'ē'na qa hēmp'lex'idēs mālplās.
Wā, g'il'mēsē gwāl nāqaxa 'wāpaxs laē hōqūwelsēda k'wēldē. Wā,
laem gwāl laxa 'nemx'idāla hā'mēx'silā'ēnēq.

Boiled Lily-Bulbs.—Wā, g'a'mēs 'nemx'idāla gada, yīxs hānx'len- 1
tse'wāē. Wā, hēemxaa gwēg'ilasōxs laē ts'lōxwase'wa yīxen g'ilx'dē
wāldema. Wā, lā lēx'aem ōgūqalayōsēxs hānx'laakwaē, yīxs ā'maē
gūxts'lōyolāxa hā'nemaxs laē gwāl ts'lōxwase'wa. Wā, lā āx'ētse'wēda
k'āk'lobanē qa's naseyindayōwē lāq. Wā, g'il'mēsē gwāl dzōpase'wē 5
āwē'stās ōts'lāwasa hā'nēmē qa k'leāsēs ālaem k'ex'sālāsa k'lālela.
Wā, g'il'mēsē gwālexs laē tsēx'idxa 'wā'jē qa's gūgelaya'yēs lāxa
nāseya'yē k'lāk'lobana. Wā, ā'misē k'āk'ots'le'wa qa ēk'ōldza'yēsa

9 (the woman) thinks that the | water passes a little more than half the height of the lily-bulbs in the small kettle, she puts it on the ||
 10 fire. She does not leave it there a long time boiling, before | she takes it off of the fire. She takes off the covering, and | takes her small dish, which she brings and puts down, and also her oil and her | spoon. Then she takes the spoon and dips it into the | boiled lily-bulbs. Then she drains off the liquid; || and when all the liquid has run out, she pours (the bulbs) into a small dish, | and continues doing this with the others; and when they have | all been put into small dishes, she presses them with the back of the spoon, | until they are mashed; and when they are mashed, they are | like wet flour, she takes
 20 oil and pours it || in. There is much oil on them. After doing so, she eats with the | spoon. Now she does in the same way as | I said before. Lily-bulbs are never baked in ashes, for | they are very soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elderberry-cakes. When winter comes, and when | the tribe of the owner of elderberry-cakes have a winter dance, (the owner) invites his | tribe at noon; for elderberry-cakes must not be eaten in the | morning, because they give stomach-ache. Therefore they just invite | those who are to eat the elderberries when they think that the people have

‘wāpē lāx ‘wālalaasasa x’ōkūmē lāxa ha‘nemaxs laē hānx·Lents lāxēs
 10 lēgwilē. Wā, lā k’lēs ālaem hēq’lālaq gēg’ilil maemdelqūlaxs laē hānx·sendeq lāxēs lēgwilē. Wā, lā nāsōdex nāseya‘yas. Wā, lā āx’ēdxa lālogūmē qa’s grāxē k’agradilas. Wā, hē‘mislēs L’ēna L’ēwis k’āts!ēnaqē. Wā, lā dāx·‘idxa k’ats!ēnaqē qa’s tsēx·‘idēs lāxa hānx·laakwē x’ōkūma. Wā, lā x’āts!alaq qa ‘wi’lāwēs ‘wāpaga‘yas.
 15 Wā, g’ilēmēsē ‘wi’lāwē ‘wāpaga‘yasēxs laē tsēts!ōts lāxa lālogūmē. Wā, āx’sūēmēsē hē gwēgilaxa waōk’. Wā, g’ilēmēsē ‘wi’laxs laē ‘wiltslā lāxa lālogūmē. Wā, la L’ēmkiūlgēs ōxlā‘yasēs k’ats!ēnaqē lāq qa q’lōq’ūlts!ēs. Wā, g’ilēmēsē ‘wi’la la q’lōkwaxs laē yō gwēx’sa genk’ax qūxa. Wā, lā āx’ēdxa L’ēna qa’s k’lūnq!ēqēs
 20 lāq. Wā, laem q’lōqxa L’ēna. Wā, g’ilēmēsē gwālexs laē ‘yōs’itsēs k’āts!ēnaqē lāq. Wā, ā‘mesē lā nāk’emgiltewēx gwēgilasusa g’ilx·den wāldema. Wā, lā k’lēs dzamēsasōē lāxa gūna‘yē qaxs ālāē xās’idēxs laē L’ōpa. Wā, laem gwāla.

Elderberry Cakes. Wā, la‘mēsen gwāgwēx’s·x·‘idel laqēxs laē
 25 ts!ēx’ts!ax·‘ida. Wā, hē‘maaxs laē ts!āwūnx·‘ida yixs laē ts!ēts!ēqē g’ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā L’ēlālaxēs g’ōkūlōtaxa la neqāla qaxs k’lēsaē ēx· lax ts!ēx’ts!ax·se‘waxa gaūla qaxs ts!ēx’semdzemaē. Wā, hē‘mēs lāgilas ālēm L’ēlālēda ts!ēndzonokwaxs laē k’ōtax laem ‘wi’la gaaxstālēs g’ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wā, g'il'mēsē neqālaxs hē lē'lālasē'wēda 'nāxwa bēbegwānemxs 30
 laē ts'lēts'lēqa. Wā, g'il'mēsē la gālēda lē'lālelgrīsaxs laē hēx'i-
 da'ma genemas ts'lēx'ts'lānaslaxa ts'lēndzowē xwānal'ida qa's
 ēx'wīdēxēs grōkwē. Wā, g'il'mēsē gwālexs laē mex'ūlt'lalilelaxēs
 lōelq'wō qa grāxēs mexstālil lāx hēlk'tōtsālilas āwīlēlāsēs ts'lēx-
 ts'lax'ilats'lēlō grōkwa; wā, hē'mīsēs āwāwē naengats'lā. Wā, 35
 hēmislēs ts'lēnats'lē xāxadzema; wā, hē'misa l'lē'na. Wā, g'il'mēsē
 'wī'la grāx gwālila laē 'yālaqasa grayōlē lāx 'nē'mēmōtas qa lās
 tsāx 'wāpa. Wā, g'il'mēsē grāxēda tsāx'daxa 'wāpaxs laē qōqūt'lā-
 lalilēda āwāwē naengats'lāxa 'wāpē. Wā, lā āx'ēdxaaxēs krayats'lē
 yīxaaxa ts'lēdāqē qa grāxēs gwālila lāxēs k'lwaēlasa gēmoxōtsālilas 40
 āwēlēlas t'lēx'ilāsa ts'lēx'ts'lax'ilats'lē grōkwa. Wā, grāx'mē hō-
 gwīlēlēda lē'lānemē qaxs lē'maē yāla ōtsē'stase'wa. Wā, g'il'mēsē
 'wī'laēlexs laasē ts'lōx'ūg'intse'wēda lōelq'wō. Wā, g'il'mēsē gwā-
 lexs laē x'ākūyīndxa ts'lēnats'lē xāxadzema. Wā, lā āx'wūlts'lālaxa
 ts'lēts'lēndzowē qa's qwēlālēx yaēltsēma'fyas k'ādzekwa. Wā, lā 45
 pēlx'altslālāsa maēmalēxa ts'lēndzowē lāxa 'nal'nēmēxla lōelq'wa.
 Wā, g'il'mēsē q'wālxōts'lēwakwa lōelq'wāxs laē gūq'leqasō'sa 'wē-
 'wāp'ēmē. Wā, ā'mēsē la hē gwaēlexs laē k'wē'lāla denxelēda
 ts'lēx'ts'lax'laxa ts'lēndzowē. Wā, laem 'nēx' qa pēx'wīdēsa la
 pēx'stalil ts'lēndzowa. Wā, g'il'mēsē gwāl denxelēda ts'lēx'- 50
 ts'lax'laxa ts'lēx'ināsa mōsgēmē ts'lāq'lāla q'lēm'q'ēndemāxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow thém with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 ^éwíla^éma hă^éyālās ^éne^émēmōtasa ts'lēx'ts'lānasē la k'lūsāgēlilaxa
yilyats'lāxa ts'lēndzowē lōelq'!wa. Wā, lāx'd-^éxwē dāx-^éidxa pēge-
kwē ts'lēndzowa qā's q'wēq'lūts'lālēq yīxs laē la lēm^éxwāts'lāwē
55 ^éwāpalas, yīxs lae ^éwiwēlaqaxa ts'lēndzowē. Wā, g'il^émēsē ^éwíwēlx-
sēxs laē yīlsēlgēsēs hēlk'lōts'lānā^éyē lāq qa ālak'lālēs gēnk'axs
laē helgā lē^éwa ^éwāpaga^éyas. Wā, g'il^émēsē g'wālēxs laē āx^é-
tsē^éwēda l'lē^éna qā's k'lūnq'ēqēs lāx ^éwāxēlxlaasasa lōelq'!wē. Wā,
laem q'lēqxa l'lē^éna. Wā, g'il^émēsē g'wālēxs laē ts'lēwanaēdzēmēda
60 kāk'ets'lēnaqē. Wā, g'il^émēsē ^éwīxtowēda ts'lēx'ts'lax'laxs laē k'ax-
dzamōlilema ts'lōts'lēx'ts'lāla lōelq'!wa lāxa q'lēq'!ēl'ōkwē bēbē-
gwānema. Wā, hēx-^éid-^émēsē ts'lēx'ts'lax-^éidēx'da^éxwa. Wā, la^émē
āx'da^éx^éem k'lūmtālax ^éwāpaga^éyas qā's pōx'ālēx mek'lūga^éyas.
Wā, laalas ^éwíla^éēm neqwēsō^ésa q'lūlsq'lūlyakwē lē^éwēs māk'lū-
65 ga^éyē. Wā, g'il^émēsē ^éwílxaxs laē tsayanaēdzēmēda ^éwāpē qa ts'lē-
wēl'lēxōdēs qaxs laē gwēlēl'lēxawa^éya mek'lūga^éya ts'lēx'ts'lax-
sē^éwas lāx āwēl'lēxawa^éyas. Wā, g'il^émēsē g'wālēxs laē xāl'lē-
x-^éid nāx-^éid lāxa ^éwāpē. Wā, hēx-^éida^émēsē la hōqūwēlēsxs laē
gwāla.
- 70 Wā, ālēmwlēsen g'wāgwēx's'ālal lāxa k'lēsē yiltsemek' ts'lēndzowa
qenlō hēl g'wāgwēx's'ālasla nek'lūlē qō lāl nekwasō^élō qaxs lēx'a-
^émaē g'il l'lōpa ts'lēx'ināsa ^énāxwax ^énā^énelēmasa. Wā, hē^émis
lāg'ilas lēx'aem g'il ts'lēx'asē^éwē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elder- 90 berries. Then she takes her || small-meshed basket with elderberries in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la^mēsēn ēdzaqwat gwāgwēx^sālāl lāxa hānx^laakwē ts^lēxⁱina, yīxs k^lēs^mmaē gült^lēda, yīxs lēx^a 75 ^mmaēda laelk^lwana^yē xēnlela ts^lēts^lēxⁱbēsxā ts^lēxⁱina. Wä, hē^mis gīl ts^lēxⁱdxā ts^lēxⁱnāxs hē^mmaē ālē lēnēnx^sema yīxs gīl^mmaē dōx^walelaxā ts^lēxⁱnāxs laē lēnēnx^sema, laē āx^ēēdxēs t^lōlt^lōx^semē lālxama qā^s lā ts^lēx^a. Wä, gīl^mēsē lāg^aaa lāxa ts^lēx^mesaxs laē k^lūlp^lēdxā ts^lēxⁱina lāxēs ⁿnāl^memxlalāē- 80 na^yē qā^s k^lūlp^lts^lālēs lāxēs ts^lēnats^lē lālxama. Wä, gīl^mēsē qōt^laxs laē hēxⁱdaem la nā^makwa lāxēs grōkwē. Wä, lā hāng^alilaxēs ts^lēnats^lē lālxama qā^s āx^ēēdxēs ha^memē. Wä, lā k^lō-qūlaqēxs laē lēnts^lēs lāxa l^lema^sisē. Wä, hāng^alisisēxs laē mēnxⁱdxā t^lāt^lēdzemē qā^s lā k^lats^llālas lāxēs ha^memē. Wä, 85 laem aēkīla qa k^lēāsēs lāsa ēgrīsē klūtāla lāxa t^lāt^lēdzemaxs laē k^lats^llālas lāxa ha^memē. Wä, gīl^mēsē negoyoxsdālxā t^lāt^lēdzemaxs grāxāē k^lōqūlēsxā t^lāt^lēdzemts^llāla ha^mnema qā^s grāxā hāng^alilās lāxēs ts^lāts^lēx^silasaxā ts^lēxⁱina. Wä, lā āx^ēēdxēs ts^lēnats^lē t^lōlt^lōx^sem lēxa^ya qā^s lā gūqāsesa ts^lēxⁱina lāxa 90 ts^lēxⁱlats^llēlē ha^mnema. Wä, gīl^mēsē ^wwīlosexs laē tsēxⁱdxā hōlalē ^wwāpa qā^s lā gūq^leqas lāq. Wä, lā āx^ēēdxā k^lāk^llobanē qā^s nāse^yīndēs lāq. Wä, lā hānx^llēnts lāxēs legwīlē. Wä, lā q^lāq^lalalaq qa medelx^widēs. Wä, gīl^mēsē medelx^widēxs laē hānx^sēndeq qā^s nasōdēx nase^ya^yas. Wä, lā āx^ēēdxēs lūlogūmē 95

96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

96 LE^{ewis} k'ats!enaqē. Wā, lā k'anōlilasēs lālogūmē lāxēs ts!ēx-i-
'lats!ē ha^{nema}. Wā, lā āx'ēdxēs k'ats!enaqē qa's tseyābōdēs lāxa
hānx'laakwē ts!ēx'ina qa's lā tsēt's!ōts lāxa ts!ēx'ts!anats!ēlē
lālogūma. Wā, gril'mēsē gwālexs laē nelālēmasxēs k'ats!enaq'xs
100 laē q!ōtelgēs lāxa hānx'laakwē ts!ēx'ina yixs āxāla'maēs ts!ēna-
nowē. Wā, laem q!wēq!ūt's!ālaq. Wā, gril'mēsē lā genk'axs laē
āx'ēdxa l!ē'ina qa's k'lūnq!ēqēs lāq. Wā, gril'mēsē gwālexs laē
āx'ēdxēs k'ats!enaqē qa's ēt!ēdē q!ōtelgēs āwēgrā'yas lāq. Wā
gril'mēsē gwāla laē k'elgeleg'indxēs k'ats!enaqē. Wā, lā grig'a-
5 lilasēxs laē āx'ēdxa k!wā'xlāwē qa's xōx'widē qa yewēs lā gwēx'sa
ts!ēslāla. Wā, la āx'ēdxa dzexekwē denasa qa's yil!ēx!endēs
qa klēsēs hēk!ōt!ēd xōx'sa. Wā, la 'nemp!enk'ē 'wāsgemasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, gril'mēsē gwāla k'libayowē hā-
'ma, ōxs laē k'lip!ūts lāxa hānx'laakwē q!wēq!walewak" LE^{we}
10 ts!ēnanowē ts!ēx'ina qa's k'lipq!edzen!ēs. Wā, lā klūmtelgēq.
Wā, gril'mēsē 'wī'lāwē saaqas laē pōx'ōlex ts!ēnanowas LE^{wēs}
mek!ūga'yē. Wā, āx'sū'mēsē hō gwēgrilaxs ts!ēx'ts!ax'aaxa hānx'-
laakwē ts!ēx'ina. Wā, gril'mēsē gwālexs laē grēxaxēs ānēx'sā'yē
qa's ēt!ēl'ēl ts!ēx'ts!ax'fīd!ēq. Wā, lā tsēx'ēdxa 'wāpē qa's ts!ē-
15 wēl'ēxōdē qa lawāyēsa lā k!wēk!ūtāla maenk!ūgēsā ts!ēx'ina lāx
āwēl'ēxāwā'yas. Wā, gril'mēsē gwālexs laē xāl'ēx'ēd nāx'ēdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

‘wāpē. Wā, gīl’mēsē gwālexs laē hēlēgrīntsa L’ōbekwē. Wā, 117
laem ts’ēpas lāxa L’ēna. Wā, hēem lāgrīlas hē gwēx’ētsa L’ōbe-
kwē qā’s k’lōsē ts’ēx’sēmsele. Wā, laem gwāla lāxa ts’ēx’ina.

Salal-Berry Cakes.—Wā, laēmēsen gwāgwēx’s’x’īdel laqēxs laē 1
q’wēsase’wēda hēyadzō t’ēqa, yixs hē’maē gīl āx’ētsō’sa ts’ēdāqēs
lōelq’wē, qā’s grūxē mex’ālilelas. Wā, lā tsēx’īdxa ‘wāpē qā’s
gūgeg in’ālēs lāxa lōelq’wē. Wā, gīl’mēsē q’wālxōts’ēwax’sa
‘wāpaxs laē āx’ēdxa q’lōyaakwē k’ūdzekwa. Wā, lā grābalēla- 5
qēxs laē ts’lōxūgrīndālaq. Wā, laem dzeg’ēlegēsā q’lōyaakwē
k’ūdzek’ lāq qa lawāyēsa dzēdzegūgrā’yas. Wā, gīl’mēsē la
ēgegēgraxs lē āx’ēlxēs hēyadzoatslē negūdzwōwē t’ēqa qā’s qwē-
lēyīndēx t’ēmak’ēyā’yas. Wā, lā āxōdēx yikūyā’yas. Wā, lā
āxālexa pāqeyā’yē k’ēk’lōk’lwa qā’s āxālilelēs. Wā, lā āx’wūl- 10
ts’lōdxa hēyadzōwē negūdzwōwē t’ēqa. Wā, lā k’lōk’lūpsālaq qa
sēsek’lax’sē lāxēs āwāsgemasē. Wā, lā pelx’tsālāsa ‘nāl’nēmxxa
k’lōp’lāwē lāxa ‘nāl’nēmēxla lōq’lwa. Wā, laem sek’lēxla lōel-
q’lwa lāxa ‘nēmxx’ hēyadzōwē negūdzwō t’ēqa. Wā, gīl’mēsē
q’wālxōts’ēwakwēda lōelq’wāxs lē tsā lāxa ‘wāpē qā’s lā qap’lē- 15
qēlas lāq. Wā, gīl’mēsē lā ‘wīla lā q’lōgūhīlx ‘wāpaxs laē āx’ēd-
xa lē’wē’yē qā’s nākūyīndēs lāxa t’ēxtsālāxa hēyadzōwē negūdzwō
t’ēqa. Wā, laem hēx’sāl gwaēlē lālaal lāxa lāla ‘nāx’ēlēlx
gāil. Wā, laem xamastalīlē t’ēltalīlx gānolē. Wā, gīl’mēsē
‘nāx’ēdxa gāālāxs laēda hā’yāl’a lēlālaxēs grōkūlōtē qa grāxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!ext!aqa lāxa hēyadzowē t!eqa. Wā, g'il^εmēsē grāx ^εwī^εlaēLEXS
laē mōp!enē^εstēda hā^εya^ε ētsē^εsta laasa ts!edāqē āxōdxa lē^εwa^εyē
na^εūmaliltsa lōelq!wē. Wā, lā q!wālxogwāga^εya ^εnā^εf^εnemōkwē
hē^εfa lāx ^εwāxēxlaasasa lōelq!wē qa^εs k'ūs^εālilEXS laē āxstendā-
25 lasēs ^εwax^εsolt!^εāna^εyē lāxa hāpstalilē t!eqa. Wā, lax^εda^εxwē
gōlx^εīdxa t!eqa qa^εs lōxsemg'ilēq; wā, g'il^εmēsē ^εwī^εlōstaxs laē
q!wēs^εīdeq. Wā, hē^εmis la ts!ema^εnākūlatsa lōxsemē t!eqa. Wā,
āl^εmēsē gwāl q!wēsaqēxs laē ^εwī^εla. Wā, laem genx^εīdēda
^εwāpalas. Wā, laem gwāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
30 āx^εēdxa l!ē^εna qa^εs klūnq!eqēs lāq. Wā, laem q!lēqxa l!ē^εnāxs
laē k'lūnq!egemq. Wā, g'il^εmēsē gwālexs laē āx^εēdēda ts!edā-
qaxēs ts!ōlōlagats!ē l!EXōsgem qaxs hē^εmaē k'ats!enaqēltsa ts!ō-
lolaqa hēyadzowē negūd^εzō t!eqa qaxs ts!ōts!ēleg^εaēda ts!ōlolaqē
k'ats!enaqa. Wā, lā k'ēs āwelx^εes ts!ōlōīdexs laē gwāl ^εyōselaxa
35 hēyadzowē negūd^εzō t!eqa, hē gwēx^εsa k!wēk!wagega k'ats!ena-
qaxs g'il^εmaē ^εyōsīdayō lāxa hēyadzowē negūd^εzō t!eqaxs hē^εmaē
ālēs alōlaqē laē hēx^εīdaem la ts!ōts!ēlgrax^εīda. Wā, hē^εmis
lāgilas lēx^εaem ^εyōfyats!ēda ts!ēts!ōlolaqē k'āk'ets!enaqxa hēya-
dzowē negūd^εzō t!eqaxs k!wēladzemaē qaxs k!ēsāē klūtāla lāq.
- 40 Wā, ā^εmen ^εnex^ε qen yāwas^εīdē gūyōyōx^εwīd gwāgwēx^εs^εx^εīd lāq.
Wā, lā ts!ewanaēdzema ts!ēts!ōlōlqē k'āk'ets!enaq lāxa k!wēlaxa
hēyadzowē negūd^εzowē t!eqa; wā, g'il^εmēsē gwālexs laē k'agemli-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lelayewēda t!ēt!exts!āla lōelq!wa lāxa k!wēlē. Wā, hēmē q!ēq!ē- 43
l!ālaḡa ʿnāl!nemēxla lōelq!wa. Wā, g!il!mēsē ʿw!l!g!il!ēda lōel-
q!wāxs laē hēx!īdaem ʿnāxwa ʿyōs!tsēs tsēts!ōlōlaqē k!āk!ets!enaq 45
lāxa lōxts!āla q!wēdzek! hēyadzowē t!ēqa. Wā, g!il!mēsē ʿw!l!xs laē
hēx!īdema k!ūg!il!ēma t!ēt!ext!agats!ēx!dāxa q!wēdzekwē hēya-
dzowē t!ēqa q!s lā k!ik!g!il!ēm lāx gēm!xōts!ālik sa t!ēx!lāsa
t!ēqē!ats!ē g!ōkwa. Wā, hēx!īda!mēsē la hōq!ūwēlsēda k!wēldē.
Wā, laem hēwāxa nāgēk!ēlax ʿwāpē. Wā, laem g!wāl lāxēq. 50

Raw Salal-Berries (K!ēlx!k!ax!axa nek!l!l!xs laē q!ayōqwa).--- 1
Wā, hē!maaxs g!ālaē g!āx nā!nakwēda ts!ēdāqaxs lāx!dē nēkwaxa
q!ayōqwa nek!l!la; wā, lā lā!wūnemas lē!lā!axēs g!wē!yō q!s lē-
!lalase!wa, q!s q!ēq!ēx!nōtxa q!ayōqwa nek!l!la. Wā, g!il!mēsē
g!āx ʿw!l!aēla lē!lānemasēxs laē hēx!īda!ma ts!ēdāqē āx!ēdxa g!il- 5
dēdzowē ts!ēq!ats!ō lē!wa!ya q!s lā lēp!dzamōl!lās lāxes nekwē-
lag!il!ēxa q!ayōqwa nek!l!la. Wā, lā lā!wūnemas āx!ēdxa nek!l!l-
ts!āla lē!x!ya q!s lā q!apanaēselasa q!ayōqwa nek!l!l lāx l!lāse!x-
dzamā!yasēs lē!lānemē. Wā, ā!mīsē g!wanāha q! lā!lā!lēsēxs laē
ʿw!l!g!il!ts!āmaseq, y!xs la!lēs gēnemē k!lūnxts!ālasa l!l!na lāxa 10
ts!ēts!ēb ts!ē. Wā, g!il!mēsē ʿw!l!a k!lūnxts!ēwakūxs laē āx!ēdē lā-
!wūnem sēq q!s lā hānāqēlas lāxa nek!l!l. Wā, lē!m āem g!wē-
nāla q! hē!ts!lape!lēsā bē!begwānemē lāx āwā!gō!l!lāsasa ts!ēts!ē-
bats!ē. Wā, laem maēmālase!wēda ʿnāl!nemēxla. Wā, g!il!mēsē
ʿw!l!g!il!ēda ts!ēts!ēbats!āxs laē hēx!īda!ma k!wēlē dāx!īdxa ʿnāl- 15
!nemēxla nek!l!la q!s k!atsēndēs lāxa l!l!nāxs ts!ēbats!ēts!ālaē.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, gril'mēsē la 'wīla la t!et!epsema nek!ūlāxa L!ē'nāxs laē k'!e-
 lōdxa L!ē'nāxs laē āxwüstendeq qas 'nal'nemsgememqēqēxs laē
 20 q!ek'ālaq lāxēs yisxenē. Wä, gril'mēsē 'wīlg'elenxs laē ts!exlen-
 deq lāxa legwīlē qas ēt!ēdē dāx'idxa 'nemxlālā. Wä, lāxāē
 hēmxa! gwēx'idēq. Wä, lā 'nāxwaem hē gwēgwāl'g'fililēda wāō-
 kwē k!wēda. Wä, gril'mēsē 'wīlaxs laē hēx'idēm 'nāxwa hōqū-
 wēlsa. Wä, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!e-
 laaq lāwāyēs ēxp!aēl'exawa'yē yis ēxp!esgema'yasa nek!ūlē.
 25 Wä, hē'mis k!ēsēlas nāx'idxa 'wāpē. Wä, hē'mis lāgilas ts!exlā-
 laxa yisxenēsēs q!eg'elenakwaxs gwāq!ēlaq lālx yāyanemasōsa
 ēq!ēnoxwē qaxs laē hasū'yasa begwānemōxs laē q!ek'ālaxa ne-
 k!ūlē k!ūttenēq. Wä, hē'mis k!ilemsē. Wä, laem ālak'lāla gwa!l
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzedzowē).—Wä, hēm gril āx'ē-
 tsō'sa ts!edāqēs lōelq!wē qa grāxēs mexstālil lāx gemxōtstālilās
 t!exilasa t!ext!agatslāxa q!ēdzedzowē gōkwa; wä, hē'misa L!ē'na,
 lē'wis ts!olōlūgatslās L!exōsgema; wä, hē'mislēs āwāwē naenga-
 5 ts!ā, qa grāxēs hāx'hānēla; wä, hē'misēs grilsg'ildedzowē lēl'wa'yā.²
 . . . Wä, gril'mēsē q!wēl'ēdēda yāq!ent!ālāxs laē āx'ēdē genemasa
 k!wēlasaxa q!ēdzats!ē xaxadzema qas qwēheyindēx t!emāk'iyā'yas.
 Wä, lā āx'wūlts!ālaxa q!ēdzedzowē t!ēqa, qas qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 eakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-eake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wā, lā ts!āslāxama'lokwē'e'etsē'stelg'isa. Wā, lax'da'xwē pēpelx'tslāsa ma'emalexsa lāxa 'nāl'nemēx'la lōq!wa. 10 Wā, g'il'mēsē la q!walxōts!ewakwa lōelq!waxs laē g'enwax 'wī-wābets!āwasa lōelq!wē. Wā, g'il'mēsē gwālexs laēda ts!edāqē hēlg'ilgē lāx k!wēlēkwasēs lā'wūnemē, qa grāxēs q!wēsā yilselgēxa q!ēdzedzowē t!eqa. Wā, hēx'ida'mēsa 'waxōkwa hā'yāl'a grāx q!wāqāfil, qa's grāxē k!ūsāgelilaxa q!ēsq!adzats!ēlē lōq!wa. Wā, 15 hēx'ida'mēsē 'nāxwa dāstendxa 'nāl'nemīxa pēgek" q!ēdzedzō t!eqa, qa's k!ōxsemēdēqēxs laē p!ōp!oxsālaq. Wā, g'il'mēsē 'wī'wūlx'sexs laē hēlox'send q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas'īd q!a-p!ēx'īdxa la q!wēq!ūlts!aak" q!ēdzedzo t!eqa, qa's texsemēdēq qa's q!wētsemēdēq yīsēs 'wāx'sōlts!āna'yē 'e'eyasā, qa lōxsemēs. 20 Wā, lā q!wēs'ēdeq. Wā, lā k!ēst!a gēg'ililexs laē 'mē'x'sents lāx 'wapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē lōq!wa. Wā, lā lā'x'semtsēs hēlk!ōts!āna'yē lāq qa pexsemīx'ī-dēs. Wā, g'il'mēsē la pexsemīxs laē yelselg'intsēs hēlk!ōlts!āna'yē lāq. Wā, k!ēst!a gēg'ililexs laē ālak!āla la genx'īda, qaxs laē 25 x'īdzeltēda lōxsemīx'dē, yīx yīlasōx'dās. Wā, g'il'mēsē la ālak!āla la genk'axs, laē gwāla yēyilselg'esāq. Wā, lā ts!ents!enx-'widxēs 'e'eyasowē. Wā, g'il'mēsē gwālexs laē qās'ida, qa's lā xwēlaqa k!ūs'ālila, qa's lā k!wēlēmīlila. Wā, lāla genemasa k!wē-lasē āx'ēdxēs q!ēlwasē xetsema, qa grāxēs ha'ūel lāx k!wāelasas. 30 Wā, lā qwēleyīndex t!emake'ya'yas. Wā, g'il'mēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
 kelp and gives it to the two messengers. | One of them bites off the
 string with which the mouth of the kelp bottle is tied; and, after tak-
 35 ing off || the string, he holds it with his right hand, and | squeezes the
 oil out on the rubbed currant-cakes, while | the other one holds the
 head of the kelp bottle with his left | hand, and he squeezes it
 with his right hand, so that the oil comes out | at the mouth. If the
 oil does not come out easily, because it is thick || in cold weather,
 40 then the two messengers take hold, one of each end, | of the oil-
 bottle. They stand one each side of the fire in the middle of the
 house, | and they pull the kelp bottle containing the oil backward
 and forward over the fire in the middle of the house. | When the oil
 is melted, then they begin to pour it over the | currant-cakes in the
 45 dish. They put on much oil, and || continue doing so with the others.
 After oil has been poured on all of them, | they take the horn-spoon
 basket and | distribute the spoons among the feasters. After this
 is done, they put | the currant-dishes in front of them, | one dish for
 each six men. As soon as || all (of the berry-dishes) have been put
 50 down, the guests begin to eat the berries. | They are told to eat
 everything that is in the dish; and this they do, for | these berries
 are never taken home when they are eaten in the house of the owner, |

32 kūya^εyas laē pax^εālīhaq. Wā, lā q!Elx^εūlts!ōdxa L!ē^εnats!āla ^εwālas
^εwāwadāxs laē ts!ās lāxa ma^εlōkwē ^εetsē^εstelgrīsa. Wā, lāda
^εnemōkwē q!Ek^εōdex mōgūxsta^εyasa ^εwāwadē. Wā, g!il^εmēsē lawā-
 35 ya mōx^uba^εyas āwāxsta^εysēxs laē dālasēs hēlk^ε!ōts!āna^εyē laqēxs
 laē ts!EtX^εaqelasa L!ē^εna lāxa yilēkwē q!ēdzedzo t!Eq, yixs laa^εlē-
 da ^εnemōkwas dālaxa ōxla^εyasa ^εwāwadē, yīsēs gēm^εxōlts!āna^εyē
 a^εyasowa. Wā, la x!ik^εasēs hēlk^ε!ōts!āna^εyē qa lōlts!ālēsa L!ē^εna
 lāx āwāxsta^εyas. Wā, g!il^εmēsē q!Emsa lawālēda L!ē^εnāxs gēn-
 40 k^εuaxs ^εwūdā^εlaē; wā, lāx^εda^εxwa ^εetsē^εstelgrīse dādebēxa L!ē^ε-
^εnats!āla ^εwāwadē, qa^εs lā lāx^εwalil lāx ^εwāx^εsanālilasa laqwāwalilē.
 Wā, g!il^εmēsē yax^εīdēda L!ē^εnats!āwasēxs laē ts!EtX^εaqas lāxa lox-
 ts!āla yilēk^ε q!ēdzedzō t!Eq. Wā, laem q!ēqxa L!ē^εna. Wā, lā āx^u-
 45 sā^εmēsē hē gwēgilaxa waōkwē. Wā, g!il^εmēsē ^εwī^εla la k!ūnq!Ege-
 kūxs laē āx^εēdex^εda^εx^uxa ts!ōlōlagats!ē L!EX^εōsgēma, qa^εs lā ts!E-
 wanaēselas lāxa k!wēlē. Wā, g!il^εmēsē gwābēxs laē k^εax^εdzamōli-
 lēlaxa q!ēq!ēs^εladzats!ēlē lōelq!wa lāxa q!ēs^εlaslaq. Wā, la^εmē
 q!ēq!ā^εlālēda bēbēgwānēmaxa ^εnā^ε^εnēmēxla lōq!wa. Wā, g!il^εmēsē
 50 ^εwilgalilexs laē hēx^εīdaem ^εnāxwa q!ēs^εlas^εīdēda k!wēlaq. Wā,
 la^εmē āxsō^ε, qa^εs ^εwa^εwī^εlāēxēs lēloqūla. Wā, hē^εmīs gwālē qaxs
 k!ēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing t|is, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs ʼnēkʼaʼlaēda gʼilxʼdā begwānema. 53
Wā, hēʼmis lāgrilas ʼwaʼwʼlāaq. Wā, gʼilʼmesē ʼwʼlaxēs lēloqūlāxs
laē hōqūwēsa. Wā, laʼmē gwāl lāxa qʼlēdzēdzowē tʼlēqa. 55

Raw Currants.—Wā, lā kʼlaxʼkʼlaxʼsōʼemxatʼlēda qʼlēsena. Wā, hēʼmaaxs gʼāxaē nāʼnakwēda tsʼlēdāqaxs qʼlēsēxʼdāxa qʼlēsēna, wā, lā āxʼkʼlāxēs lāʼwūnemē qa āxʼēdēsēxa lōqʼwē, qa gʼāxēs kʼaēl lāx kʼlūdzēlasas. Wā, hēxʼidaʼmēsa tsʼlēdāqē qwēlēyindex tʼlēmā-kʼēyaʼyasēs qʼlēdzadzē lexāʼya. Wā, lā ʼwāxʼsanāʼlilxa qʼlēdzaʼlāxs 60 laē kʼlūdzēnōlilaq. Wā, lā kʼaēl ʼwālasē lōqʼwa lāx lāʼsanāʼlilasa qʼlēdzadzē lexāʼya. Wā, hēʼmis la dāʼtsʼlālasdaʼxʼsēxa qʼlēsēna lāxa lexāʼyē, qaʼs lā kʼimtsʼlālas lāxa lōqʼwē. Wā, gʼilnaʼxwa-ʼmēsē ʼwʼlgʼlēnē yʼisʼxʼenāsēxs laē tsʼlēxʼlētsa kʼēmʼkʼatmōtē yʼisʼxʼen lāxēs begwīlē. Wā, lā āxʼsaʼmēsē hē gwēʼlīlēda tsʼlēdāqē 65 lēʼwis lāʼwūnemē hahanakwapʼlēxs kʼimtaē. Wā, gʼilʼmēsē ʼwʼlā la kʼimdekwa qʼlēsēnāxs laē lēʼlālēda begwānēmaxēs gwēʼyōwē qaʼs lēʼlālaseʼwa lāxēs lēʼlālāla lōʼxs hāē lēʼlālaseʼwēs ʼnēʼmē-motē. Wā, gʼilʼmēsē la lēʼlālē lāʼwūnemasēxa qʼlēsqʼaslaxa kʼlil-xʼē qʼlēsena, laē āxʼēdxa lēʼna lēʼwa tsʼlōlōlagatsʼlē lēʼxōsgēma, 70 qa gʼāxēs gʼwalil āxʼāxēl lāx kʼlwaēlasas. Wā, hēʼmisa hāʼyālʼa lōēl-qʼlwa, qa gʼāxēs ōgwaqa. Wā, laʼmē lākʼlēl lāʼwūnemasēxēs lēʼlā-nemē, qaxs kʼlēsāē ālālēl kʼlwēʼlēnaʼya. Wā, laʼmē āem kʼlūkʼlwaʼsāla lāxēs gwēʼyōwē, qaʼs kʼlūsʼalilasa lēʼlānemē. Wā, gʼilʼmēsē ʼwʼl-

- 75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
- 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
- 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
- 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
- 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

- 75 aēLEXS laē hēx^ēida^{ma} tsedāqē dēdegēgasa q^lōyaakwē k^{ad}zek^u lāxa hā^{yā}lā lōelq^{lwa}. Wā, g^{il}mēsē gwāLEXS laē āx^ēēdxa k^{im}degwatslē^ē wālas lōq^lwāxa q^lēsena q^{as} hāngalilēs lāxēs k^{lwa}ēlasē. Wā, lā āx^ēēdxa^ē wālasē k^{lwa}gēga k^{ats}!ēnaq, q^{as} tsēqēs lāxa k^{im}dekwē q^lēsena. Wā, lā tseyōselasa k^{im}dekwē q^lēsena lāxa
- 80 hā^{yā}lā lōq^{lwa}. Wā, g^{il}mēsē negoyoxsdlāxS laē wīqūlilaq q^{as} āx^ēēdēxa ōg^llāxat! hē^lā lōq^{lwa} q^{as} lā hānstōlilas lāx hāⁿēlasdasa lā q^lēts!ālaxa k^{im}dekwē q^lēsena. Wā, lāxāē tsēts!ōtsa k^{im}dekwē q^lēsena lāq. Wā, g^{il}ēmīxāwīsē negoyoxsdlāxS laē wīqūlilaq. Wā, āx^{as}ā^mmēsē hē gwēgilaxa wāōkwē. Wā, g^{il}mēsē
- 85 wīwūls!ewakwa hā^{yā}lā q^lēq^lēts!āla lōelq^lwaxS laē āx^ēēdxēs l^lē^{ma}, q^{as} k^{lūn}q^lēqē. Wā, lā^mmē t^lēp^lēgelisxa l^lē^{ma}. Wā, g^{il}mēsē gwāLEXS laē ts^lēwanaōdzema ts^lōlolaqē k^{ak}ēts!ēnaq lāxa q^lēsq^lasLaxa k^{lil}xē q^lēsena. Wā, g^{il}mēsē wīlxtowēda q^lēsq^lasLaxa k^{lil}xē q^lēsēnāxs laē k^uāēdzēmēda q^lēq^lēts!āla lōelq^{lwa} lāxa q^lēsq^lasLaxa k^{lil}xē q^lēsena. Wā, lā^mmē yaēyuduxūlēda bēbegwānēmāxa
- 90 ēnāl^ēnēmēxla lōq^{lwa}. Wā, g^{il}mēsē wīlgralilēXS laē hēx^ēida^{ma} q^lēsq^lasLaxa q^lēsena āx^ēēdxēs ts^lēts!ōlolaqē k^{ak}ēts!ēnaq, q^{as} ēnāxwē q^lēsq^lasida lāxa t^lēp^lēgelēsaxa l^lē^{ma} q^lēsena. Wā, lā^mmē hē q^lāgawā^{yā} l^lēⁿasa q^lēsena, qaxS nat^lāhāgilāēda q^lēsēnāxs
- 95 k^lēasaē l^lē^{ma} k^{lūn}gēms. Wā, ā^lmēsē gwāl q^lēsq^lasēXS laē wī^llaxa q^lēsena l^lē^{ma}. Wā, g^{il}mēsē wī^llaxS laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q'lesq'asldāxa k'ilix'ē q'lesena. Wā, laem k'les lēlalayo lāxa q'le- 97
nemē lēlqwāla'ya. Wā, laem gwāl lāxa q'lesena.

Mashed Currants and Salal-Berries (Q'wēdzek^u q'lesena lē'wa |
nek'lūlē). — Wā, hē'maaxs laē ālak'lūla la q'layōqwēda nek'lūlē,
yixs lāx'dē nekwēda ts'edāqaxa nek'lūlē. Wā, lā q'lāq'lesbalaxa
q'lesena'xs laē neq'lēkwa.

Wā, laem ōgū'la'mē negwats'lāsēxa nek'lūlē, wā, lāxaē ōgū'la'mē 5
q'lēdzats'lāsēxa q'lesena. Wā, g'il'mēsē q'ōqūt'lēda laelxa'yasēxs laē
ts'lēts'ak'eyindālasa q'waxē lāq. Wā, g'il'mēsē gwālexs laē t'lēt'e-
mak'eyindālaq. Wā, g'āxē ōxlōt'lalaqēxs g'āxaē nā'nakwa lāxēs
g'ōkwē. Wā, lā ōxleg'alilas lāxēs hēmen'ēlasē k'waē'lasa. Wā, lā
āx'ēdxa 'wālasē lōq'wa, qa g'āxēs ha'nēl lāx l'āsalilasēs k'waē'lasē. 10
Wā, lā āx'ēdxa negwats'lē lex'a'ya, qa's hāng'ūgelilēs lāx hēlk'lō-
tāga'ya 'wālasē lōq'wā. Wā, lā qwēleyindex t'ēmak'eya'yasēs
negwats'lē lex'a'ya. Wā, g'il'mēsē gwālexs laē nexemweyōdxa
q'lwāxē ts'lāk'eyēs qa's ts'xlālēs lāxēs legwīlē. Wā, lā dāx'ūdxa
'nemxlāla lāxa yix'ēnasa nek'lūlē x'ig'ēlēlēq, qa's lā x'ix'ts'lālas 15
lāxa 'wālasē lōq'wa. Wā, lā hēx'sāiem gwēg'ilāq. Wā, āl'mēsē
gwālexs laē 'wī'la. Wā, la'mē āem la ts'xlālāsa x'ix'āx'motē
yix'ēn lāxēs legwīlē. Wā, lā lēqūlilā la lōpts'lā lex'a'ya, qa's
lā āx'ēdxa q'lēdzats'lē lex'a'ya, qa's lā hānstōlilas lāx ha'nēhādāsa
la lōpts'lā lex'a'ya. Wā, lāxaē qwēleyindex t'ēmak'eya'yas. Wā, 20
g'il'mēsē lāwāxs laē nexemweyōdxa q'lwāxē qa's ts'xlēndēs lāxēs

22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

22 legwîlê. Wä, grîl'mēsê gwālexs laê dāltslōdxā 'nemxlāla q'lēsenā.
qā's lā k'îmteyindālasa q'lēsenā lāx ōkūyā'yasa x'îg'ekwê nek'lū-
laxa lā k'lats'lāxa k'îmdegwats'lê lōq'wa, qā's k'îmdeltsendēx q'lē-
25 dzanās, qā's lā k'lāk'eyînts lāxa k'îmdek wê nek'lūla. Wä, lāxaē
ts'lexlents q'lēdzanās lāxēs legwîlê. Wä, āx'sā'mēsê hē gwēgilaxa
waōkwê. Wä, grîl'mēsê 'wîlg'eltslāwa q'lēdzats'lā lexāxs laê
g'ēxaxēs laelxa'yê. Wä, lā āx'ēdex pelpelqasēs lā'wūnemê. Wä,
hētlā dālasōsê wîlba'yasa pelpelqasēs hēlk'lōts'lānā'yaxs laê l'em-
30 kûlg'rēs lē'x'ubā'yas laxa mālagekwê nek'lūl lē'wa q'lēsenā. Wä,
lā gēgilil l'emkûlg'rēs pelpelqê lāq. Wä, āl'mēsê gwālexs laê
'nāxwaem la kûx'idēda nek'lūlê lē'wa q'lēsenā. Wä, lā'mê āla-
k'lala la helgā. Wä, grîl'mēsê gwālexs laê āxk'lālxēs lā'wūnemê
qa lās lē'lālxēs gwe'yōwê, qā's lē'lālase'wa lāxa grīgīgāma'yê
35 qaxs lē'x'amaēda grīgīgāmaē ha'māpxa hē gwēk' malaqela nek'lūl
lē'wa q'lēsenā. Wä, lāxaē lē'x'ama āxnōgwadāsa hē gwēk' māla-
qela nek'lūl lē'wa q'lēsenā hā'māpeqxa ts'edāqê lē'wis lā'wūnemê
lē'wis sāsēmê. Wä, lā qās'idēda lā'wūnemasa ts'edāqê, qā's lā
lē'lālxaxa grīgīgāma'yê lē'wis gegēnemê. Wä, grîl'mēsê lāwelsê
40 lā'wūnemasa ts'edāqaxs laê hēx'idaem āx'ēdxēs laelōgūmê lē'wis
ts'ololagats'lê l'exōsgema, qā's g'āxēs g'ēx'grāēl lāx k'lwaē'lasas
lē'wis lē'na. Wä, lāxaē lep'lālilasa ēeldzowê lē'lwa'yā lāx
klūd'zō'lasas lē'lānemāsēs lā'wūnemê. Wä, grîl'mēsê gwālexs
g'āxaē hōgwîlêlēda hēhayasek'āla grīgīgāma'yā. Wä, la hēhaya-

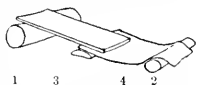
next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil^{em}xs laē k'lūdzedzolilaxēs k'wēk'wadzō lēelwa^{ya}. Wā, 45
 gril^{mēsē} wī^{laē}la. laē hēx^{ida}mē genemasa lē^{lā}la xwāna^{ida},
 qa^s āx^{ēdē}xa lāelōgūmē. Wā, hēm hōs^{itsō}sē wāxogwasasa
 hēhayasek'āla. Wā, lā hēm wāxēxlēda lāelōgūmē lāx maēmale-
 lēda begwānemē lē^{wis} genemē; wā, lā āx^{ēdē}xa q'lōyaakwē k'ādze-
 kwa, qa^s dēdeg'ig'indēs lāxa lāelōgūmē. Wā, gril^{mēsē} gwāla, laē 50
 āx^{ēdē}xa wālasē mōgūga k'ats'Enaq. Wā, lā āx^{ēdē}xa malaqēlaatlē
 wālas lōq'wāxa nek'lūlē lē^{wa} q'lēsena, qa^s grāxē hāng'alilas
 lāxēs k'waē^{lasē}. Wā, lā tsēqasa wālasē mōgūga k'ats'Enaq lāq,
 qa^s xwētelga^{yēs} lāq. Wā, gril^{mēsē} gwālexs laē tsēts'odālas
 lāxa lāelōgūmē. Wā, āl^{mēsē} gwālexs laē elāq qōt'la. Wā, 55
 āx^{sā}mēsē hē gwēgilaxa waōkwē. Wā, gril^{mēsē} gwālexs laē
 āx^{ēdē}xēs lē^{na}, qa^s k'lūq'leqēs lāq. Wā, āl^{mēsē} gwālexs laē
 hamelqeyā^{ya} lē^{na} lāx ōkūya^{ya}sa māla^{xstaakwē} nek'lūlē lē^{wa}
 q'lēsena. Wā, gril^{mēsē} gwālexs laē ts'lāsa tsōlōlagats'lē lēxōs-
 gem lāxēs lā^{wūnemē}. Wā, hē^{mis} la ts'ewanaēselas lāxēs 60
 lē^{lānemē}. Wā, gril^{mēsē} wīlxtōxs laē k'aēsasa māla^{xstaak} ts'lāla
 lāelōgūmaxa nek'lūlē lē^{wa} q'lēsena lāxa hēhayasek'olilē. Wā, laem
 maēmalelēda begwānemē lē^{wis} genemāxa nāl^{iemē}xlā lālogūma.
 Wā, gril^{mēsē} wīl^{galilexs} laē hēx^{idaem} yōs^{idē}x^{da}xwa. Wā,
 lāx^{da}xwē wa^{wīlaa}qēxs laē yōs^{idē}q. Wā, gril^{mēsē} wīl^{axs} laē 65
 hōqūwelsa. Wā, laem hewāxa nagēk'ilax wāpa, qaxs gwāq'lelaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and || 5 rolls it towards the board, so tl at one end of the short wide board rests on it. | When this is done, it is like this:

She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After 15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water 20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawäyēs ɛxˈplaēlˈɛxawaˈyē qaēda ɛxˈpˈlɛsgemaˈyasa nekˈl̥l̥ē. Wä, laēmxaē gwāla.

1 **Huckleberries.**—Wä,¹ gˈilˈmēsē laēl lāxēs gˈōkwaxs laē ɔxˈlɛgˈalī-haxēs gwēgwadatsˈl̥e laēlxaˈya. Wä, lā hēxˈidaēm āxˈēdxa tsˈl̥a-tsˈl̥axˈsēmē ɛˈwadzō saōkˈ, qaˈs pāxˈalilēs lāxa makˈalamē lāx hēmenēˈlasē kˈl̥waēˈlats. Wä, lāxaē āxˈēdxa l̥ɛkwē l̥eqwa, qaˈs 5 gˈāxē l̥ēnˈnākūlas qaˈs gˈāxē gēl̥balilas lāxa tsˈl̥atsˈl̥axˈsēmē ɛˈwadzō saōkwa. Wä, gˈilˈmēsē gwālalil̥ɛxs laē gra gwāl̥ēgˈa (fig.). Wä, lāxaē āxˈēdxa kl̥ēsē ālaēm l̥ɛkˈ l̥ēxˈen l̥eqwa, yix (2), qaˈs lā kratˈl̥alilas. Wä, lāxaē āxˈēdxa ɛˈwālasē el̥dzō l̥ēˈwaˈya (4) qaˈs lā l̥ɛpˈl̥alilas. Wä, lā ɛkˈl̥enxālaxs laē l̥ɛpˈl̥enaˈyē āpsenxaˈyas lāx 10 xwāl̥enxaˈyē (2). Wä, lā wib̥end̥x benbaˈyas kˈim̥dedzōwaxa gwādemē (3), qaˈs l̥ɛb̥ābōdēs āpsenxaˈyas (4) xa qˈl̥um̥endzowasa kˈim̥dek̥wē gwādemā. Wä, gˈilˈmēsē gwāl̥ɛxs laē gˈāpiˈl̥alax ɛwūn-xaˈyas kˈim̥dedzowa qa ɛkˈēs pāx̥enayaēnaˈyas lāxa q̃en̥olilas kˈim̥dezowaxa gwādemē (1). Wä, gˈilˈmēsē gwāl̥ɛxs laē āxˈēdxēs 15 ɛˈwāb̥etsˈl̥ala nagatsˈl̥a qa gˈāxēs haˈn̥ēla. Wä, lāxaē āxˈēdxēs gwēgwadatsˈl̥e laēlxaˈya, qaˈs q̃wēl̥eỹind̥l̥ēq, qaˈs lawāl̥ɛx l̥ɛl̥ɛpeyaˈyas kˈl̥ikˈlaōkˈwa. Wä, gˈilˈmēsē ɛˈwīla la law̥eyakwa laē āxˈēdxa nagatsˈl̥e, qaˈs gūg̃edzōd̥ēsa ɛˈwāpē lāx ɛkˈl̥ebaˈyasa kˈim̥dedzowa (3). Wä, lā wāg̃ildzāyēda ɛˈwāpaxs laē wāx̥ela lāxa kˈim̥dedzowa (3). 20 Wä, gˈilˈmēsē ham̥el̥g̃idzōd la kˈl̥ūng̃edzowa kˈim̥dedzowaxs laē

¹ Continued from p. 211, line 40

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned.

hāng'alilasēs nagats'lē qa's k'loqūlilēxēs g'wādats'lē lex'a'ya, qa's 21
ēk'lebendēxa k'imdedzōxs laē grigedzōtsa g'wādemē lāqēx, hē'maē
ālēs k'lūngedzālasa 'wāpē. Wā, lā lōxūng'ildzāyēda g'wādemē
k'īntasō's qa's lā hēbendāla lōxwaxela lāxa k'imdedzowaxs laē
hēdzōdālaxa q'lumendzowē LEBēl lē'wa'ya (4). Wā, lāla k'lūde- 25
dzōdalē mamāmasa g'wādemēsē lāxa k'imdedzowē (3). Wā, laem
k'leās lādzōdālēda mamāma lāxa q'lumendzowasa la k'imdek' g'wā-
dema. Wā, g'il'mēsē lā 'wīla lā k'imdekwa g'wādemaxs laē
lēx'ida'ma g'wāgwatsēla ts'edāq lē'lālxēs lā'wūnemē qa lās
dādebendxa k'imdedzowaxa g'wādemē, qa's lā t'axalaqēxs laē 30
lawelsas lāxēs g'wāgwatsi'flats'lē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzo'x'wīdēs, qaxs g'il'maē lemōdzo'x'wīdēda k'imdedzowaxa g'wā-
demaxs laē hēx'ida'em q'lūpālē mamāmasa g'wādemaxs laē yōx'-
witsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'ol'alelax k'imt'lena'yaxa g'wā- 35
demē. Wā, hē'mēsen lāg'ila k'les nanēltsemāla g'wāgwēx's'āla lāq.
Wā, hē'maaxs q'eyōlaēda ts'edāqaxa g'wādemaxs k'ilaē, wā, lā
āxk'īlaxēs lā'wūnemē qa lē'lalēsēxa q'lēnemē lēlqwāla'ya. Wā,
lā 'yālaqasa ma'lōkwē lā'yāla, qa lās galil'les lē'lāla qaē. Wā,
laem lēqelax lēgēmas xūnōkwasa g'watgūdaslaxa q'lēdze'kwē 40
g'wādema. Wā, lālēda ts'edāqē lē'wis lā'wūnemē āx'wūlt'labilelaxa
l'ēna lē'wa lōelq'wē lē'wa k'āk'ets'enaqē qa g'āxēs g'walila lāx
g'emxōtstolilasa q'lēdZEX'g'aats'lāxa g'wādemē g'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.

- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

lal êkûlêlkwâ grôkwê. Wâ, lâxaê lepsêstalîlx^usa lêl^êwa^êyê. Wâ,
 45 grîl^mmês mōpl^{en}êsta êtsôstêda hâ^êyâl^êâxs grâxaê ^êwîlaêlêda q!û-
 q!ûdzex^ugrîlaxa q!wêdzekwê gwâdema. Wâ, lâ hêx^êidaem k!wê-
 lala denx^êtsa k!wêlayâla q!emudema. Wâ, lâla ^êwîlaem grâxêda
 nê^mmēmōtasa gwatêlâxa q!wêdzekwê gwâdem grîwâlaxa la k!a-
 tsâlâsa gwâdemê lâxa lôelq!wê.

- 50 Wâ, laemxaê naegoyâlêda lôelq!waxa gwâlemê; wâ, grîl^mmêsê
 la q!wâl^xôts^êwakûxs lâx^êda^xwaê q!wêselgentsês ^êwîwax^êsôlts!â-
 na^êyê lâxa gwâdemê qa ^ênâxwês kûx^êida. Wâ, grîl^mmêsê ^ênâxwa
 la kûx^êida laê k!ûnq!eqasa l!ê^êna lâq. Wâ, laemxaê nâxsuap!êda
 q!wêdzekwê gwâdem l!ê^êwa l!ê^êna. Wâ, grîl^mmêsê gwâlêxs laê
- 55 ts!ewanaêdzema k!ak^êets!enaqê. Wâ, grîl^mmêsê ^êwîlxtôxs laê k!aê-
 dzema q!wêq!wêdzex^uts!âla lôelq!waxa gwâdemê lâxa q!êq!elâk^u
 bēbegwānem lâxa ^ênāl^ênēmēxla lôq!wa. Wâ, grîl^mmêsê ^êwîlgrālî-
 fêxs lâx^êda^xwaê ^ênâxwa ^êyōs^êtsês k!ak^êets!enaqê. Wâ, la^êmê ^ênâ-
 xwa q!ûq!wêdzaagûxa q!wêdzekwê gwâdema. Wâ, âl^êemxaâwîsê
- 60 gwâlêxs laê ^êwîlaq. Wâ hêx^êida^êmêsê hōqūwêlsa. Wâ, laemxaê
 gwālā. Wâ, laem hêwāxa nāgêk!ilax ^êwāpa. Wâ, laem gwāl lâxa
 nêmx^êidâlu gwāgwêx^ês!ala lâxa gwâdemê.

- 1 **Cleaning Huckleberries** (Pōxwaxa gwâdemê).—Wâ, hê^êmaaxs
 grâxaê nâ^ênakwêda k!âk!alêdem ts!edâqxa gwâdemê, yîxs hōlâlō-
 laaq, yîxs â^êmaê negoyâlê k!âk!alêmâts!ê lexâxa gwâdemê.
 Wâ, grîl^mmêsê âwâq!ûsêda bēbegwānemê lâxa âwâqwa^êyê lâx l!âsa-
 5 nâ^êyas grôkwasa gwâlâdâsa gwâdemê; laê hēgêlselêmês k!â-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this.

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k'!alemanemē gwādem lāxa āwāq!ūsē bēbegwādemā, qā's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!edāqē: “Wāx'da'x' lāgrā pōx'wīd-
xen k'!āk'!alemanema qen gwādemā.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk'!ōts!āna'yē e'eyasowa lāxa k'!ā-
k'!alemats!ē gwats!āla lex'a'ya qā's gōx'wīdē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsōlts!āna'yaxs lāē pōxwaq qā's pōx'ālēx mānāmas.
Wā, grī'mēsē 'wī'la la pōx'ewakwē mānāmasēxs lāē goxk'ūsēlaq
lāxēs sēmsē qā's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwātgūt'xa pō-
kwē gwādemxs lāē 'wī'laq. Wā, hēm hēx'dems gwēgilaqōxs
lōmāē ts!elqwēda 'nāla, qaxs k'!enōdzemaēda pōkwē gwādemxs 15
gwatgūtse'waaxa ts!elqwa 'nāla. Wā, laemxāē gwāla.

Viburnum-Berries with Water and Oil (L!EL!āgex'g exa l'āk'wē
t!elsa).—Wā, lā'mēSEN ēdzaqwal gwāgwēx's!ālā lāxa L!EL!āgex'-
grāxa L!āk'wē t!elsa, yīxs k'!ēsāē Lē!alayo lāxa q!ēnemē lēlqwā-
lala'ya, yīxs lēx'a'māē t!elst!asex gwēx'sdemasēda hayasek'āla 20
lē'wis sāsēmaxa la k'!ēk'!ayoēnxxa t!elsē, lōxs 'nēk'āē, qā's
Lē!alālēxs māx'migrilē lēlē!āla. Wā, hē'maaxs lāē ts!āwūnxa,
yīxs lāē ālak'!āla genk'ē L!EL!enaga'yasa t!elsē. Wā, hē'mis la
ix'ēdaatsa ts!edāqaxa LEMgrayowē, qā's lā LEMgELElōdex yikū-
va'yasēs L!īg'wats!ē t!els lāwatsa. Wā, grī'mēsē lawāg'ilelē yikū- 25
yasēxs lāē āx'ēdxa lālogūmē Lē'wa k'āts!ēnaqē, qā's lā hāng'āgēntsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lālogūmē lāxes Lāgwats'ē lāwatsa. Wā, lā tsēqasēs k'āts!Enaqē
 lāx qelōkwē L'ēna, qaxs lēx'a'māē la nēlala āxa'yēxa t'ēlsē, yīxs
 lāē genk'a. Wā, hē'mēs la tsēqē'yēsōs lā'aa lāxa t'ēlsē, qā's lā
 30 tsēts'lālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L'lāx'ts'lāla lālogūmaxa L'lākwē t'ēlsa lāx ōnālilasa L'lāgwats'ē
 lāwatsa. Wā, lā āx'ēdxa yikūya'yas, qā's neleyīndēs lāq, qā
 ēk'ēbalisa L'lēlabēdzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'ilī-
 laxa L'lāx'ts'lāla lālogūma, qā's lā k'ax'dzamōlilas lāxēs lā'wūnemē
 35 L'ē'wis sāsēmē. Wā, g'il'mēsē gwālexs laē āx'ēlxēs ām'āmayaa-
 ts'lāxa k'āts!Enaqē k'āyats'lā, qā's lā ts'ēwanaēsas lax'da'xūq.
 Wā, lax'da'xwē 'yōs'itsēs k'āk'ets!Enaqē lāq. Wā, la'mē L'lēl'ā-
 gēx'g'ēxa L'lākwē t'ēlsa, yīx ām'āmsgemālaē qāēs laēna'yē k'wa-
 tāla qāēda genk'a L'ēna. Wā, la'em k'leās pōx'ālayox'da'x'us
 40 laqēxs laē la'mapeq, qaxs ālak'lālaēda ts'ēdāqē aēk'laxs laē
 t'l't'ēltsilaxēs t'ēlsē. Wā, g'il'mēsē 'wīlaqēxs laēda ts'ēdāqē
 k'āg'ililaxēs lālogūmē, qā's g'ēxāq. Wā, lā āx'ēdxa xa'masē, qā's
 dzadzax'lālēs lāxēs iegwīlēxa āpsōdīlē. Wā, g'il'mēsē penpendze-
 dzōx'wīdēxs laē L'ōpa. Wā, la k'ōk'lūpsen'leq, qā ām'āmayas-
 45 tōwēsēxs laē āxts'lōts lāxa lālogūmē, qā's lā k'ax'dzamōlilas
 lāxēs lā'wūnemē L'ē'wis sāsēmē. Wā, la'em laqōdehts lāxēs
 laxplāēl'ēxawa'yē. Wā, hē'mis lāg'ilas welwālxā ts'ēnkwē
 xa'masa. Wā, la'em welwālqēxs laē xemxasxa xa'masē, qaxs
 ālak'lālaē laq'lēxōyowa L'lēl'ēnaga'yasa t'ēlsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50 they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1 quite ripe, they are sucked. | The woman takes her front-basket and hangs it in front of her body. | Then she goes to the viburnum patch; and when she gets there, she picks off (the berries) and puts them into her || basket. When (her basket) is full, she goes | home. At once 5 she calls any one who likes to come. | and gives them ripe viburnum-berries to suck. When | the guests come, they sit down. The woman takes a new mat | and spreads it in front of her guests; and when it is down on the floor, || she takes the basket with the berries 10 and pours them | on the mat that has been spread out. Then she puts down her | basket, as it is now empty. She scatters the sucked berries | over the whole length of the mat. As soon as this has been done. | she takes an oil-dish and pours some oil into it. || After this 15 she puts it down next to the sucked berries. | Then the men take hold of one bunch of | berries each, dip them into the oil, and put them into the mouth. | and then they suck them. They just put them on the tongue | and press them against the palate; and then the berry bursts, || and they suck out the edible part. | The stems are thrown 20 into the fire. They continue doing this | while they are eating and

t!elst!asaq. Wä, g'il'mēsē 'wī'laxēs welwältsewē ts!enk" xa'masaxs 50 laē xāl'ex-ēid nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek" t!elsa).—Wä, hē'maaxs 1 laē ālak'lāla la neq'lēx'wīdēda t!elsaxs laē k'lūmdekwa. Wä, laasa ts!edāqē āx'ēdxēs nānaagemē lex'a'ya, qa's tek'lūpelēqēxs laē lāxa t!elyadē. Wä, g'il'mēsē lāgraa lāqēxs laē k'lūlts'lālxēs nānaagemē lex'a'ya. Wä, g'il'mēsē qōt'lē nānaagemasēxs g'āxaē 5 nā'nax" lāxēs g'ōkwē. Wä, hēx'ida'mēsē lē'lālxēs gwē'yō qa's. k'wāk'lūmdegramatsō'sēs k'lūmdekwē t!elsa. Wä, g'il'mēsē g'āx k'lūs'ālilēda lē'lānemaxs laēda ts!edāqē āx'ēdxa eldzowē lē'wa'ya qa's lā lepdzamōlilas lāxēs lē'lanemē. Wä, g'il'mēsē gwāl'ahilexs laē āx'ēdxēs k'lūmdegwats'lāxa t!elsē lex'a'ya, qa's lā gūgedzōts 10 lāxa lepdzamalilē lē'wa'ya. Wä, lā g'ēgralilasēs nānaagemē lexāxs laē lōpts'lāwa, qa's lā lendzōtsa t!elsē k'lūmdek" lābēndā-lax 'wāsgemasasa k'lūmdex"gradzowē lē'wa'ya. Wä, g'il'mēsē gwālexs laē āx'ēdxēs ts!ebats'lē qa's k'lūnxts'lōdēsa l'lē'na lāq. Wä, g'il'mēsē gwālexs laē k'inxelilas lāxa k'lūmdekwē t!elsa. Wä, 15 hēx'ida'mēsa 'nāxwa bēbegwānem dāx'ēdxa 'nemxla k'lūmdek" t!elsa, qa's ts!ep'līdēs lāxa l'lē'na, qa's ts!ōq'lūsēs lāxēs semsē. Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'lēmē. qa's tek'ōstōdēs lāx ēk'lōdēlasēs semsē. Wä, hē'mis la k'kūx'suatsa t!elsē. Wä, hē'mis la k'lūmdatsēx hāmts'lāwasa t!elsē. Wä, hē'mis la 20 ts!exlālatsēs t'lōt'elt!elts!exl'a'yas. Wä, āx"sā'mēsē hē gwēgilaxs

22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, car-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k!ük!umdex^ugräaxa t!elsē. Wä, ä!mēsē gwālexs laē wif!ēda wā-
kwē. Wä, lä geyōl gwāla wāyats!älāqxa geyōlē basamasxēs k!ile-
mēxa yägilwatē lāx k!ük!umdex^ugräaxa k!ümdekwē t!elsa. Wä,
25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—^enemx^eidālag'in t!elēlawēk' lāx gwē-
grilasaxa t!elsaxs kūsasē^ewaēda kūnēkwē t!elsa, yixs le^emaaxla-
qōs q!älēlax gwēgrilasasa t!elsāxa t!elsaxs hē^emaē ālē^ehenen-
semē. Wä, hē^emis gwēx'saxs laē t!elsasē^ewa lāx Dzawādē. Wä,
5 g'il'mēsē gāx nā^enakūxs laē k!ūlpālaq lāxēs yis^ex'inē, qas k'ats!ā-
lēsa la k!ūlbek^u t!els lāxa nāgrē wālas lexā^eya. Wä, g'il'mēsē
wif!a la k!ūlbekwaxs laē hāng'alilasēs k!ūlbex^uts!āla t!eldzats!ē
wālas nāgrē lexā^eya lāxa wūdanēgwif!asēs grōkwē. Wä, g'il'mēsē
gwālexs laē ālēsta lāxa āl!ē ōxlāxēs lexā^eyē. Wä, laem lāl
10 ālāx gēmsa lē^ewa k'!ek'!aōk!waxa ālā la āwādzōxlā k'!ek'!aōk!wa
ālāsō's. Wä, g'il'mēsē q!āxa āwādzōxlēwē k'!ek'!aōkwaxs laē
hēx^eidaem plōx^ewideq. Wä, g'il'mēsē hēlolexs laē gēmxēsāla-
qēxs laē ōxlāxēs lexā^eyē, qas lā ālāx gēmsa. Wä, g'il'mēsē
q!āqēxs laē ōxleg'alsaxēs lexā^eyē, qas k!ūlx^eidēxa gēmsē, qas
15 lā k!ūlts!ālas lāxēs gēmdzats!ēyē lexā^eya. Wä, g'il'mēsē qōtlaxs
laē t!emāk'i'yin!eq. Wä, lā ōxlex^eidxēs gēmdzats!ēyē lexā^eya,
qas grāxē gāgēmxbalaxēs k'!āk'!aok!wānemaxs grāxāē nā^enakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. She puts up a cedar-stick at the end of the line that she measured, and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |

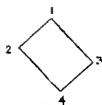


After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs grōkwē. Wā, lāxaē gēmxałilasa k'lek'laōk!wa lax lā hā'nē- 18
latsēs t'eldzats'lēyē nāg'ē 'wālas lexa'yē. Wā, hēmxaāwisē ōxle-
galilasēs gēmdzats'lēyē lexa'ya. Wā, gril'mēsē gwālexs laē āx'ēd- 20
xa k'łilākwē lē'wa 'wālasē xālaētsa met'lāna'yē. Wā, lā k'wāgalil
lāxa lōbēnēgwilasēs grōkwē ts'lex'betalilē ōba'yasēs k'elākwē, qa
laēlēs. Wā, hē'mis lag'āgililatsēxs laē bāl'idxa ma'p!enk'ē
lāxens q'wāq!wax'ts'lāna'yēx, yix 'wāsgemasasēxs laē lāgalilasa
k'wa'xlōdzēs lāq. Wā, lā āx'ēdxēs k'elākwē, qa's xūlt'ēdēs 25
ōba'yas grāgilil lāx laēlasdās lālaa lāxa laēlē k'wā'xlōdzesa. Wā,
gril'mēsē gwālexs laē ēt'ēd bāl'idxa hāmōdēngāla lāx ma'p!enk'ē
lāxens q'wāq!wax'ts'lāna'yēx grāgilela lāx ōba'yas xūltayas. Wā,
lāxaē āx'ēdxa k'wa'xlōdzēs, qa's lāgalilēs lāx welgilasas. Wā,
la'mē ēt'ēd xūlt'ēdeq grāgilil lāx ōba'yasēs xūltayē lālaa lāxa laēlē 30
k'waxlōdzesa. Wā, gril'mēsē gwālexs laē ga gwālēga (*fig.*). Wā,
lā ēt'ēd āx'ēdxa k'wa'xlāwē qa's mēns'īdēs grāgilela lāx (1) lālaa
lāx (2). Wā, hē'mis la mēns'īdayosēs (3) lālaa lāx (4). Wā,
gril'mēsē gwālexs laaxat! āx'ēdxa k'wa'xlōdzēs, qa's lāgalilēs
lāx 'wālaasas ōba'yasa menyayowē k'wa'xlāwa. Wā, lāxaē ēt'ēd 35
mēns'ītsēs k'wa'xlāwē menyayo grāgilil lāx (1) lālaa lāx (3), yix
āwālagālaasas. Wā, lā xūlt'ālelōdeq lāxēs k'wa'xlāwē menya-
yowa. Wā, gril'mēsē gwālexs laē k'at'atilas grāgilil lāx (2) lālaa

ning at (2), | towards (4), and she marks it. Then it is in this way:

- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four fingerwidths deep, she | stops digging.



- She takes dry | driftwood and puts it into the hole; 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; || 60 and she continues doing this with the whole number of green berries.

- lax (4). Wā, la^{mē} xūlt'lēdeq, qa g'ās gwālēg'a (fig.). Wā, g'il^{mēsē} 40 gwāl xūlt^{sē}stalaqēxs laē negele^{nē}xēs xūlta'yaxs laē 'lāp'wūlt^slālasēs k'elakwē lē^{wis} xālaēsē lāq. Wā, g'il^{mēsē} la mōdenbāla ēseg'i-wāyax lāx 'nempt'enk'ē lāxens q'lwāq'wax'ts'lāna'yēx, yix 'wāla-betahilas 'lāpa'yasēxs laē gwāl 'lāpaq. Wā, lā āx'ēdxā lem'xwa q'lāq'lēxema, qas lEX^{ts}lālēs lāq. Wā, g'il^{mēsē} nēlk'eyax'idexslaē 45 gayi'lāx okūya'yax yisa q'lāq'lēxemē. Wā, hē^{mis} la xeqūyintsōsa t'lēsemē. Wā, g'il^{mēsē} gwālexs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q'wēlkwē t'lēsa. Wā, g'il^{mēsē} x'iqostāxs laē āx'ēdxā 'wālasē lōq'lwa, qas aēk'lē ts'lōxūg'intsā 'wāpē lāq. Wā, g'il^{mēsē} lā ēg'i-graxs laē āx'ēdxēs t'lēts'lāla nāg'ē lexafya, qas lā hāng'āgelilas 50 lāxa ts'lōxūgaakwē 'wālas lōq'lwa. Wā, lāxāē āx'ēdex pelpelqasēs lā'wūnemē. Wā, lā k'lwag'āgelilaxa 'wālasē lōq'lwa, qas gōx-'widē lāxa lēnēnxsemē k'lūlbek^o t'lēsa, qas lā g'ōxts'lōts lāxa 'wālasē lōq'lwa. Wā, hē^{mis} la leselgayauntsēsa pelpelqē lāq, qa q'lwēq'lūts'lēs. Wā, g'il^{mēsē} 'wī'welx'sexs laē gōlbents lāx āpsbēl-ts'lāwasa 'wālasē lōq'lwa. Wā, lāxāē ēt'lēd gōx'wid lāxa t'lēsa-sēs gēmxōlts'lāna'yē, qas lā gōxts'lōts lāxa q'lō'lats'lāxa lēnēnxsemē t'lēts'lāla 'wālas lōq'lwa. Wā, lāxāē ēt'lēd leselgentsēs leselgayayowē pelpelq lāq. Wā, g'il^{mēsē} xāwīwē 'wī'welx's q'lwēq'lūts'lēxs laē gōlbents lāxāax lāasasēs g'ilx'dē q'lwēla'ya. Wā, āx' 60 sā'mēsē hē gwēgilax 'wāxaasa lēnēnxsemē t'lēsa. Wā, g'il^{mēsē}

When all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

ʷiʷla la leLEXsaakūxs laē āxʷēdxēs lexaʷyē, qaʷs lā lax ālēgraʷyasēs
gʷōkwē, qaʷs lā LēqwaXela lāx ōbaltslānaʷyasa Lʷenākʷasa 61
Lʷāsmēsē. Lā, LEXʷtslālas lāxēs lexaʷyē. Wā, grilʷmēsē hēlēLEXs
laē laxelsʷid lāxa Lēqʷlēmēsē, qaʷs lā lexeYindālas lāq. Wā,
grilʷEMxaāwis hēlēLEXs grāxāē ōxlālaq, qaʷs grāxē ōxlaēLElaq
lāxēs gʷōkwē, qaʷs lā ōxLEgralilas lāxēs kūnyasLaxa qʷwēlkwē 65
leulenXsem tʷelsa. Wā, grilʷmēsē gʷālexs laē āxʷēdxēs kʷiplālaa,
qa grāxēs kʷādēla. Wā, lāxāē tsāxa ʷwāpasēs nagatsʷē, qa grāxēs
gʷālil hāʷnēla. Wā, hēʷmisa lēʷaʷyē, qa nāyimLES. Wā, grilʷmēsē
ʷiʷla grāx gʷāxgūlilaxs laē ēdzēla, qa ālaxʷidēs ʷiʷla qʷlūlxʷidēda
lēqwa, yixs wāxʷmaē lā mēmēntsemxʷidēda tʷlēmē xEXʷlālālēs 70
lāx ōtsʷlāwas kūnyaslas. Wā laʷmēsē gūlakʷasEXs laē dōqūlaqēxs
lēʷmaē ʷiʷla qʷlūlxʷila. Wā, lā āxʷēdxēs kʷiplālaa, qaʷs kʷlākʷla-
pūqewēxa xālʷa grigʷayawēsa qʷwāqʷwalemotē tsʷlōlna. Wā, grilʷ-
mēsē wilgrilqaxs laē ʷnemākʷeyindxa xʷixʷEXsemāla tʷlēsēma qa
ʷnemākʷyēs. Wā, grilʷmēsē gʷālexs laaxatʷl ētʷlēd seltʷēda qaʷs 75
yāwasʷidē xʷōsʷida. Wā, laʷmē ʷnēxʷ qa ālakʷlālēs qʷwalema
tsʷlōtsʷelxʷlaʷyē. Wā, grilʷmēsē dōqūlaqēxs lēʷmaē ālakʷlāla la
qʷlūlxʷidEXs laē āxʷēdxēs nagatsʷē ʷwābetslālila, qaʷs xālʷEXʷidē
xōdzeLEVintsa ʷwāpē lāx ōkūʷyasa xʷixʷEXsemāla tʷlēsēma, qa
qʷLEXʷūltsʷlāwēsa gūnaʷyē lāq. Wā, grilʷmēsē gʷālexs laē āxʷēdx 80
ōbaltslānaʷyasa Lʷenākʷasa Lʷāsmēsē, qaʷs lā LEXgʷindālas lāxa
tʷlēmē. Wā, grilʷmēsē ʷwiltslāxs laē lexeYindālasa Lēqʷlēmē lāq.

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlgīlgayēq, qa 'nemāk'eyēs. Wā, grī'mēsē gwālexs laē
 85 āx'ēdxā gēmsē, qa's lā aēk'la lēxeyīndālas lāq, qa wākwēs. Wā,
 grī'mēsē gwālexs lāē āx'ēdxā k'lek'laōk'wa, qa's lā aēk'la lēpe-
 yīndālas lāq. Wā, la'mē ēk'lebalē ōba'yas lāx ēwanēx'uts'lāwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak'wēna'yē. Wā,
 grī'mēsē gwālexs laē āx'ēdxā 'wālasē lōq'wa, yīxa q'lūx'uts'lālāxa
 90 q'lwēlkwē t'elsa, qa's lā qepts'lōts lāxa kūnyasē. Wā, grī'mēsē
 gwālexs laē hāng'alīlasa 'wālasē lōq'wa la lōpts'lā. Wā, lā āx'ēdxā
 āwādzoxlō k'lek'laōk'wa, qa's aēk'lēxs laē lēpeyīndālas lāxēs
 kūnsasēwē. Wā, laemxaē aemxaq. Wā, grī'mēsē gwālexs laē
 āx'ēdxēs 'wābets'lāla nagats'lā, qa's gwāqōdēs lāx āwagawa'yasa
 95 sāsgēma'yasēs kūnsasēwē t'elsa k'lek'laōk'wa lō' ēwanēqwasa
 kūnyats'lāsēxa t'elsē. Wā, grī'mēsē 'wī'la gūx'īdex āwē'stāsēxs
 laē āx'ēdxā waōk' k'lek'laōk'wa, qa's lēpeyīndālēs lāq. Wā, lā
 āx'ēdxā lē'wa'yē, qa's hēlōkūyīndē lā nāse'yōnts lāq. Wā, grī'mēsē
 gwālexs laē āx'ēdxā 'wālasē xālaēsa qa's xēlx'īdēs lāxa dzeqwa,
 100 qa's dzemdzemenxendēx āwē'stāsa na'yīmē lē'wa'yā. Wā, la'mē
 gwāla kūnsāxa t'elsē lāxēq.

Wā, hē'mēxs gaūlaaxs laē gwāla kūnsaxa t'elsē. Wā, grī'mēsē
 elāq dzāqwaaxs laēda kūnts'ēnoxwē ts'edāq āx'ēdxā 'wālasē lōq'wa,
 qa's gūxts'lōdēsa 'wāpē lāqēxs lē ts'lōxūg'īndeq, q' lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!walēsawa^ʔyē t!els k!ūdeg^ʔēq, qaxs hē^ʔmaē q!wēlts!ā^ʔlax^ʔdxa 5
 q!wēlkwē t!elsa, yix lā kūns^ʔsō^ʔs. Wā, gīl^ʔmēsē la ōg^ʔig^ʔaxs lāē
 k^ʔanōlilas lāxēs kūnyasē. Wā, lāxaē āx^ʔēdxa ^ʔwā^ʔlask^ʔasē k^ʔāts!^ʔe-
 naqaxa hēk!^ʔūmg^ʔililmē k^ʔrsēlē gīlt!^ʔEX^ʔlāla k^ʔāts!^ʔenaqa qa xelōlts!^ʔā-
 layāxa hēm ālē ts!elqwa. Wā, hēm āx^ʔētsōsē, qa^ʔs lā g^ʔi-
 ts!ōts lāxa ^ʔwā^ʔlasē lōq!^ʔwa. Wā, gīl^ʔinēsē gwā^ʔlexs lāē āx^ʔēdxa 10
^ʔwā^ʔlasē xā^ʔlāēsa, qa^ʔs lā g^ʔolaxelas lāxa dzeq^ʔwaxa dzems^ʔge-
 mēx^ʔdāsēs kūnsasē^ʔwē t!elsa. Wā, gīl^ʔmēsē ^ʔwī^ʔlaxaxs lāē dāden-
 xendxa lē^ʔwa^ʔyē, qa ne^ʔle^ʔnā^ʔkū^ʔlamesēqēxs lāē āx^ʔālilaq. Wā, la-
^ʔmēs xamas^ʔgem^ʔgalilēda sā^ʔsgem^ʔa^ʔyē la L^ʔEL^ʔEbedzō k!^ʔEk!^ʔāōkwa.
 Wā, la^ʔmē qūsālaq. Wā, gīl^ʔmēsē ^ʔwī^ʔlāxs lāē āem la q!^ʔōts!^ʔāwa 15
 kūnēkwē t!elsa la yāxa hē gwēx^ʔsa genk^ʔāsōx nēq^ʔwax ^ʔwāpa.
 Wā, la L^ʔal^ʔaxostāla. Wā, gīl^ʔmēsē ^ʔwī^ʔlāwēda k!^ʔEk!^ʔāōk!^ʔwaxs lāē
 āx^ʔēdxa ^ʔwā^ʔlasē lōq!^ʔwaxs gīts!^ʔāmaēda ^ʔwā^ʔlasē k^ʔāts!^ʔenaq lāxēs
 lāē hā^ʔnōlilas lāq. Wā, lā dōlts!^ʔōdxa gīlt!^ʔEX^ʔlāla k^ʔāts!^ʔenaqa,
 qa^ʔs tsēqēs lāxa kūnēkwē t!elsa, qa^ʔs lā tsēts!^ʔālas lāxa ^ʔwā^ʔlasē 20
 lōq!^ʔwa. Wā, āl^ʔmēsē gwā^ʔlexs lāē ^ʔwīlts!^ʔā lāxa ^ʔwā^ʔlasē lōq!^ʔwa.
 yixs lāē ^ʔwīl^ʔgīlts!^ʔāwēda kūnyats!^ʔlāq. Wā, gīl^ʔmēsē gwā^ʔlexs lāē
 k^ʔāgr^ʔalilaxa kūnēx^ʔtsālaxa kūnēkwē t!els ^ʔwā^ʔlas lōq!^ʔwa, qa^ʔs lā
 k^ʔāgr^ʔalilas lāxa ^ʔwū^ʔdaēlē, qa hā^ʔlabalēs ^ʔwū^ʔdex^ʔīda. Wā, lā āx^ʔēdxa
 lē^ʔwa^ʔyē, qa^ʔs pāqeyindēs lāq, qaxs gwā^ʔq!^ʔēlaaq q!^ʔūpstalēda q!^ʔwā^ʔlō- 25
 besē lāq. Wā, gīl^ʔmēsē gwā^ʔlexs lāē āx^ʔēdxa hā^ʔyāl^ʔa lō^ʔelqwa

27 After doing this, she takes medium-sized dishes | and washes them
out with water. When this has been done, | she piles them up.
Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed
viburnum-berries are cold enough, she sends her husband to invite
whomever he | likes among his friends, or, if he wishes | to invite
(them), the members of his numaym. He invites them to | come and
eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts
it down at the | place where she always sits; and she takes oil and |
puts it down where she sits; and finally she takes the dish containing |
the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it
across the corner of the large dish in which the steamed | crushed
viburnum-berries are. She takes a long-handled ladle, | dips it into
the berries, and puts it into a medium-sized | dish. When it is half
full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of
them, she takes | oil and pours it in. She does not put in very much
oil. When she has done so, she distributes the spoons among the |
guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

27 qa's aek'le ts'loxwug'idālaq yisa 'wāpē. Wā, g'il'mēsē gwālexs
laē māxogwalilaq. Wā, lāxaē āx'ēdxēs k'ayats'lē, qa g'āxēs gwā-
lila lāx k'waēlasas. Wā, g'il'mēsē k'ōtaqē laem 'wūdex'idēs
30 kūnēkwē t'elsaxs laē 'yālaqasēs lā'wūnemē, qa lās lē'lāla'xēs
gwē'yōwē, qa's lē'lāla'sē'wē lāxēs 'nē'nēmōkwē lōxs 'nēkaē, qa's
hē lē'lāla'sē'wēs 'nē'mēmōtē. Wā, la'mēsē lē'lāla'x'da'xūq, qa
g'āxēs t'elst'asxa q'wēlkwē kūnēkwē t'elsa. Wā, g'il'mēsē g'āx
'wī'laēlexs laē hēx'ida xwānal'idēda ts'edūqē, qa's āx'ēdēxa
35 hā'yāl'a lōq'wa lāxēs maxōlilasē, qa's g'āxē mex'alilas lāxēs
hēmenēlasē k'waēlasa. Wā, lāxaē āx'ēdxa l'ē'na, qa's g'āxēs
hā'nēl lāx k'waēlasas. Wā, lā ālexs'lāxaxs laē āx'ēdxa kūnēx'ts'lā-
lāxa q'wēlkwē kūnēkwē t'els 'wālas lōq'wa, qa's g'āxē hāng'alilas
lāx l'asūlilasēs k'waēlasē. Wā, lā āx'ēdxa 'nemēxla lāxa hā'yāl'a
40 lōq'wa, qa's hāng'āgendēs lāxa 'wālasē lōq'wa kūnēx'ts'lāxax
q'wēlkwē kūnēk' t'elsa. Wā, lā āx'ēdxa g'il't'elx'āla k'āts'enaqa,
qa's tsēx'idēs lāxa kūnēkwē t'elsa, qa's lā tsēyōselas lāxa hēhā
lōq'wa. Wā, g'il'mēsē negōyoxs'dāla'x laē k'āg'alilas. Wā, lā
'nāxwaem hē gwēx'ida waōkwē hā'yāl'a lōelq'wa. Wā, g'il'mēsē
45 'wī'la la t'et'elts'lāxax q'wēlkwē kūnēkwē t'elsēxs laē āx'ēdxa
l'ē'na, qa's kūng'leqēs lūq. Wā, lā k'lēs ālaem q'ēqxa l'ē'na.
Wā, g'il'mēsē gwālexs laē ts'ewanaēsasa k'āk'ets'enaqē lāx lē'lā-
nemasēs lā'wūnemē. Wā, g'il'mēsē 'wixtōxs laē k'aēsēda ts'ē-
dāqasa hā'yāl'a lōelq'wa. Wā, la'mē yaēyūdōkwa bēbēgwānemē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa ʿnālʿnemēxla hēla lōq!wa. Wā, g'ilʿmēsē ʿwīlgalilexs laē 50
hēxʿidaʿma lēʿlānemē dāxʿīdxēs kākʿets!enaqē, qaʿs ʿyōsʿidēxa
kūnēkwē q!wēltaakʿ t!elsa. Wā, g'ilʿmēsē gwālexs laē xālʿEXʿid
nāgēk'ilaxa ʿwāpē, qaʿs ts!EWēL!EXōdayowē. Wā, g'ilʿmēsē gwā-
lexs laē hōqūwelsa. Wā, lawēslē gwāl lāxa t!elst!asaxa kūnēkwē
q!wēlkʿ t!elsa. Wā, laem gwāla. 55

Brittle Crabapples. - Xēmōkʿ tselxʿ, yīxs hēʿmaē tselxʿwīdexʿdemxa 1
tselxʿwaxs laē āwāwa, yīxs hēʿmaē ālēs lenenxsema. Wā, hēʿmaaxs
laēda ts!edāqē dōqwalaxa tselxʿwaxs lēʿmaē āwāwa. Wā, lā āxʿēdxēs
lālaxamē, qaʿs lā lāxa ēgʿadāxa tselxʿwē. Wā, laʿmēs ēp!EX!aq,
qaʿs lā ēpts!ālas lāxēs lālaxamē. Wā, g'ilʿmēsē qōt!axs gʿāxaē 5
nāʿnakwa lāxēs gʿōkwē. Wā, laʿmē lēʿlālaxēs lāʿwūnemē LEʿwis
sāsemē, qa gʿāxēs k!ūsʿālila. Wā, g'ilʿmēsē k!ūsʿālilexs laē āxʿēd-
xa hāʿmadzowē lēʿwaʿya, qaʿs lā LEpdzamōlilas laxʿdaʿxūq. Wā,
lā āxʿēdxēs tselwatslē lālaxama, qaʿs lā gūgedzōtsa tselxʿwē lāxa
LEbīlē tselxʿʿtsaxūdzo lēʿwaʿya. Wā, hēxʿidaʿmēsē ʿnāxwa dāxʿīd- 10
xa ʿnālʿnemēxla lāxa lenenxsemē tselxʿwa, qa q!EKʿālaʿxʿidēxa
tselxʿwē lāxēs tsētselwanōwaxs laē xemxʿwēdeq. Wā, laʿmēsē
hēxʿsāem gwēgilaqēxs tselxʿʿtsaxwaē. Wā, ālʿmēsē gwālexs laē
ʿwīlāq. Wā, laʿmē hēwāxa ts!epas lāxa L!ēʿna, qaxs ʿwābets!āē.
Wā, laʿmē k!ēs k!wēladzem lāxa q!ēnemē lēlqwālalaʿya xēmōkwē 15
tselxʿwa, yīxs lēxʿaʿmaēda haʿyaseqāla LEʿwis sāsemē tselxʿʿtsaxʿxa
xēmōkwē tselxʿwa. Wā, laemxaē gwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, about which I talked before, for you will || only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | half full, she takes it and puts it down next to her || place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, much of it; || and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crabapples. They only stop || when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes of salal-berries and puts them into one of the dishes. || As soon as she has finished doing so, she takes some water and pours it in. |

Crabapples and Oil.—L'läkwē tselxwa; yixs hē^{ma}axat! gwēkwa L'läkwē t'elsaxen lāx^ēidaxat! gwāgwēx^sālasa, yixs hē^{me}lāqōs
20 āeml negeltewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!ōlk^u tselxwa, yixs ā^{ma}ēda ts'edāqē āx^ēēdxēs lālogūmē lē^wēs k'āts!ēnaqē, qā^s lā tsēx^ēid lāxēs tselx^ustaats'ē, qā^s lā tsēts'lālas lāxa lālogūmē. Wā, g'il^{me}sē negōyoxsdālas laē k'ālaq, qā^s lā k'lwāg'alil lāxēs hēmenēlasē
25 k'lwaēlasa. Wā, lā āx^ēēdxa pelpelqasēs lā^wūnemē, qā^s leselgendēxa la tselx^uts'lālasa lālogūmē. Wā, g'il^{me}sē wī^welx^ssex^s laē g'ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx^ēwid la q!wēselgentsēs wāx^ssōits'lānāyē ē^{ey}asō lāq. Wā, g'il^{me}sē lā ālak'lāla la wī^welx^ssex^s laē āx^ēēdxa L'lē^{na}, qā^s k'lūnq!eqēsa q!ēnemē lāq.
30 Wā, g'il^{me}sē gwālexs laē lē'lālxēs lā^wūnemē lē^wis sāsēmē, qā g'āxēs k'lūs'ālila. Wā, g'il^{me}sē g'āx senyanōgwalilexs laē āx^ēēdēda ts'edāqaxēs k'āk'ets!ēnaqē, qā^s ts'ewanaēsēs lāx^ēda^xūq. Wā, hēx'ida^{me}sē nāxwa yōs'itsēs k'āk'ets!ēnaqē lāq. Wā, lā^{me} tselx^utsax^ēwidxa q!wēdzekwē tselxwa. Wā, āl^{me}sē gwālexs laē
35 wī^{la}q. Wā, lā^{me} hēwāxa nāgēk'elax wāpaxs laē gwāla. Wā, laemxaē gwāl lāxēq.

Salal-berries and Crabapples (T'leqa mālaqēla lē^wwa q!wēdzekwē tselxwa).—Wā, hēem āx^ēētsōsa ts'edāqa mā^{le}lexla lōelq!wa, qā^s g'āxē mēx'ālidās lāxēs hē^{me}menēlasē k'lwaēlasa. Wā, lā āx^ēēdxa mōxxa t'leqa, qā^s lā pax^ēalts'lōdālas lāxa nē^{me}cēxla lōq!wa. Wā,
5 g'il^{me}sē gwālexs laē tsēx^ēid lāxa wāpē, qā^s lā gūq!eqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, á^ímēsē dōqwała, qa t^lēt!Ebidzowēsēxa ^íwāpaxs laē gwāła. Wä, 6 lā āx^íēdxa k^íāts!Enaqē lē^íwa ^ínēmōxla lōq!wa, qa^ís lā dālaqēxs laē lāx ha^ínēlasasēs tselx^ístaatslē. Wä, la tsēx^ítsēs k^íāts!Enaqē lāxa tselx^ísta, qa^ís lā tsēts!ālas lāxa lōq!wa. Wä, gr^íl^ímēsē negoyoxsdā-laxs laē hēlats!ā. Wä, gr^íxē k^íāgralilas lāxēs hēmenēlasē k!wā- 10 lasa. Wä, lā āx^íēdex pelpelqasēs lā^íwūnemē, qa^ís lēselgendēs lāxa tselx^ísta. Wä, gr^íl^ímēsē ^íwī^íwelx^ísexs laē grēxaxa pelpelqē. Wä, lā nēx^íēdxa t!eqats!āla lōq!wa, qa^ís q!wēselgendēsēs ^íwāx^ísōlts!āna^íyē e^íeyasowē lāxa t!eqa lā pēq!ūgelila. Wä, gr^íl^ímēsē ^íwī^íwelx^ísexs laē āx^íēdxa ledzekwē tselx^íts!āla lōq!wa, qa^ís lā 15 gūqāsas lāxa q!wēdzegwats!āxa t!eqa lōq!wa. Wä, gr^íl^ímēsē ^íwī^ílōsexs laē āx^íēdxa l^íē^ína, qa^ís lā gūq!eqas lāq. Wä, gr^íl^ímēsē gwālexs laē ēt!ēd q!wēselgentsēs ^íwāx^ísōlts!āna^íyē e^íeyasowē lāq qa ālak!alēs helgā. Wä, gr^íl^ímēsē helgōxs laē gwāła. Wä, hēx^íīda^ímēsē lē^ílaxēs gwe^íyā qa gr^íxē mēnālaqgrēxa mālaqela q!wē- 20 dzekwē tselx^ísta lē^íwa t!eqa. Wä, gr^íl^ímēsē gr^íx k!ūs!ālilē lē^ílānemasēxs laē āx^íēdxa hā^ímādzowē lē^íwa^íya, qa^ís lā lēpdzāmōlila lāq. Wä, lāxāē āx^íēdxa k^íāk!ets!Enaqē, qa^ís lā ts!ēwanaēs-sas lāx^ída^íxūq. Wä, lā ālelxsdālaxs laē k^íāgralilaxa mālaxts!ālaxa mālaqela q!wēdzek^í tselx^ísta lē^íwa t!eqa lōq!wa, qa^ís lā k^íāx- 25 dzāmōlilas lāxēs lē^ílānemē. Wä, hēx^íīda^ímēsē ^ínāxwa dāx^íīdxēs ts!ōlōlaqē k^íāk!ets!Enaqā, qaxs hē^ímaē ^íyōselax gwēx^ísdemasēda ts!ōlōlaqē k^íāts!Enaqā. Wä, lāx^ída^íx^ímē ^ínēmāx^íīd ^íyōs^ítsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

kāk'ets!ēnaqē lāq. Wā, la'mē klūmtālx 'wāpaga'yas. Wā, gr'il'mēsē 'wīlāwē 'wāpaga'yasēxs laē pōx'ōdex sāq!ūsge'ma'yas. Wā, hēx'sā'mēsē gwēgrilaqēxs hā'mapaaq. Wā, gr'il'mēsē 'wīla-qēxs laē hōqūwēsa. Wā, la'mē hēwāxa nāgēk'ilax 'wāpa. Wā, lālē āem ts!ēwē!ēxōtsa 'wāpē, qaxs ālak'lalāē klūta hēmaōma-ts!ēna'yas lāxēxs āwī!ēxawa'yēx. Wā, hē'mis k'!ēsēlas hēq'lāla
35 nāx'idēda hā'māpax gwēx'sdemasēxs newēq'lūp!ēdaē nāgēk'ilāxa 'wāpē. Wā, hē'mis lāgr'īlas k'ilemē. Wā, laemxāē k'!ēs lē'lā-layo lāxa q'!ēnemē lēlqwālala'yā, yīxs lēx'a'maēda hayasek'āla āxēq. Wā, laem gwāl lāxēq.

1 **Bunch-Berries.**¹—Wā,² gr'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās lē'lālx g'ōkūlōtas. Wā, la'mē qek'ilalxa qek'!ālē. Wā, lā genemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēl lāx k!waēlasas lē'wē kākets!ēnaqē; wā, hē'mislēs l!ē'na. Wā, gr'il'mēsē gwālexs
5 laē lēp!ālilelaxa lēl'wa'yē, qa k!wādzewēsōtsa lē'lānemē, qō g'āxl hōgwīlō. Wā, gr'il'mēsē g'āx 'wīlaēlexs laē hēx'idā'ma ts!ēdāqē āxk'lālxaxa hā'yāl'a, qa lās k'lats'lālasa qek'!ālē lāxa lōelq!wē. Wā, gr'il'mēsē 'wīla qēqex'ts!ālēda lōelq!wāxs laē āx'ētse'wēda l!ē'na, qa's lā k'lūnq!ēgem lāq. Wā, gr'il'mēsē gwāla laē ts!ēwanaēdzema kāk'ets!ēnaqē lāxa lē'lānemē. Wā, gr'il'mēsē gwālexs
10 laē k'ax'dzamolēlema qēqex'ts!āla lōelq!wē lāxa maēmōkwē bēbē-gwānema. Wā, gr'il'mēsē 'wīlgralilexs laē hēx'idā'em 'nāxwa

¹ *Chamaeperelimum unalaschkense* (Ledb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having
done so, they go out. There is only one || way of eating the bunch- 15
berries; and they do not sing when | they are invited to this feast.
That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries]
down on the floor;) and when a strong wind is blowing, she | spreads
out her mat where the wind blows strongest. | She takes four pieces
of firewood and puts them down crosswise under the edges || of the 20
mat, so that it is like a nest inside. When this has been done, | she
takes her basket with the gooseberries, puts it down | at the end
whence the wind is blowing, at the end of the long side of the |
billets around the mat, in this way;² and when the wind begins to
blow hard, | she takes hold of each side of the large basket, || and 25
pours out, not violently, the gooseberries so that | they come
slowly out of the gooseberry basket when they are | falling into the
nest which was made for cleaning them. The woman lifts | the
basket up high; and the leaves are blown away by the wind, | and
do not fall onto the mat on which they are || cleaned. Only the 30
gooseberries fall down on it. | Now they are cleaned. As soon as
this has been done, she goes and puts them back | into the large

dāx¹idxēs kāk'ets!enaqē, qa^s qex'qak'ax¹idēxa qek'laālē. Wā, 13
gīl'mēsē wī¹laxēs qex'qak'axs laē hōqūwelsa. Wā, nēm¹x¹idāla¹mē
gwēgīlasaxa qek'laālē. Wā, hē¹misēxs k'lēsaē denxelag'ilex 15
qex'qāk'aēda lē¹lānemē qaēda qek'laālē. Wā, la¹mē gwāl lāxēq.

Gooseberries.—Wā, gīl'mēsē lāk!wēmasa yālāxs laē āx¹ēdxēs lē-
wa¹yē, qa^s lā lep'elsaq lāxa yōx¹demala¹yasa yāla. Wā, lā
āx¹ēdxa mōts!aq leqwā qa^s xwālsēstalēs lāx āwabā¹yas ēwenxa-
la¹yasa lēwa¹yē, qa qelxasalēs ōts!āwas. Wā, gīl'mēsē gwālexs 20
laē āx¹ēdxēs t'emwatslē nāgē wālas lexa¹ya, qa^s lā hānbelsas
lāxa gwēba¹yē lāx gāya¹nākūlasasa yāla lāx gīldāgāēna¹yasa
xwālsēstaakwē lēwa¹ya, ga gwālēga.² Wā, gīl'mēsē lek'lūte-
lēda yālāxs laē dādanōdxēs t'emwatslē nāgē wālas lexa¹yaxs,
laē k'lēš ēol'nākūlaxs laē gūge¹nākūlaxēs t'emwatslē lexa¹ya qa 25
ēx¹mēs lāltslālēda t'emxwalē lāxa t'emwatslē lexa¹ya qa^s lā
lādzodala lāxa qelxasēlakwē k'īmdedzō lēwa¹ya lāx dzōxwalaēna-
¹yasa ts!edāqaxēs t'emwatslē lexa¹ya, qa yāmē¹stalayowēs k'lamo-
mās. Wā, laēm k'lēās lādzodālasa k'lāmomo lāxa qelxasēlakwē
k'īmdedzo lēwa¹ya. Wā, la¹mē lēx'ama t'emxwalē la lādzodālaq. 30
Wā, la¹mē ēk'lēgekwa. Wā, gīl'mēsē gwālexs laē xwēlaqa laax-
ts!ōts lāxēs t'emwatslē nāgē wālas lexa¹ya, qa^s lā ōxlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

33 lāxēs grōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, grīl-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēmxa
35 āxelasēs lē'wa'yē lē'wa dzomēgralaxs kwēxaas. Wā, grīl'emxaā-
wisē qōtlē t!emwatslās nāgē 'wālas lexāxs grāxāē ōxlālaq, qā's
grāxē nā'nakwa lāxēs grōkwē. Wā, lāxāē āx'elsaxēs lē'wa'yē lāx
yōx'demalafyasa yāla. Wā, laemxāē āem lē gwēgilaqēs grīlx-dē
gwēgilasa. Wā, grīl'mēsē la q!ēnemē t!emxwalāsēxs laē āx'ēdxa
40 kūtsemē neq!emgililem wūlē qā'la dzēgrīkwē t!emxwalā, yīxs
ma!p!enk'āē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābēlawis'ida
ts!ex'ts!āna'yē 'wāsgemgēgrāasas. Wā, lā ma!p!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yīx 'wādzegegrāasas. Wā, lā 'nem!p!enk'ustāwē
'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēm āx'ētsōsa
45 ts!ēdāqēxs kūtsem dzēgrats!ēxs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, grīl'mēsē elāq qōtlaxs laē gwāl gūqas.
Wā, grīl'mēsē gwālexs laē helqox'wīdxēs legwīlē, qā's xex'lēndēsa
t!ēsemē lāq. Wā, grīl'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip!ālaa qa grāxēs k'adenwalisēx legwīlas. Wā,
50 lāxāē āx'ēdxēs nāgats!ē, qā's lā tsēx'īdex 'wāpa. Wā, grīl'mēsē
grāx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qā's lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwīlē. Wā, grīl'mēsē
gwālexs laē mēmēntseinx'īdēda t!ēsemē xex'lālālēs lāxa
legwīlē. Wā, lā dāx'īdxēs k'lip!ālaa qā's k'lip!ēdēs lāxa x'ix'ex-
55 semāla t!ēsema, qā's lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, grīl'mēsē la 'wīlāwē k!wēk!ūtsemayaq gūna'yaxs laē k'lip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t!emxwalē. Wā, lā hānal hē gwēgilaxa waōkwē x'ix'ex- 57
 semāla t!ēsema. Wā, la^εmē memkewakwēda t!ēsemē. Wā, gil-
^εmēsē gwālexs laē āx^εēdxa lē^εwa^εyē, qas^ε na^εxūyindēs lāq. Wā, lā
 gaēl hē gwaēlē. Wā, gil^εmēsē k'ōtōda ts!edāqāq laem k'ōx^εwi- 60
 dēda t!ēsemaxs laē āxōdxa lē^εwa^εyē nāxūmās qas^ε g'ig'alilēsēxs
 laē āx^εēdxēs k'lip'lālaa, qas^ε k'lip'idēs lāxa t!ēsem lā k'ōx^εwida,
 qas^ε lā k'libenōliselas lāxēs legwīlē. Wā, gil^εmēsē ^εwīlōstaxs
 laē xwēt!ētsa k!wa^εxlāwē lāxēs dzēk'ase^εwē t!emxwalā. Wā,
 gil^εmēsē k'lē^εs xās^εidexs laē ēt!ēd dāx^εidxēs k'lip'lālaa, qas^ε 65
 ēt!ēdē k'lip'lits lāxa x'ix'exsemāla t!ēsema, qas^ε lāxat! hāp-
 stents lāx ^εwābets!āwasa lālogūmē. Wā, lāxaē k'lip!ek'ilasa k'lē^εsē
 q!ēs^εgem x'ix'exsemāla t!ēsem lāq. Wā, gil^εmēsē medelx^εwīdexs
 laē āx^εēdxa lē^εwa^εyē, qas^ε lā nāxūmts lāq. Wā, k'lē^εst!a gēx^εi- 70
 dexs laē xwēlaq āxōdxa nāxūya^εyē lē^εwa^εya, qas^ε g'ig'alilēsēxs laē
 dāx^εidxēs k'lip'lālaa, qas^ε k'lip'idēs lāxa t!ēsemē la g'ēgēxa dzē-
 g'ikwē t!emxwalā qas^ε lāxat! k'libenōliselas lāxēs legwīlē. Wā,
 gil^εmēsē ^εwīlōstēdā t!ēsemaxs laē āx^εēdxa ^εwālasē lōq!wa, qas^ε lā
 k'anōlilas lāxa kūtsemē dzēg'ats!ēxa t!emxwalē. Wā, lā āx^εēdxa
 g'it!exlāla tsexlā, qas^ε lā tseyōsasa dzēg'ikwē t!emxwalē lāxa 75
^εwālasē lōq!wa. Wā, gil^εmēsē qōt!axs laē k'āgililaxa dzēg'ix'ts!ā-
 lāxa t!emxwalē ^εwālas lōq!wa, qas^ε lā k'ag'alilas lāxa ^εwūdaclē,
 qa hānakwēlēs ^εwūda^εstax^εīda. Wā, gil^εmēsē ^εwūda^εstax^εīdexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

ʔyālaqasēs lāʔwūnemē, qa lās Lēʔlāxēs ʔnēʔnemōkwē lōxs hē-
80 ʔmaēs ʔnēʔmēmōtē la Lēʔlālasos, yix ʔnēʔkʔaēda begwānemē, qaʔs hā
tʔemxwilagʔilxa dzēgʔikwē tʔemxwalā. Wā, gʔilʔmēsē gʔāx ʔwīʔlā-
lēxs laē hēxʔidaʔma tsʔedāqē āxʔēdxēs laelōgūmē lēʔwis kʔākʔe-
tsʔenaqē lēʔwa lʔēna, qaʔs gʔāxē gʔiḡalila lāxēs hēmēdāsē kʔwaē-
lasa. Wā, lā ʔyālaqasēs lāʔwūnemē, qa lās āxʔēdxa dzēgʔixʔtsʔā-
85 laxa tʔemxwalē ʔwālas lōqʔwa, qaʔs gʔāxē kʔāḡalilas lāx kʔwaēlas-
sas. Wā, gʔilʔmēsē gʔāxē lāʔwūnemāsēs laē āxʔēdxa kʔikʔayemē
qaʔs tēqēs lāxa dzēgʔikwē tʔemxwalā, gaʔs lā tseyōselas lāxa lae-
lōgūmē. Wā, gʔilʔmēsē negōyoxsdālas laē hēlatslā. Wā, gʔil-
ʔmēsē lā ʔwīʔla lā tʔētʔemxʔtsʔālēda tʔemxʔtʔawatsʔēlaxa dzēgʔikwē
90 laelōgūmīs laē āxʔēdxa lʔēna, qaʔs kʔlūḡlḡqēs lāq. Wā, laʔmē
qʔēqxa lʔēna. Wā, gʔilʔmēsē ḡwālexs laē tsʔewanaēsasa kʔākʔe-
tsʔenaqē. Wā, gʔilʔmēsē ḡwālexs laē kʔaxʔdzamōlilasa ʔnāʔne-
mēxla tʔemxʔtʔawatsʔēlaxa dzēgʔikwē tʔemxwalē laelōgūm lāxa
yaēyūdukwē bēbegwānema. Wā, gʔilʔmēsē ʔwīḡalilexs laē hē-
95 xʔidaem ʔnāxwa dzēdzēgʔiḡūxʔēdxa dzēgʔikwē tʔemxwalā. Wā,
gʔilʔmēsē ʔwīʔlaxs laē hōqūwēsa. Wā, laʔmē hēwāxa nāḡēkʔilax
ʔwāpa.

Yixs kʔʔlxʔkʔaxʔaaxāēda bākʔūmaxa tʔemxwalē, yixs laē hā-
ʔmaaxsōq lāxa tʔemxʔmedzēxekūla lōxs gʔāxʔmaē tʔemxʔtʔaxūq
100 lāxēs gʔōkwē. Wā, lā kʔʔēs Lēʔlālas lāxēs ʔnēʔnemōkwē. Wā,
laem ḡwēḡwālem lāxa tʔemxwalē.

Currants.—Currants are also only eaten ¹ from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē). —Hēemxaēda habaxsölē âem ha^εmaaxsōsō^ε 1
lāxa hābaxsolēmēsē. Wā, laemxaē k'les lē^εlālayō lāxa q'lēnemē
bēbegwānema lō^εma lēlēlāla, qaxs k'lesāē ālaem q'lēnemē
gwēx'sdemas. Wā, laemxaē gwāl lāq.

T!emts!¹— Wā, hēemxaē gwēgilase^εwē, yixs ā^εmaē hā^εmaaxsō- 5
sōsa dōx^εwalelāqēxs q'wāxaē lāxa t!emts!exekūla, qaxs ā^εmaē
hēlanōkwa t!emts!amesē lāx hāmxlālaxēs hāmxlawā^εyē. Wā,
laemxaē k'les lē^εlālayō lāxa lēlqwālala^εyē, qaxs k'lesaxat!
q'lēnemē gwēx'sdemas. Wā, laemxaē k'les hāmxlentse^εwa qa
L!ōbats. Wā, laem gwāl lāxēq. 10

¹ *Urtifolium dilatatum* (Wood) Howell

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is waiting for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met'etla'.—Wä, hē'ēmaaxs meta'ē q!ē'nxlä'yasa begwā'nemē; 1
wä, lae'm q!ä'laqēxs t!ō'sase^swēlē^s se^sya' qāē's lēlēlā'lāxs
lēlēlē, qa gwē'g'ilasasa bā'k'ūmaxs g'il'ēmaē lēlē's mā'g'ilē
lēlēlā'lāxs, wä, g'il'ēnēsē mō'p!ēnxwās la lēlā'g'ulēs lēlēlā'lā,
wä, lä t!ō's'it^sēwē se^syā's. 5

Med'iba.—Wä, hē'ēmaaxs meta'ē x'i'ndzasasa begwā'nemē;
wä, lae'm q!ä'laxs lē'ntēlxēs x'i'ndzasē qō q!wā'sal qāē's lēlē-
lā'lāxs lēlē lē'lē. 10

Medeista' ē'k'!ōdestēs sems.—Wä, hē'ēmaaxs meta'ē ē'k'!ō-
dexsta'yasens se'msēx; wä, lae'm q!ä'lax wa'nā'kūlēlē^s gwā'sdē 10
qō q!wā'sal qāē's lēlēlā'lā qō lē'ēlō.

Met'ō's lo lā'xōs.—Wä, hē'ēmaaxs meta'ē lōxs lā'xāē āwō'-
dza'yasa ts'edā'qē; wä, la q!ä'laxs ē'lwatēlaxēs gō'gōma'yē qō
q!wā'sal qāē's lēlēlā'lāxs lēlēlē. 15

Qe'mqemik'im.—Wä, hē'ēmaaxs meta'ē tek'lā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k'ūmē qe'mqemik'im, yixs qelelā'ē
tek'lā'sa q!wā'sa qāē'da lē'ēlō.

Dē'dustōdk'im.—Wä, hē'ēmaaxs meta'ē ō'xlā'yasa qō'mās
a'yasā'sa begwā'nemē; wä, la q!ä'laxs dē'stō'dēlaxēs gwā'sdē,
yis ō'xlā'yasasēs qō'ma qaxs q!wā'sāēl qāē's lēlēlā'lāxs lēlēlē. 20

- 21 *Tremor inter fœmina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |
- Twitching and Itching of the Fœt.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genus.*—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

21 *Medā'q.*¹—Wā, hē^ʼmaaxs meta'ē wā'x:sañōdzexsta^ʼyas na^ʼxwa'sa ts'edā'qē; wā, lae'm q!ā'laqēxs le^ʼlē'lēs xūñō'kwē qaxs hē^ʼmaē gā'yowē, lōmē' ā'waxsta^ʼyasa na^ʼxwē': hē'emxaa gwē'k!ālag'ilē.

Metsqō'.—Wā, hē^ʼmaaxs meta'ē mē'mēsasa begwā'nemē; wā, lae'm q!ā'laxs le^ʼlē'lēs gēne'mē lā'xēq.

Maemledzō'x'sīs lō lā'leedzō'x'sīs.—Wā, hē^ʼmaaxs meta'ē lōxs hā'xae gōg'ogū'yasa ts'edā'qē; wā, lae'm q!ā'laxs āā'msililē qaē's hā'wūnemaxs le^ʼma'ē le^ʼl, qaxs gālēlē k!wā'la lā'xa āā'msilatslē. Hē'emxaa gwē'gilēda begwā'nemē.

30 *Maemtk'ix.*—Wā, hē^ʼmaaxs meta'ē ō'kwāx'a^ʼyasa begwā'nemē; wā, lae'm q!ā'laqēxs le^ʼlē'lēs lā'lā, qaxs g'il^ʼmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gū'nulē; wā, g'il^ʼmēs gwāl ne^ʼxwā'la le^ʼwēs lā'lāxs la'ē l!ā'gwagi'lēla begwā'nemaxēs lā'la. Wā, hē^ʼmēs lā'gilasōx mete'ns ō'kwāx'a^ʼyaxs le^ʼlē'lē lā'lāsa

35 begwā'nemē.

Maemtsā'yā'p'a.—Wā, hē^ʼmaaxs meta'ē gwā^ʼēnāsa ts'edā'qē; wā, lae'm q!ā'laqēxs le^ʼlā'ē gā'yolē lāx sā'semas qaxs meta'ē gwā^ʼēnās a^ʼyasā's, qaxs hē^ʼmaē kūlā'laatsa g'inā'nemē, yixs mē'xae le^ʼwīs abe'mpē.

40 *Maem'denō's.*—Wā, hē^ʼmaaxs meta'ē ē^ʼwanu'dza^ʼyasa ts'edā'qē; wā, la q!ā'laxs qe'lgwilila ts'lex'q!ā'l lā'xēs gae'lasē.

Meqprak!e'n met!e'n.—Wā, hē^ʼmaaxs meta'ē ēnā'xwē ō'k!wi-

¹ Or metēwaq.

twitches, | he knows that one of his children will die, | if he has many
children. First, his arms twitch, || because he carries his child 45
[there]; and afterwards his chest twitches, | for that is the place that
his child lies when he carries it about; | afterwards the upper lip [of
his mouth] twitches, for | tears run down when he cries; and then
his | stomach twitches, for it heaves when he cries. Then he knows ||
by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he
knows that it is going to rain that day, for his eye is twitching, |
and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55
(the part with which the hunter sits in the canoe) twitches, he knows
there will be fine weather that | day. There will be no wind, and he
will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter
twitches, he knows that he will eat all kinds of meat, for || the place 60
where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch,
then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65
knows that his head will be cut off in war. |

na^εyasa begwā'nemē; wā, la q!ā'laxs le'^εlnōkwēlēs sā'semē. 43
yixs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x^usi^εyā'-
p!a^εyas qaxs q!ēlēā'axēs xūnō'kwē. Wā, la nexwā'g'i met!ē'dē 45
ō'bā'^εyas, qaxs hē'^εmaē kūlā'laats xūnō'kwasēxs q!ēlēā'aq. Wā, la
nexwā'gixs la'ē ē't!ēd met!ē'dē ē'k!ōdexsta^εyas se'msas, qaxs
hē'^εmaē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek!ā's, qaxs q'ēmlēlaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs le!ē'lēs xunō'kwē lā'xēq. 50

Medē'galtō.—Wā, hē'^εmaaxs meta'ē ē'^εwig-altā^εyasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlēs nā'lax, qaxs meta'ē ē'^εwig-altā^εyē,
qaxs hē'^εmaē wā'itsa yō'gūmēsaxs la'ē yō'gwa.

Met!e'xsd lō^ε k!wē'k!waxsk!im.—Wā, hē'^εmaaxs meta'ē k!wē'-
k!waxsk!imā'sa ālē'winowwē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
nā'la. K!ēā'sēlē yā'lal. Wā, lāl gēxs k!wā'xsālāl lā'xēs ālē'-
wats!ē xwā'xwagūma lā'xēs sē'^εwina^εyē.

Met!exlā'sr'ū.—Wā, hē'^εmaaxs meta'ē benk!ō'dexstā'sa ālē'-
winowwē; wā, lae'm q!ā'laxs q!ēsē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xa^εlasas tse'n^εxwa^εyasa q!ē'q!ats!ō'masē. 60

Met!exs'is.—Wā, hē'^εmaaxs meta'ē ō'gūmx'sidza^εyas g'ō'g'o-
gū'yāsa begwā'nemē; wā, lae'm q!ā'lelaqēxs bā'gūnsēlē g'ā'x'a-
lila, qaxs ā'ltsemēse'waēda bā'gūnsē.

Met!xō!—Wā, hē'^εmaaxs meta'ē oxā'wā^εyasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x^εitse'wēlasa wī'nala. 65

¹ According to others, the upper eyelids.² According to others, the middle line of the chin.

- 1 **Cries of the Raven.**—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it
5 is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 **Cries of the Raven.**—Wā, gril^εmēsē nēx'sō qa^εs ayōselāēda ma-
ēnokwasa maēnaxa gwēk'lālasasa gwa^εwināxs laē āem āxālēdzema
maēnē lāxa l!ema^εisō, qa lēn^εit^εse^εwēsēsa gwa^εwina. Wā, gril^εmēsē
5 wīla lēn^εitsō^εsa gwa^εwināxs laē ayōselēda maēnokwasēxs laē
nēxlaax^εid lā begwānema lāx ōgūqilālasas gwēk'lālasasa gwa-
^εwina, yīxs āwīlagīlāēda grālē begwānemq, qaxs hē^εmaēda gwa^εwina
grāx ts!ek'lālelaxa wināxs grāxāē gwasx'ālaxs winēlaxa lēlqwā-
lala^εyē. Wā, hēx^εida^εmēsē wālap!se^εwa ayōselāxa gwa^εwināxs
lēlax'ālaē lalawūlaqūla. Wā, la^εmē yāx'sa^εmē ts!ek'lālemasēxs lē-
10 lax'ālaē plēp!elgilxlāxēs ts!elts!elkē. Wā, grā^εmēs ōgūqelāla
gwēk'lālatsa gwa^εwinē grā lāxen hōlēlēaē^εyax q!ūlsq!ūlyax^εdāsa
Kwāgūlēga, yīxs qatūplaaxs k!wēlaē, yīxgrin hēmaōlek' alilē
grīnānemē, yīxs gwagūxālaēda gwa^εwina. Wā, hē^εmis la ^εyāla-
gasxa hā^εmaakwas maēnasa gwa^εwina.
15 ga ga ga gai . . . Warriors are coming to make an attack.
gax gax gax . . . Ravens will eat the bodies of people drowned
by the capsizing of canoes.
q!edzō q!edzō . . . Hunters will bring much meat to feed the
people.
gaga hā hāgaē . . . A chief (or someone else) died.
xagaq xagaq . . . A woman is going to die.
20 k!emāx k!emāq . . . It will be calm weather.
sōx sōx sōx . . . It will be calm and sunshine.
gūs gūs gūs . . . There will be heavy rains.
wax wax wax . . . A stranger will arrive on a visit.
xwo xwo xwo . . . There will be a poor salmon run.
25 x'ok^u x'ok^u . . . When ravens cry thus while fighting in the air,
there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yîlxwa gwa^εwina. When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayödzeltsa maēnokwas hämx^εʼitse^εwasa gwa^εwi- 27
nēx^gin läk^ε gwāgwēx^εʼālasa. Wä, läk^ε hōlāla hä^εmaakwas maēnē
yīsa gwa^εwina.

EATING

Wä, gʼil^εmēsē elāq^ε wī^εlaxs laē gwāla qaxs aemsaēda ʼwī^εlāxa 1
hagʼila^εyaxs ʼwī^εlase^εwaē yīsa hä^εmāpē.

PICKING HUCKLEBERRIES

Wä,¹ gʼil^εmesē gwālamasqēxs laē hēx^εʼidaem xwānalʼida qa^εs lā-
lagʼil kʼlilal lāxa kʼlilādaxa gwādemē, qō ʼnāx^εʼideḷxa gaāla, qaxs
ʼnēkʼaēda galē bākʼlūmqēxs aemsaax kʼlēsāē hēx^εʼidaem la kʼlil- 5
tsʼōtse^εwa alōmasē kʼlilatsʼlē lexāxs gʼālaē gwālamatsō^εsa kʼlilēx^εdāxa
gwādemē. Wä, hē^εmis lāgʼilasa tsʼedāqē hēx^εʼidaem xwānalʼidexs
gʼālaē gwālēs kʼlilatsʼlēgʼila^εyē lexā^εya.²

CUSTOMS RELATING TO SEALING

Wä,³ gʼil^εmēsē ʼwī^εla tsʼenkwē gelqʼayāxs laē kwēxeltsemēsa
tsʼlēsLāla lāxa lū tsʼenkwa qa hawālēsa tsʼax^εmotē qaxs kʼlēsāē 10
hēlqʼalēda ēs^εelēwinowē kʼxāxalaxa tsʼax^εmotē, āla^εluē homē^εstāla-

¹ Continued from p. 149, line 16² Continued on p. 209, line 3.³ Continued from p. 452, line 24

12 is said that otherwise the seal would escape | from the hunter when-
ever he goes out hunting. | Therefore they only knock it off with the
tongs, so that the singed hair | comes off.¹ ||

15 (The² hunter) always pushes his(paddle) right over his fire, because
he wishes | it to become very black; and also that no | young woman
may step over it, and no young man, for they never do right; | and
also that a menstruating woman may not give bad luck to the hunter. |
His canoe-box also hangs in the corner of the house. He also puts ||
20 just over the fire the two mats on which (hunter and steersman) sit;
but he leaves | his harpoon-shaft in the hunting-canoe; and | also
the bladder-float is hung up at the same place where the canoe-box
is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
box of the porpoise-hunter, and also back-sinew of the porpoise, which
25 is dried || for tying up the spear if it should break. | Blue-hellebore
root is put into the canoe-box, and the peucedanum-seeds, | in case
that a sea-monster should come up in the night when they are
spearing | porpoises. It is said that often the sea-monsters show
themselves. Then | the hellebore-root is taken out and chewed, and
30 spit || overboard on each side of the hunting-canoe, and | the same is

12 lāxa mēgwatē lē¹wa k'ōlōt'lasa ālēwinoxwaxs hēlayaaq. Wā, hē-
¹mis lāg'ilas āem kwēxeltsemēsa ts'lēslāla lāq qa lawālātsa ts'āx-
motē.¹

15 Hēmenala² lēs'ālelōd lāx neqostāwasēs legwīlē qaxs 'nēk'āē
qa^s hēmenala¹mēsē q'wagwa¹nakūla. Wā, hē¹mis qa k'lē^sēs gaxa-
sōsa ēalostāgasē ts'lēdaqa lē¹wa ha'yū¹sa qaxs k'lē^sāē nēnagolkwila.
Wā, hē¹mis qō ēxentalaxō qaxs aemsaē lāxa ēs'ēlēwinoxwē. Wā,
laxaē tēgwila ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
20 lēlēda k'wēk'wa'yē mal lēl'wē lāxa ēk'la'yasa legwīlē. Wā, lāla
māstowas hēx'sāem g'ēxa ālēwaselela xwāxwagūma. Wā, hēem-
xaēda pōxūnsē tēgwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

Wā, hē¹mis grēts'lā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē lē¹wa
q'lexmēnē. Wā, hē¹mis at'lemasa āwīga'yasa k'ōlōtlāxs lemō-
25 kwaē qa^s yil'ēdayōlaxēs leg'ikwē qō el'ēdelaxō. Wā, hē¹mis
āxsolē yixs hē¹maē lāg'ilts grēts'lā lax ōdzaxsas lē¹wa q'lexmēnē
qō q'laxwasōlaxsa 'yag'imaxa gānōlaxs negūlayālaē ālēxwaxa
k'ōlōt'lē. Wā, lā¹laē q'lūnāla q'laxwasōsa 'yag'imē. Wā, hē¹mis
la āx'wūlts'lōdaatsēxa āxsolē qa^s malēx'widēq qa^s kwēstalēs lāx
30 'wax'sōdgiwa'yasēs ālēwats'lē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31 once, | when it smells the hellebore-root. Therefore it is kept in the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1 caught, the wife of the fisherman goes to meet her husband when he comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and when she sees what has been caught by her husband, | she begins to pray to it. The woman says, as she is praying: | "O Supernatural-Ones! O Swimmers! I thank you that || you are willing to come 5 to us. Don't let your coming be bad, | for you come to be food for us. Therefore, | I beg you to protect me and the one who takes mercy on me, | that we may not die without cause, Swimmers!" Then¹ the woman herself | replies, "Yes," and goes up from the bank of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10 at once gathers the slime and everything | that comes from the salmon, and puts it into a basket, and pours | it into the water at the mouth of the river; for it is said that | the various kinds of salmon at once come to life when the intestines are put into the water at the || mouths of the rivers, and therefore they do this; and | 15 they break off the intestines at the anal fin of the speared salmon

gwēx'ēdxā q'ēxmēnē qā's hēx'ida'smael wūns'ēdēda ēyāg'maxs 31
lāē mēsalēlaxa āxsōlē. Wā, hē'mis lā'gīlas gēts'lā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g'il'mēsē lā'g'alīsēxs la'ē gēnē'mas lā'lalāq. 1 Wā, g'il'mēsē dō'x'walelax t'lā't!aq!wūnemasēs lā'ēwūnemaxs la'ē ts'lē'lwax'ēdēq. Wā, lā'ē'm ēnē'k'ēda ts'edā'qaxs la'ē ts'lē'lwaxa: "Ā'k'asōl ēnā'nawālak". Ā'k'asōl mē'meyōxwan, gē'lak'as'ēlaxs sēx'ts!aaqas g'āx g'ā'xenu'x". Gwā'lax'ī ēyā'k'ayēs g'āxēnā'yōs 5 qaxs hē'maaqōs g'ā'xēlaxs g'ō'ilāaqas g'ā'xenu'x". Wā, hē'ē'mis qā's dā'damāyīlōs g'ā'xēn lē'wū'n hawaxā'lōtēxwa wā'x'ēdē qā's k'lē'saōs wū'lalēšema meyō'xwan." Wā,¹ la q'lūlēx'sēm wāxēda ts'edāqaxs lāē lāsdēsa.


Wā,² hē'mē'sēxs g'il'maē gwāl xwā'lase'wa seg'inē'taxs la'ē 10 hē'x'ida'sma ts'edā'qē q!ap'lē'x'ēdxā k'lē'lē lē'ē'wa ēnā'xwa g'ayō'l lā'xa k'ō'tela qā's lēxts!ō'dēs lā'xa lēxa'ēyē qā's lē qep'stē'nts lā'xa ō'x'siwa'yasa wā, qaxs ēnē'x'sowaē hē'x'ēdaēm la q'lūlā'x'ēdēda k'ō'k'ūlēlāxs la'ē āxstā'nowēs yā'x'yig'ilē lā'xa ō'x'siwa'yasa wī'wa. Wā, hē'ē'mis lā'gīlas hē gwē'g'ilē. Wā, hē'- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That is the end.!

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down arrives at the beach of his | house, what was caught by her husband, |  she prays to the silver-
salmon; and after she has prayed, | she picks up with her fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are left on the backbone. Then she takes the | roasting-tongs and puts them up on the beach, where she is sitting. Then she takes | what she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the ends of the tongs reach to the eyes | of the salmon-head. After she

16 ^εmēsēxs ālā'lasē^εwaē tslē'waga^εyasa seg'inē'tē. Wā, lā^εla tlo'sā-
layewē tslē'waga^εyasa dō'gwinētō qaxs g'ī'lemaael ālō'yewē tslē'-
waga^εyasa dō'gwinētāxs la'ē hēmenā^εaem elē' dō'gwayāsa yā'nē-
māxa hē gwē'x'ētse^εwa. Wā, hē'εmis lā'g'ilāsēda ts'edā'qē aē'k'ila
20 elā'laq. Wā, laē'm g-wā'la.

Silver-Salmon.—Xēxextōwa'k^uxa L'ō'bekwē hē'x'tlē ^εnā'εnem-
p'eng'ila Lē^εwa xā'k'ladzō Lē^εwa ts'lā'sna^εyēg'a g-wā'lēg'a (*fig.*).

Wā, hē'εmaaxs la'ē dō'kwase^εwa dza^εwū'naxs g'ī'lg'aalā^εyalaē lā'xa
aō'wak'ē. Wā, g'ī'l'mēsē ^εyā'nēmēda begwānemaxa mō'wē dza-
25 ^εwūna, laē genemas lā'lalaqēxs g'alaē g'ā'x'ālisā lāxa L'ema^εisāsēs
g'ō'kwē. Wā, g'ī'l'mēsē dō'x'walelax ^εyā'nemasēs lā'εwūnemaxs
la'ē ts'lē'lwaqaxa dza^εwū'nē. Wā, g'ī'l'mēsē g-wāl ts'lē'lwaqaxs la'ē
g'āsx'ix'ēdxa mōwē dza^εwūna qā^εs lē lō'sdēselas qā^εs lē k'īx'ā'lī-
selaq lāx L'ema^εisāsēs g'ō'kwē. Wā, la āx'ē'dxēs xwā'layowē qā^εs
30 lē xwā'fīdxa mō'wē dza^εwū'na. Wā, laē'm āxā'lēda hē'x'tlā^εyē
Lē^εwa ts'lā'sna^εyē lāxa xā'k'ladzowē. Wā, la^εmēsē āx'ē'dxa L'ō'p-
sayowē qā^εs lā'g'alīsēq lā'xēs khwaē'dzasē. Wā, la^εmē'sē ax'ē'd-
xēs L'ō'pasōlē qā^εs āx'ō'dēs ts'lā'sna^εyas Lē^εwa xā'k'ladzowē lāx
āwā'gawa^εyasa L'ō'psayowē. Wā, la wē'qwaxōts qā lēs L'lēL'ē'n-
35 qalē ō'ba^εyas ^εwā'x'sanōts'exsta^εyasa L'ō'psayowē la gēgē^εya'gē-
sasa hē'x'tlā^εyasa dza^εwū'nē. Wā, g'ī'l'mēsē g-wā'lēxs la'ē q'lāplē'-

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x'īdxa k'ē'lē qa's lē ts!exstē'ndeq lā'xa de'msx'ē. Wā, g'ī'l- 37
 ēmēsē g'ā'x'wūsdēsēxs la'ē dā'g'īlxlāxaxa L!ō'pts!āla xēxextowa-
 kwa, yīxs mō'ts!aqāē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
 Wā, la'mē'sē dā'doqwilaq qa k'lūmē'l'x'īdēs L!ē'sasa hē'x't!a'yē. 40
 Wā, g'ī'l'mēsē k'lūmē'l'x'īdēxs la'ē āx'ē'deq qa's Lē'salē'lōdēs
 lā'xa ē'k'!a'yasēs legwī'lē. Wā, lā'xa hē'x'īdā'mē lā'wūnemas
 la Lē'lāxaxēs ēnē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaq
 xa'maē'l lā'xa g'ō'kwē, yīxs ēnē'k'aēda g'ā'lē begwā'nemqēxs
 g'ī'l'mēlā'xē xa'maē'la L!ō'bekwē xēxextōwak^u lā'xa g'ō'kwaxs 45
 g'ā'lōlānemaē lā'laxē x'īs'ī'dlāxa dza'wū'nē lā'xa aō'wak'ē.
 Wā, hē'ēmis lā'grilas hē gwē'x'īdē. Wā, g'ī'l'mēsē g'āx
 hō'gwīlēda Lē'lānemaxs la'ē k'lūs'ā'lil lāx ō'gwīwalilasa le-
 gwī'lē, la'xa lā LEBē'latsa lē'ēwa'yē qāē. Wā, g'ī'l'mēsē wī'ēlaē-
 Lēda Lē'lānemaxs la'ēda ts!edā'qē āx'ē'dxa E'ldzowē hā'madzō 50
 lē'ēwa'ya qa's lē LEPdzamō'lilas lā'xēs hā'mg'ī'lasōlē. Wā, la āxā'-
 xōdxa mō'ts!aqē L!ēlōpts!āla xēxextowā'kwa qa's lē āxdzamō'-
 lilas lā'xēs Lē'lauemē. Wā, hē'ēmis x'īk'lax'ī'deq qa lō'lts!āwēs
 lā'xēs L!ō'psayowē. Wā, g'ī'l'mēsē gwā'lēxs la'ē tsā'x'ītsa ēwā'pē
 lāq qa nā'x'ītsōs. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē naxsā'lagā- 55
 ēyas ts!ē'lwaqaxēs hā'mā'lē. Wā, la ēnē'k'a'ē. Ā'k'asōl ēnē'ē-
 mō'k^u, gē'lak'as'axg'īns q'lūlā'gōwē. Wā, g'ā'x'ēmxa'nu'x^u g'ā'x'ē-
 lēla lā'xōs g'ā'xdemaqasō'xda ēnā'lax. Wā, la'mē'senu'x^u hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, || 70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them 75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon. The¹ name of the sun-dried salmon is also 80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river: | therefore it is called "from the sandy ground,"

xelōx'da'xōl 'na'na'wālak" qa's ā'mēlōs dā'damwīl g'ā'xenu'x" 60 qanu'x" k'leā'sēl 'yā'g'asLEX'anu'x" lā'LEK' hā'maag'ōlōl, 'na'na-wālak", qaxs hē'maag'ōs g'ā'xēlda'xwē qenu'x" yā'f'nakūlāōl qenu'x" hā'mā'yā. Wā, lanu'x" q'lā'laemxs ā'maēx lē'x'aem lē-ōlōs ō'gwīda'yēx. Wā, lā'lak' g'ā'x'emg'as bēbēx'ū'nēg'ōs x'ī'tsla-x'īlaxg'anu'x" lā'LEK' hāmx'ī'dexg'as g'ā'xyōgwīlōs qenu'x" lā'- 65 k'le'sela," 'nē'k'ēxs la'ē q'lūlē'x's'em wā'xa.

Wā, grī'l'mēsē q'wē'l'dēxs la'ē hāmx'ī'da. Wā, la'x'da'xwē ō'gwaqa hāmx'ī'dē 'nē'dēmō'kwas. Wā, hē'x'ida'mēsē la k'ōl-qwalilē'da begwā'nemaxa nā'gats'lē qa's lē tsāx ā'l'tū 'wā'pa qa nā'gēg'ēles qō gwāl hā'mā'plō. Wā, grī'l'mēsē g'āx aē'daaqaxs 70 la'ē k'ō'x'walilās tsā'nēmē qa's ē'selēq qa gwā'lēs hā'mā'pa. Wā, grī'l'mēsē gwāl hā'mā'pexs la'ē hā'n'xdamōlilasa 'wā'pē lāq. Wā, hē'x'ida'mēsē nā'x'īdex'da'xwa. Wā, lā'la gene'mas mā'menšgemaxa xā'qē lē'wa l'ēl'lā'smotē qa's āxdzō'dalis lā'xa hā'madzowē' lē'wa'yō. Wā, grī'l'mēsē wī'ēladzōdāmaseq, la'ē k'ō'x- 75 'wūlilaq qa's lē k'ā'stēdeq lā'xa de'msx'ē. Wā, ā'mēsē la ts'lā'k'ōdēda k'wē'l'dāxēs ē'ēyasowē qa lē'mxwālēlēs ts'lē'nts'enx'-ts'lāna'yas qaxs aō'k'ilaē ts'lē'nts'enkwa, lōxs k'ē'saē hē'lq'ōlēm dē'denkwasā k'ā'dzekwē. Wā, grī'l'mēsē gwā'lēxs la'ē hō'qūwēlsa.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'yalts'lālas ts'ēgwa'tē 80 lōxs q'lō'bas xelā'sē'wāē qaxs hā'ē g'ā'yanema 'nē'ldzāsa wā; lā'g'ilas lē'gades ts'ēgwa'tē, yīxs ts'ekwa'ē āwī'nak'lūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy: ¶ and it is said 82 that a woman was cutting old sockeye salmon when her | lover came and cohabited with her while she was cutting the salmon. | Then she was seen by her husband, and therefore he ¶ said that the sun- 85 dried salmon should be called "place of cohabitation," and at once | all the men named it that way. He was trying to make his | wife ashamed by it. Now the sun-dried salmon always has the name of "place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1 the place where the kelp-fish is to go in, | (the woman) tests it, (to see) whether it will be lucky or unlucky. | She puts it down by the side of the fire, | takes her fire-tongs, and takes up a not really big piece of ¶ coal. She puts it into the fish-trap, puts down the | 5 fire-tongs, and takes hold with her hands of each side of the | fish-trap. Then she shakes it up and down, so that the coal jumps up and down | in the trap. If it only crumbles and the glowing coal | goes out, the owner knows that the fish-trap will be lucky ¶ and that 10 the fish will not come out again the same way | as they went in; but if the coal jumps out again | through the way by which the kelp-fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'fīlāē xwā'lēda ts'edā'qaxa melō'lē; wā, g'ā'x'laē 82 lā'lās q'ō'p'lēdqēxs hē'maē ā'lēs xwā'laxēs xwā'lase'wē. Wā, laem'lā'wisē dō'x'wa'elētsēs lā'wūnemē. Wā, hē'mis lā'g'ilas ēnēx' qa lē'gadēsēs q'ō'basa tā'yalts'lāla. Wā, hē'x'ida'mēsa 85 ēnā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts'alaxēs gene'mē lā'xēq. Wā, hē'menā'ēmēsox la lē'gadōxda tā'yalts'lā-lāxs q'ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'f'mēsē gwāl malagexste'ndex g'ā'pōlasasa pex'ī'taxs 1 la'mē gwa'naLEX gwē'x'sdeMLasa LEgē'mē lō' hēlaqē lō' wā'naqē. Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā āx'ē'dxēs ts'lē'slāla qā's k'lipse'mdēs lā'xa k'lē'sē ā'laem'ēwa'lastō gū'lta. Wā, lā k'lip'slō'ts lā'xa LEgē'mē. Wā, lā k'at'lā'lilasa 5 ts'lē'slālāxs la'ē tē'tegenōtsēs ē'ēyasowē ēnem lax'ēwā'x'sanā'yasa LEgē'mē. Wā, lā yā't'lēda qa da'daqūnēqūlēsa gū'lta lāx ots'lā'wasa LEgē'mē. Wā, g'ī'f'mēsē ā'em ts'leMX'ē'dēda gū'ltaxs lōxs k'īlx'ī'daē, wā, lae'm q'lā'lelēda āxā'nokwaseqēxs hē'laqēlē LEgē'mē. Wā, lae'm k'lē'slēda pex'ī'tē xwē'laqal mālt'slā'lal 10 lā'xēs g'ā't'slālasē lāq. Wā, g'ī'f'mēsa gū'lta xwē'laqa ēnex'wūlt'slā' dex'wūlt'slā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q'lā'lelēda axā'nokwasēqēxs k'lē'slē hē'laqlēda LEgē'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q!ünā'la^εmēda ts!ēdā'qē ts!ēx^εi'deq. Wā'x^εē k'les dēx^εwūts!ā'-
15 wēda gū'ltā lāq, wā hē'x^εida^εmēsē la a'lē^εsta lā'xa ā'l^εē qa^εs lā
ā'lāx sa'q!waemsa.¹ | . . .

CUSTOMS RELATING TO SEA EGGS

Wā,² gūl^εmēsē ^εwūts!āxs laē āx^εēdxa gūlta ^εwalastōkwas qa^εs
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'loqūlilaq qa^εs lā k'lādes
lāx lāsanā^εyasēs g'ōkwē. Wā, hēem lēlgūltsa gūlta qa k'lēsēs
20 lāda hayalilagasē hāmgiqlaxa tsāx'motasa tsāk'āxa āmdema.
Wāx^εē k'lēs lāda gūlta lā ānk'iyindayōq laem^εlawisa hayalilagase
hēx^εidaem la hāmgiqlaq. Wā, lālx^εlae hēx^εidaemlax ts!ēx^εq!ē-
x^εidē tsāx'mōdādās hāmgiqlase^εwasa hayalilagase. Wā, hē^εmes
lāgila ānk'iyindayōwa gūlta laqēxs laē k'lādayoxa gūnūlē. Wā,
25 gūl^εmēsē ^εnāla tsāx'demāxa āmdema, wā, la k'lēs ānk'iyintsōsa gūlta
qaxs hēmaaxat! gwēg'ilagila mesēqwē qaxs lōmaael āx^εēxsdēda
haeyalilagasaxa āmdema lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa lālx^εlēyōts!a, hēem ^εwalegēsa ^εnāxwax teq!wa; hēem
k'lēs ha^εmāsa bāk'lūmē. ^εnāl^εnemp!ēnaē hādselaem k'lēs nexde-
30 qela yūdux^εp!ēnk' laxens bālāqē ^εwāsgēmasas g'āg'ilēla lāx ^εwāx's-

¹ Continued in Publications of the Je-up North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzelemas, wā lā lēslekwa. Wā, len dōqūlaxa 31
k'lūmt!ena^éyas ^énemp!enk'awil lāxens ts!ex"ts!āna^éyaxsens q!wā-
q!wax'tsāna^éyēx. Wā, lā hēlostālē k'lūmt!ena^éyasēxa hē gwēx's
k'il'k'il'x'sem xāqa. Wā, hēm ēēx'bē ōba^éyasa nextslāwasa
k'lūmt!ena^éyas. Wā, lā maḡūnadt!aqē dāp!enk'as ḡawās. Wā, 35
laxaē ^énāxwaem exālēda dāp!enk'ē lāx ewāx!a^éyas dzēdzelemasa
l!āx!eyōts!a. Wā, lā ^énāl^énemp!ena lēxlēqūlil hā^émēx'silase^éwa
āma^éyē l!ax!eyōts!a. Wā, ḡil^émēsē l!ōpexs laē lawōyōwēs leple-
na^éyē. Wā, ḡil^émēsē q!wēs^éētsō^ésa ts!oxwāqēxs laē ts!enax^éīda lā
wīlēda, yixs laē lawāyēs ^éwāpaga^éyē qaxs ā^émaē ^éwābex^ésa^éyēda 40
l!āx!eyōts!a. Wā, ā^émēsē la ts!eqewelsdem lāxa ḡōkwē qaxs
k'ilē^émaē hā^émayaxs bexbakwaē. Wā, hē^émisēx ^éyāḡīmaē. Wā,
laem ḡwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, ḡil^émēsē¹ la ^énā^éx'ēidxa ḡaāl!āxs! la^é lā^éx'wida, yixs
^énemō^éḡwīl^émaē qaxs k'lē^ésaōda lē^élq!ēnoxwē hēlq!ā!a kūlil 45
lē^éwis ḡene^émaxs lē^éqaaxa xwa^ék'lūna; yix wā!demasa ḡā!lē
begwā^énema, yixs ḡil^émēlaxē kū!x^ékūlk'a lā^éxa lē^éq!ēnoxwē
lē^éwis ḡene^émē, wā, lā^élaxē kwā^ékūx^ébalaxē lē^éqa^éyas xwā^ék'lūna.
Wā, hē^émis lā^éḡilas k'lēs hē^élq!ā!a kū!x^ékūlk'a lē^éwis ḡene^émē.

Wā, ḡil^émēsē ḡwālexs² la^é ā^éx'ē'dxa ts!ō!na qa^és k'lat!ā!lex- 50
sēsa ḡōḡūma^éyasa begwānemē lāxa ^éwāx^ésanēḡūxsasa neḡoyā^éyasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 361, line 25.)

53 for the purpose of frightening the spirits, — | the Indians mean the
souls of dead canoe-builders —for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so. || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 xwā'k'lūna qa k'ilemēsēsa hayalilagasē, yixa bex'ūna'yasa lā lēf
lēq'lēnoxwayadzewal gwe'yōsa bāk'lumē qaxs g'il'maael k'lēs
k'lāt'lālexdzema gōgūma'yasa begwānemē lāxa xwāk'lūnāxs lāē
55 gwāl aēk'la k'īmlasē'wa. Wā, g'āx'laēda hayalilagasē x'its'ax'i-
laq. Wā, lā'laē āxk'lālaxa xwāk'lūna qa hōx'widēs qō lāl lēpā'-
sōlts lēq'lēno'kwas. Wā, g'ī'fēm'lāwisē k'lādexdzek'sa gōgūma-
'yasa begwānemāxs lāē āem hēltsōxs lāē dōx'walelaxa k'lādexsē lāq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda laelk'wana'yaxa sūgūmē, yīxs k'lēsāē hēlq'lō-
60 lema ālostāgasē ts'lē'lāq lā sakwaxa sūgūmē qaxs 'nēk'aēda g'ildzesē
begwānemq'ēxs 'yā'yax'dalag'ilaē lāx sākwasōsa ālōstāgasē ts'lēdāqa.
Wā, hē'mis lāgilas lēx'ama laelk'wana'yē sūkwxaxa sūgūmē.

CUSTOMS RELATING TO CURRANTS

Wā,¹ lā'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'lēts'lēnoxwāē mōdōla q'lēdzedzewāxs q'lēsēlāēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalāēda g'īlx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā,² wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwāxs lāē
k'lēts'lēnox 'wīlg'īlēloyowēs ts'lāqemsē qaxs 'nēk'aēda g'ulē be-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the
bark-peeler, so that he would also die. Therefore | the bark-
peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small can-
oe) to build a hunting-canoe. | The canoe-builder goes at once back
into the woods to a place where|| the cedar for canoe-building is stand- 5
ing, for each canoe-builder always has a straight cedar in the woods
picked out for canoe-building. He just walks right there, | carrying
his axe, going to the place where the cedar-tree is standing. | He looks
for the place where the cedar will lie when it falls. | When he sees all
the branches on the outer side of the cedar-tree, he || chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he
has chopped deep into it, | he takes four chips and throws | them
behind the foot of the cedar-tree; and as he throws them, he says: |
"O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15
it: "O, friend! now you see | your leader, who says that you shall
turn your head and fall there also." |

gwāneniqēxs gril^εmaē ^εwilg^εileloyowēda ts!āqemsē lāx ōgwida^εyasa 68
dzēs^εeqwaxs laē le^εlēda dzēs^εeqwē. Wā, laēda mā^εk^εililē ōgū^εla
dzēs^εeq^ε hān^εx^εwīdxa senq^εlēnoxwē qa ōgwaqēs le^εla. Wā, hē^εmis 70
lā^εgilas k^εlēs ^εwilg^εileloyowē ts!āqemsas yīsa senq^εlēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la^εmen gwā^εgwēx^εsālal lā^εxa ē^εaxalāxēs ālē^εxwaēnēlaxa 1
k^εlō^εlotlē. Wā, hē^εem gril ānk^εlā^εlasō^εsa ālē^εwēnoxwa lē^εq^εlēno-
xwaxa xwā^εxwagūm, qa lē^εx^εēdēsēx ālē^εwatslā xwā^εxwagūma.
Wā, hē^εx^εida^εmēsa lē^εq^εlēnoxwē la ā^εlē^εsta lā^εxa ā^εl^εlē lāx lā^εdza- 5
sasēs wē^εlsa wē^εlkwa qaxs ^εnā^εxwa^εmaē wē^εldzadēda lē^εelq^εlēno-
xwaxa ē^εk^εētē wē^εlk^ε lā^εxa ā^εl^εlē. Wā, ā^εmēsē hē^εx^εdzēnāla la qā^ε-
sēida dā^εlaxēs sō^εbayowē qa^εs lā lāx lā^εdzasasēs wē^εl^εsē wē^εlkwa.
Wā, lā dō^εqwalax gwē^εxtōx^εwidaas lā^εsa wē^εlkwē qō tlā^εx^εīdlō.
Wā, grī^εlēmēsē dō^εqūlaqēxs wī^εlaē lā^εsōt^εl^εna^εyēda wē^εlts^εlānas. Wā,
lā sep^εl^εxō^εd ā^εlōt^εl^εexa^εwa^εyasa wē^εlkwē. Wā, grī^εlēmēsē klwābete 10
sō^εpa^εyasēxs la^εē dā^εx^εīdxa mō^εs^εgemstowē sō^εyapmuta qa^εs nep^εl^εē-
dēsa ^εne^εmē lāx ā^εlōt^εl^εexawa^εyasa wē^εlkwē. Wā, lā ^εnē^εg^εetē^εwē^εxs la^εē
nepa^ε: "Wā ^εnawālakwā^ε, laē^εms lāl lā^εs^εgemilxēs ^εna^εwālagūmōs."

Wā, lā ē^εt^εlēd dā^εx^εīdxa ^εne^εmē sō^εyapmuta qa^εs nep^εl^εē^εdēs.
Wā, lā^εxāē ^εnē^εg^εetewē^εxs la^εē nepa^ε: "Wā, qāstā^ε, laē^εms dō^εqū- 15
laxēs gwā^εyīlālasōs ^εnē^εk^εēxs hē^εlaqōs gwē^εxtōx^εwīdlē laa^εsas."

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

- 17 Wä, lä ē't'lēd dā'x'ēdxā 'nema'xs la'ē nep'lēles. la'xaaxs
neba'sasēsa lä'lē yū'dux'wēdā'la. Wä, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wä, g'ilg'ildokwīlā lae'ms dō'qūlax laa'sas dālälāxēs 'na'wāla-
20 k'wēna'ya; lae'm las lāl lax laa'sas," 'nēk'exs la'ē dā'x'ēdxā
ē'lxlā'yē qa's nep'lē'dēs lä'xaax ā'lōt'lex'wa'yasēs sōp'lexotsewē.
Wä, lä 'nēg'etewē'xs la'ē nepa': "Wä, qāstā', lae'ms las lāl
lāx laa'sasēs dō'waxdōs; lae'm las hex'ū'lsöl lāx laa'sas," 'nēx'
la'ēxs la'ē q'lūlē'x'sem nā'naxma'ya. Wä, lä 'nē'ka:" "Wä,
25 hē'emlen gwēxtō'x'widlē," 'nēk'exs la'ē dā'x'ēdxēs sōbayowē qa's
sop'lē'dē ē't'lēda. Wä, g'il'mēsē la'k'lōdēlē sō'pa'yasēxs la'ē
la'k'lot'lexōda qa's sep'edze'ndēq. Wä, k'lēs'mēsē k'wā'betē sō'pa-
'yasēxs la'ē hēlmelq'lūg'a'lēda wē'lkwē. K'lē'stla gē'x'ēdxs la'ē
aletox'wid t'lā'x'ēdēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wä, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yats'lē xwāk'lūna. Wä,
lāda begwānemē lāxlēna xwāk'lūna qaxs hē'maē lēnxlā'ya. Wä,
dōqwalāxēs ts'ewēdzats'lēx'ē g'ōkwa qa's ts'el'waqēq. Wä, lä 'nē-
k'exs laē ts'el'waqāq sek'lāgēxtsēs lēnx'lāyayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x" lōgūn gēnemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.

² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily. | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu^éx^u qenu^éx^u k'leāsē 'yāgrasa, qāstā. Wā, hē'mis qa's lālē- 6
laqelālōs g'axenu^éx^u qenu^éx^u g'āxēl ētlālil g'ōkūmts-lāgrālil lōl
g'ōkwā lax ētlēdla ts'lōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lela:" 'nēk'exs laē k'lwāxlendxēs yā'yats!ē xwāk'lūna qa's sēx'widē.
Wā, la'mē k'lē's hēlq'lāla mēls'ida qa's dōx'widē ētlēd'xēs g'ōkwē. 10
Wā, āldzāla'mēsē mēlmēls'lālahxs laē t'etlag'ō lē'wis g'ōkwaxs laē
hā'yāqa lāxa āwilba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā¹ āx'ēdēda ts'edāqaxēs k'īmlayowē qa's lā lāxlēlsaxa
dze'seqwaxs laē ēk'legemelsexs laē ts'elwaqāq. Wā, la 'nēk'a:
"Wē'ra, dōqwāla g'āxen qastāxg'in g'āxē gēts'lā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'āxēlē qa's waxaōs g'axenu^éx^u, yixs k'leāsaqōs
k'lē's ēgrasaxēs g'āxēlaōs bēx'walēsa, yixgranu^éx^u k'eāsēk' k'lē's
hēlemx'idaasōs qaōs ālāqōs aēx'sots'layowōs k'ōmaqōs. Hēden
g'āxēl gēts'lā lōl g'ilg'ildokwilaxg'in x'ōgwats'lēg'ililg'ōl. Wā, la-
'mēsen aēsayolōl qastā qa's k'lē'sēlōs ōdzemng'alelatsg'in g'wāla- 20
g'ildzaslex lāl. Wā, la'mēsen hāwāxelōl qastā qa's nēlaōsaxens
'nē'nēmōkwaxg'in hanāl'mēlex gēts'lōl laqō. Wā, qāstā, wē'ra
yāl'lālex; āemles dadamewil g'āxen qen k'leāsē gagōlemālasa lāxa
ts'lets'ax'q'lōlemē lē'wa dzēdzax'ila. Wā, qastā!"

Wā, hēem ts'elwagayosa senqāxa denasē lāxa dze'seqwē lō'ma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^εmisk'î^εnîs | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ô's^εeq", and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^εmisk'î^εnîs (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qä'nakulêk' lāx Tsā'xisē. Wā, len hawā'xelax Hā'εmisk'î^εnē^ε
qa gwā'gwēx'salēs lāx gwē'gīlāsasēxs nō'k'ae qa dzā'q'lūx'î^εdēs.
Wā, hē'x'ida'mēs yā'q'leg'a'la. Wā, la nē'k'a: "Wē'g'a, hō'lēlax
qen q'lā'q'ol:lā'masē lōl." nēx'. "Wā, hē'εmaaxg'in la'ōlek'
5 nē'lk'ila lā'xa Tsā'masē. Wā, lanu'x" lā'graa lāx Ô's^εeqwē, la'ē yū'x-
εwidēda lā'k'wēmasē εmelā'sa. Wā, la se'nōbē yā'laxa nā'la lē'wa
gā'nulē. Wā, len lā'x'widxa gaā'la. Wā, len dō'qūlaqēxs yā'-
lax'sā'maēda εmelā'sē. Wā, len x'a'x'iq'lex'εidaxenu'x" leq'lūsē'.
Wā, gī'l'mis x'î'qōstāwēda leq'lūsū'xg'in lēk' le'nts'lēsa, lā'xa
10 l'ema'isē qaxs le'ma'ē na'e'nxεag'ilalīsēda x'ā'ts'laxelēda de'msx'ē.
Wā, len ā'lāxa ā'm'āma'yē q'lō'εmātsa ē'εwaā'bā'yasa tlē'semē. Wā,
len q'lā'xa mō'sgemē q'lō'māsa. Wā, len dā'laxa mō'sgemē qen lē
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len
āx'ē'dxa mō'ts'laqē qen mō'x'εwidēs lāx hēk'!ōlts'lāna q'lē'q'leg'imsa
15 q'lō'masē. Wā, gī'l'mēsen wī'la mō'x'ubentsa mō'sgemē q'lō'mās
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'wūlsēq. Wā, la k'lēs
ā'laem negetā'lēda ma'lp'le'nk'ē lā'xens bā'lex dzō'xūma. "Hē't'la
gwālēda," nēk'ē Hā'mi-k'î^εnē^ε mēns'elsaxa k'wa'xlā'wē, nē'k'ēxs
la'ē mō'gwae'lsaq. Wā, la gwē'xtālēda dzō'xumē lāq. Wā, hē'εmis
20 la tē'x'ba'yaa'tsēda mō'sgemē q'lō'māsa. "Wā, len q'lā'q'la'lā'laq.
Wā, gī'l'mēsen dō'qūlaq la l'ē'l'lā'x'widēda eō'sgema'yas, lē'g'en
āxā'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q'lē'q'leg'imas. Wā,

from the claws. || I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâⁿmiskⁱnîs again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. | 45

len äx^e'lsaq. Wä, len ä'lēxⁱ'idex mō'sgēmā äwō' xā'laētsa g'a'- 23 wēq'lānem. Wä, g'ī'lⁱmēsēn q'lāq, wä, len äx^e'dxa 'nē'msgēmē q'lō'mās, qen äxts'lō'dēs lāq. Wä, len äx^e'dxa tē'kwala'yuxⁿdās 25 dēna'sa qen yiltse'mdēs lāq, qa k'lēsēs äxtō'xⁱwidēda xā'laēsē. Wä, len ē'tlēdxā mā'kilāq. Wä, len 'wī'ēla hē g'wē'xⁱ'idxa mō'sgēmē xā'laēsa. Wä, g'ī'lⁱmēsēn g'wāla yāē'tsemaxa mō'sgēmē xā'laētsa g'ā'wēq'lānemāxs lē'g'in 'wī'ēla dā'laq qen lē ä'lē'sta lā'xa ā'lⁱlē. Wä, la'mēn ā'lāx xubā'gā'yasa lāxⁿ'lō'sē. Wä, len q'lāxa xubā'- 30 gā'yasa lā'xmesē. Wä, len 'wī'ēla g'ibē'lāsa yū'duxⁿ'semē xē'xā'laēs lāq. Wä, len yā'q'ēg'a'l lā'xa 'nē'msgēmē la ē'lxlā'yā. Wä, len 'nē'k'a: "Wē'g'il la hayā'lō'lalexōs 'nē'nēmō'kwaqōs, qa wā'- 'lēmka'mēltsō lē'la'lalex Dzā'q'walanu'kwa, lō' Xa'yō'lēsana'gā'; 35 ā'las k'lēslax lā'lax aē'daaqā'lax lā'xa l'ēma'sē qasō wio'l 35 lā'xa sē'nat'lē'säyōl, lē'wōs 'nē'nēmō'kwaqōs;" 'nē'k'enlaxg'in lē' äxbete'lsaq. Wä, g'ā'xen hās qen lē la'sta' lā'xa dē'msx^e. Wä, g'ī'lⁱmēsēn g'wā'la, wä, len k'lwā'g'a'lisa lā'xa l'ēma'sē qen lē'mxⁱūnxⁱ'idā'masēsa yā'la g'ā'xen," 'nē'k'ē. Wä, g'ī'lⁱmēsēn lē'mxⁱūnxⁱ'ida, lē'g'in q'lō'xts'lōda, qen lē tē'lts'lixⁱ'ida lā'xen 40 lēq'lū'sē. Wä, la'mēn ō'la'stāla qa yū'xⁱwidēsa dzā'q'lwāxa lā'la nēqā'laL," 'nē'k'ē.

Wä, len wūlā' ē'tlēdex Hā'ⁿmiskⁱnîsē. Wä, len 'nē'k'ēq: "Ä'ngwadzēdā g'ā'lōla 'nēx' qa hēs g'wē'g'ilase'wa q'lō'māsē qa dzedzā'q'wā'lā'yuwē," 'nē'k'enlāq. 45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wā, hē'x'ida^εmēsē nā'nax^εma^εya. Wā, la ^εnē'k'a: "εya, q'lā'-
LEla^εmaaqōsaxa ^εnā'xwax nū'x'ne^εmisaxa ^εnāxwa ōgūqāla g'ī'lg'a-
ōmasa LEwa ^εnā'xwa ō'gūqala tsē'Its!Ek!wa Lō^εmō'xda ^εnā'xwax
ō'gūqala q'lēq'lō'nāsaxs ^εnā'xwa^εmayōlē' bē'begwānema Lō^εmō'xda
50 Lū'x'Lō^εsē^εx Lō^εmōx ^εnā'xwax q'lwā'sq'lūXE'la. Wā, la wī'nase^εwē
Meā'lanukwē yī'sa nū'x'nē^εmisē. Wā, hē^εmis la wulā'ts K!wē-
k!waxā'wa^εyaxēs ts!a'ts!a^εya. Wā, la ^εnē'k'a: "εya, ts!ā'ts!a^εyā,
ā'ngwadzēs ^εnē^εnā'lanukwaq!ōs;' ^εnē'x'laē. Wā, hē'x'ida^εmēlā'-
wisēda ts!E'k!lūxsde begwā'nem yā'q!Ega^εla. Wā, lā'laē ^εnē'k'a:
55 "εya, nū'x'nē^εmis. Hē^εmaaqasō ^εnē'x'lax qa dzā'q'lūx'idēsens
^εnā'lax,' ^εnē'x'laē q!ōmāsē, qaxs hē^εmae Lō'gēmsa ts!E'k!lūxsde
begwā'nema. 'Wā, las āx^εe'dxa mō'sgemē lā'xen ^εnemā'x'isē
LEwē'nlaxg'in q!ō'māsēk'. Wā, las āx^εe'dxa mō'ts!aqē g'ī'lsgrī'ta
denā'sa qā's mō'x'walelōdaōsas ōbā'εyasa denā'sē lāx hēfk'ōl-
60 ts!āna^εyē q!Eg'ī'ms. Wā, las tē'x'wides lāx neqō'stāsēs legwīlōs.
Wā, g'ī'l'mēs L!ā'x'widē āwī'ga^εyas, lā'aqōs āxaxō'deq qā's qwe'-
fīdayōsaxa denā'sē lāx q!ēq!Eg'ī'mas. Wā, lās ā'lēx'idxa mō's-
gemē āwā' xā'laetsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qā's yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!Eg'ī'-
65 masa q!ōmā'sē. Wā, lae'm ^εnā'l'nemsgēmēda q!ōmā'sē g'its!ā'
lā'xa ^εnā'l'nemsgēmē xā'laēsa. Wā, g'ī'l'mēts gwā' yaē'ltsēmaq, wā,
lā'LES qā's'idēl lāx ā'lanā'yasēs g'ō'kwōs qā's la'yōs ā'lāx kwā'-
waga^εyasa Lā'x'Lō^εsē'. Wā, g'ī'l'mēts q!ā'xa kwā'waga^εyasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then | again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole, 75
Then | leave them, and the northwest wind will come at once."
Thus he said, | Therefore it is known by the later (generations of)
people. |

I left Hã'εmiski'nis, and went into the house of | Kwã'gwa'nō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

ḷã'x^uḷo'sē' lã'aqōs ăxbete'ndxa yũ'dux^usemē xã'laēsa. Wã, las
ē'tléd ăx'ē'dxa εne'msgemē xã'laēsa qa's tsle'lwaqaōsaq. Wã, las 70
εnē'k'a: "Wã'g'il la hayã'L!ō'laLEXōs, εnē'nemō'kwaqōs, qa wã'-
εlenk'a'mēltsō Lē'εlãLEX Dzã'q'walanu'kwa Lō' Xa'yō'lisanağã,
ã'Las k'lelax lã'lax aē'daaqālx lã'xa L!ema'isē qasō wiō'L lã'xa
sē'nāt!elsäyōL, Lē'wōs εnē'nemō'kwaq!ōs," εnē'x'LES g'ã'xenu'x^u.
Wã, las ăxbete'ndxa εne'msgemē. Wã, las bâs. Wã, hē'x'εi- 75
daemlwisē dzã'q'wax'εidel." εnē'x'laē.

Wã, hē'em lã'giltōx q'lãl yisō'xda ã'lēx begwã'nema.

Wã, len bâs Hã'εmiski'nēsē qen lē laē'L lãx g'ō'kwas Kwã'- 1
gwa'nō. Wã, len wũlã'q, wã, len εnē'k'eq: "Hē'den qã'ts!ēna'yē
qa's waxa'ōs q!ã'q!ōL!ãmas g'ã'xenlasa dzedzã'q!wa'läxa á'lē
lá'k!wēmasa lãx Lē'εlãlx dzã'q!wa'yã'la," εnē'k'ENLax. Wã,
hē'x'ida'mēs nã'nax'mē g'ã'xen. Wã, la εnē'k'a: "Wē'g'a 5
hō'lēla g'ã'xen qaxs ē'kaēda q!ã'lēlãxa Lē'εlãlãxa dzã'q!walanu-
kwē wã'x'εmaē lá'k!wēmasēda melã'sē yã'la, yixs εnē'kaã'qōs qa's
la'ōs lãx εyeli'sē. Wã, las ã'lē'sta lã'xa ã'L!ē. Wã, las ã'lēx'εd-
xa sã'laēdãna. Wã, g'í'l'mēts q!ãq, wã, las εlã'p'eqōdxa mō'ts!a-
q!EXLa lã'xa sã'laēdãna. Wã, las aē'k'ila qa k'leã'sēs k'ō'x'widē 10
εne'mts!aqa lãx mã'mã'map!ēqas. Wã, g'í'l'mets εw'εlōqãmasxa
mō'x!ã', wã, las dã'laq qas la'ōs nã'nakwa. Wã, g'í'l'mēts laē'L
lã'xōs g'ō'kwax, wã, las ăx'ã'lilxa sã'laēdãna. Wã, las ăx'ē'dxa

15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

30 "Thus you shall say." Thus said || old Kwā'gwa^{no}. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

ma^tlsemg^ustā aLE^{la} lE^{wa} gwegū^{myimē}. Wā, las ē^tlēd āx^ēd-
15 xa nō^tsla^{qē} xōk^u xEX^{mesā}, yū^{du}x^p!enk^ē ēwā^{sgemasas}
lā^{xens} bā^{lax}. Wā, las k^lā^k!ox^{be}nde^qwē, las āx^ēd^{xa} sā^{laē}-
dāna. Wā, la ē^k!axsdā^{laxs} lā^{aqōs} k^lā^q!ūq^{sēda} ō^{ba}yasa k^lā^{xu}-
baā^{kwē} xEX^{mes} lāx ā^{waga}yas mā^{mā}map^{lēqas}. Wā, laE^m
ēk^{laxsdāla}. Wā, lā^{LES} āx^ēd^{xa} sek^lā^{tslaqē} āLE^{la}, qa^s āx^ā-
20 lēlōdayōsasa ma^tlsla^{qē} āLE^{la} lāx hē^{lk}!ōtema^{yasa} sā^{laē}dāna.
Wā, las ē^tlēd āx^ēd^{xa} ma^tlsla^{qē} āLE^{la} qa^s āx^ālēlōdaōsa
lāx gē^{mē}xā^{nulema}yasa sā^{laē}dāna. Wā, las ē^tlēd āx^ēd^{xa}
nē^{mts}laqē āLE^{la} qa^s āx^ālēlōdaōsas lāx xⁱndzasas. Wā,
ēnā^{xwa}ma yī^{lā}lēlōdes. Wā, gī^lēmēts gwāla, wā, las āx^ēd^{xa}
25 gwegū^{myimē} qa^s qōpse^{mdēs} ēnā^{xwa} lāx l^{lō}p^{lek}asa sā^{laē}-
dāna. Wā, las lā^{nōlisas} lāx lēgwī^{lasēs} g^ōkwōs; ēwī^{la} lā^{xa}
ēnā^{laqenwa}lisasēs lēgwī^{lōs}. Wā, las yā^qlēg^ala. Wā, las
ēnē^ka: 'Gwā^{lax}in lā^{tsalaē}, ā^{lōx} xE^{nt}!ēqa lā^{xōs} ēnā^{lāqosē},
Dzā^q!walanukwai', Xa^{yōlisāxtāyai};' ēnē^xLES," ēnē^kēda q^{lū}l-
30 ēyakwē Kwā'gwa^{no}. "Wā, gī^lēm^{lwisē} ts!ē^{lx}wīdēda sā^{laē}dāna,
lē^{las} hē^xēdaem dzā^q!ūx^ēidēla yā^{la}."

Wā, len wū^{lā}q, wā, len ēnē^kēq: "Wā^{entsōsen} wū^{lō}l. Wā,
ā^{ngwasōx} k^lwē^xa^ya?" ēnē^kēnlaq.

Wā, hēx^ēida^{mēs} dā^lfēda. Wā, la ēnē^ka: "K^lē^{sa}āxs a^lē^m
35 k^lwē^xa^ya yī^{xen} lax wā^{ldem} lōl. Wā, wē^gil la hō^{lēla} qen
nō^sēdagⁱ qa^s, yīs g^ālōla k^lwē^{nu}x^{sen} wā^{ldema}qōl.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,' —thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of || your house: and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē'ēmaāxax la'ē wī'nēda nū'x'nē'misē lāx Melā'lanukwē. 37
Wä, lā'ēlaē K!wēk!waxā'wa'xē wūlā'xēs ts!ā'ts!ā'ya. Wä, lā'ēlaē
ēnē'k'a: 'ēya, ts!ā'ts!ā'xē, ā'ngwadzēs ēnē'nā'lanukwaq!ōs' ēnē'x'ēlaē.
Wä, lē'x'ēdaēmēlā'wisē ts!ē'k!ūxsdē' begwā'nēm yā'q!ēg'a!la. 40
Wä, lā'ēlaē ēnē'k'a: 'ēya, nū'x'nē'mis, hē'ēmaāxs ēnē'k'ēlā'xaqōs
qa dzā'q!wax'ēdēlaxsēs ēnā'lax,' ēnē'x'ēlaēda ts!ē'k!ūxsdē' be-
gwā'uema, yīx q!ō'māsē. 'Wä, lā'laxs āx'ē'dlax mō'sgema lā'xēn
q!ō'swutēx, wä, lā'laxs tē'x'stōdlax g'āxenu'x' lā'xa hēgwi'laxsōs
g'ō'kwaq!ōs; wä, g'ī'l'mēsek' L!ā'x'ēwidg'anu'x' āwī'g'rik', wä, las 45
āxā'xōd g'ā'xenu'x' qas āxts!ō'daōs g'ā'xenu'x' lā'xa mō'sgemē
āwō' xā'laētsa g'ā'wēq!ānēmē. Wä, las q!ū'lā'fīd g'āxenu'x' lā'xa
kwā'waga'yasa lāx'!ō'sē,' ēnē'x'ēlaē. Wä, g'ī'l'mēsēn wē'ēstamās qa
dzā'q!ūx'ēdēsēs ēnā'lax, wä, las ē't!ēd la āx'ē'dxa ēnē'msgēmē q!ō'-
mās lā'xa kwā'waga'yasa lāx'!ō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'ī'l'mēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbetē'ndeq lā'xēs
g'ā'yane'masōsaq,' ēnē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a!lēda
sē'yā'ts!ā megwōge'mxa gwōgū'nyīmē. Wä, lā'ēlaē māē'malēda
āLE'la lāx ēwa'x'sōdatā'ēyē p!ēsp!ēyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55
ēnē'mts!aqē āLE'la. Wä, lā'ēlaē ēnē'k'a: 'ēya, g'ī'gāmē, K!wēk!waxā'-
wē, nō'gwaēm sālāēdāna. Wä, len ēnē'nā'lanu'kwa. Wä, hē'ēmaa
qē'nso lāl wīnalēx Melā'lanukwē. Wä, lā'LES ā'ēm āx'ē'del g'ā'xēn
lā'xg'in lāk' gwā'laā'sa. Wä, hē'misē yū'dukwa g'ā'yul lā'xēn
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx ēnā'laqenwa'lisasēs hēgwi'lōs. 60

61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say."

"Thus said the | Fern to Great-Inventor. |

65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || 'Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!' | Thus you shall say.'

"Thus he said.

80 "This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wā, las ^εnē'k'a: "Qwā'lx'ín lū'tsalai', ā'lōx xent!eqa lā'xōs ^εnā'-
 lāqosē', Dzā'q!walanukwai', Xa^εyōlisāxtāyai','' ^εnē'x'LES,' ^εnē'x'-
 'laē sū'laēdana lāx K!wēk!waxā'wa^εyē.

Wā, g'í'l^εem'lā'wisē q!wē'l'ida, la'ē ō'gwaqa yā'q!eg'a'lēda awi'na-
 65 gēmāla ē'x'sōx^u hē'l'a begwā'nema. Wā, lā'laē ^εnē'ka: 'εya,
 nu^xnē'misai', wē'g'il hō'lēlal g-ā'xEN. Nō'gwaem q!wēā'ts!eqa.
 Wā, hē'εmaa qasō lāl wī'nalex Melā'lanukwē, wā, lā'lē lā'k!wē-
 maslēda melā'sē lē'wa yū'gwa, wā, lēn lēx'aem g-wē'x'idaasnu^x
 q!ō'x'widā'masxa melā'sē. Wā, lā'xaen g-wē'x'idaasnu^x^εem ts!ē-
 70 x'idāmasxa yū'gwa,' ^εnē'x'laē q!wēā'ts!eqax K!wēk!waxā'wa^εyē.
 Wā, hē'εmaa qō yū'gwaqelala melā'sē, wā, lā'LES āx'ē'del g-ā'xEN
 lō^ε yū'dukwa g-ū'yōl lā'xEN g-ō'kūlōtēx. Wā, las āxENō'lisa
 g-ā'xenu^εx' lā'xa ^εnā'lanā'εyasēs legwī'lōs. Wā, g'í'l^εemlwisenu^εx'
 elx'ε'lgwis'ī'del, wā, lā'LES de'nx'īdlōL. Wā, hē'εms wāldemla:
 75 'Wē'g'il la hō'lēlal g-ā'xEN. Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwala
 g-ā'xEN. La^εmen e'l^xelgwī'sa, xē'kwasg'in k!ele'mk' lōl, ā'n'ān-
 wēgā'; Dzā'q!walanukwai', Xa^εyōlisāxtāyai', Q!ō'xūlisāxtāyai',
 nē'x'LES,' ^εnē'x'laē.

Wā, yū'εmis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'laē
 80 ē'x'īdē nā'qā'yas K!wēk!waxā'wa^εyē qa wā'ldemas q!wēā'ts!eqē.

Wā, lā'laē ē't!ēd yā'q!eg'a'lē Xū'mta'la. Wā, lā'laē ^εnē'ka:
 "εya, nū'x'nēmisai', wē'g'il lā'g-ā g-wā'sgēm^xīdex qen ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: ‘I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.’ Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da'xōl. Wā, hē'ēmaa qasō lāl wī'nalex Me- 83 lā'lanukwē qaxs k'lēsaē q'lō'x'widaē'noxwa. Wā, g'ī'l'ēmlwits ālē'xwalōl, wā, g'ā'xlē mō'x'la bē'begwānem laē'l lā'xen g'ō'kwē. 85 Wā, lā'lē k'lā'x'īdel lāx dzexdzegwī'lasen g'ō'kwēx. Wā, lā'lē g'ō'xsemēleqē. Wā, lā'lē g'ō'xstendēlxa dzexdzegwī'ldāsē lā'xa de'msxē. Wā, la 'nō'k'ēda 'nemō'kwē e'lxlā'ya: 'Wā, Dzā'q!walanukwai', gē'las yā'yālxga Melā'lanukūk!' Wā, hē'x'īdaemlwisē g'āxlē Dzāq!walanukwē. Wē, lālē 'nemixsaeml 90 'nā'laē yā'lxde'mla'sē. Wā, lā'lē q'lō'x'widel. Wā, lā'lē mō'p'enxwa'slē q!eq!ō'gūsl. Wā, hē'ēmits lāl ālē'x'widaasda'x'lōs. Wā, hē'ēmaa qasō 'nēx'l qa dzedzā'q!ūsiltōxda 'nā'la. Wā, lā'lē 'nā'xwaeml lē'ēlālāla mō'kwē bē'begwānem lāx Dzā'q!walanukwē. Wā, lālē 'nēx'la g'ālaba'yē, yīxs k'lē'smaē g'ō'xstendxa 95 dzexdzagwī'lasen g'ō'kwē: 'Lē'ēlālenlōl, Dzā'q!walanukwai', qas g'ā'xaōs wā'x'ēd g'ā'xen yō'x'widen lā'xen lalai'. Maē'mōp!ēnāla-ga'ēmlts:' 'nēx'lē. 'Wā, lālē mō'p'enxwa'sl 'nālās dzedzā'q!ūs. Wā, hē'mēq,' 'nē'x'laē Xū'mtā'la, lāx K'lwēk!waxā'wā'yē.

Wā, hē'ēmis lā'g'ilasōx la hē gwē'g'ilōxda ā'lēx begwā'nem. 100 G'ī'l'maē lā'k!wēmas melā'sa, yī'xg'in lā'laēk' lā'xa 'ne'ldzē, wā, g'ī'l'mēsen hē'laxa xu'mdasē, wā, hē'x'īda'mēsen g'ō'x'wīdxa dzexdzegwī'las, yī'sen 'wā'x'sōlts!āna. Wā, len x'īlp!ēd hē'lk'!o-wē'sta x'īlp!ēda qen k'la'stē'ndēs. Wā, la'men ts!ē'lwaqas wā't-demas Xū'mtā'la. Wā, len hē'em k'la'stē'ndxen g'ō'xek', lāx 5

5 Land-Otter. Then I throw into the water what I am carrying |
northward from the otter-slide; and while I am carrying the soil |
from the otter-slide, my crew beat time on the side of our canoe, |
and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as
soon as I throw it into the water, I say, 'I call you, Northwest-
Wind, | that you may come and help me, and blow me to the place
where I am going. | For four days you shall do so.'

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready,
and I tell them to go ahead and | paddle together, and four times we
pull our paddles through the water; | and we all begin to paddle;
and I say, | 'Let us paddle away from the northwest, for it is already
coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The
first one is the crab, when it is hung over | the fire and hidden in the
holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears
and its nose, and they push into the lower end a | sharp split pine-
stick and place it by the side of the fire; | and, again, a snail, when

6 gwā'laāsa xū'mdasē. Wā, hē'maaxg'in lēk' gō'xūlaxa dzexdzē-
gwa'sasa xū'mdasē; lā'en lē'elōtē t'ē'msägendxenu'x^u yā'yatslē.
Wā, la 'nē'k'a: 'Gwā'la ā'lelēsa xwa 'na'wālakwē ā'lōx ā'lelēsens
'nā'lax.' Wā, hē'misen la x'īlp'idaāsē qen k'la'ste'ndēq. Wā,
10 g'ī'l'mēsen k'la'ste'ndēq lē'g'in 'nē'k'a: 'Lē'ālēnlōl Dzā'q!wala-
nukwai', qas g'ā'xaōs wa'x'ēd g'ā'xen yō'x'widen lā'xen lalai'.
Maē'mōp!enālagā'emlts.'

Wā, g'ī'l'mēsen mō'p!ena hē gwē'x'īdē lē'g'in lā'xsa lā'xen
yā'yatslē. Wā, lanu'x^u dā'x'īdxenu'x^u sē'sē'wayowē qen wā'xē-
15 xen lē'elōtē qa gwā'lalēs. Wā, len wā'xaq qa 'nemā'x'īdēs sē'x-
'wida. Wā, lanu'x^u k'īdzēlā'yalasenu'x^u sē'sē'wayo, mō'p!ena
hē gwē'x'īdēda. Wā, lanu'x^u sē'x'wida. Wā, len 'nē'k'a: "Wē'g'a
sē'xāsux Dzā'q!walanukwē qaxs g'ā'x'maēx lā'xens ē'lxlā'yēx,"
'nē'k'enlaxg'in lēk' sē'x'wida lē'wun lē'elōtē.

20 Wā, laem gwā'l lā'xēda mō'x'widāla dzēdzā'q!walayā. Wā,
hē'mēda g'ā'laba'yasēda q'ōmā'sē, yīxs la'ē tēx'stō'yō lā'xa
legwī'lē, qas lē q'ā'lā'fīdayā lāx kwā'waga'yasa lāx'ū'lō'sē.
Wā, la ēdēlē'lē sā'lāēdānaxs la'ē āx'ē'tse'wēda mō'wē qas
g'ū'm'sītse'wēsa gugū'myimē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 p'lēp'laspa'yā's lē'wis x'ix'ē'ndzasē. Wā, la l'lēlē'nq!exsdālaxa
ēē'x'baā'kwē xōk' xex'mesa' qas lā'nōlidzemē lā'xa legwī'lē.
Wā, la ē'dēlēlēda q!wēā'dzēqē yīxs āx'ē'tse'wēda mō'wē qas

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! | 10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

āXE'nōlidzema'ē lā'xa lēgwī'lē qa g'wā'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsā dzEXdzēq!wā'sa xū'mdasē, yixs la'ē k'lā'stā'nā
lā'xa gwa'slaā'sa xū'mdasē. Wā, laE'm mō'x'widāla. 30

Wā, hē'mis ēNEM lē'lalā'yuxa dzā'q!walanukwēda ēwā'ēwadē, 1
yixa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'EMxaax'ganu'x"
sēyu'nā'kūlēk' lā'xa q'lō'qūla, yixs ts'lē'lqwaēda ēnā'lāxa hē'ENXē.
Wā, g'il'mēsenu'x" dō'qūlaxa ēME'l'x'āla ēwā'ēwadē. Wā, lanu'x"
g'wā'ēsta lāq qenu'x" āXē'dēxa ēwā'lasē ēwā'ēwadē. Wā, la ēME'ns- 5
ēidēda āā'xsilalaq. Wā, la hāyā'xk'lōt'ēbō'da. Wā, la lā'x'wa-
lēxa laxenu'x" yā'ēyats'lē qas g'wē'gēma lē lā'xa g'wā'ēnakwē.
Wā, la āXē'ā'lēlōtsa ēwā'ēwadē lā'xēs sē'insē. Wā, la hā'sela lax'sā'lā
lāx kwā'k'ō'gā'yasa ēwā'ēwadē:

“Lē'lalenlōl Dzā'q!walanukwa, wō! 10

“Ē'tsē'stenlōl Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lēlē'la Dzā'q!walanuk", g'ā'x'mēn ē'tsē'stōla, wō!”

G'il'lnaxwaem ēnē'k'a “wō”, lā'ē x'il'p'lēda hēlk'lōwē'sta qa's
āXE'usēs ō'bā'yasa ēwā'ēwadē lā'xa de'msx'ē. Wā, la mēdē'lqūla 15
qaxs g'il'dēsā ēnē'k'EXs la'ē x'il'p'lēda “wō.” Wā, g'il'mēs wū'lbē
hā'sa'yasēxs la'ē ē't'lēd g'wē'gēmx'ēd qas g'wē'bax'ēdēsa ēwā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'ul.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē'tl'ēd ē'lā'q'lūg'a'la hā'sela. Wā, g'í'l-
mēs lā'g'aa lāx "wō," lā'ē x'í'lp'lēdex ēwā'sgēmamasēs hā'sa'yē qā-
20 mētstē'ndēs ō'ba'yas lā'xa dē'msx'ē. Wā, g'í'l'mēs lā'bē lā'sa-
yās lā'ē ē'tēd lā'x'wīd qā's ē'tl'ēdē gwē'gēm'x'īd lā'xa gwā'ēna-
kwē. Wā, g'í'l'mēs mō'p'ēna lā'ē ē'nē'k'a "wō" qā's wō'gūnsēsa
ēwā'ēwadē. Wā, la dā'x'ēidxēs sē'swayowē qā's sē'x'wīdē. Wā, la
ē'nē'k'a: "Wē'g'a sē'x'wīdex qā's g'ā'x'maēn lē'ēlānemēx," ē'nē'
25 k'ēxs lā'ē ē'wī'ēla sē'x'wīda. Qēsē'mxaēxa Kwā'g'ulē.

1 G'a'em ō'gwaqa dzedzā'q'walā'yusa G'ō'sg'imuxwē, g'a'da mō's-
gēm'k' gā'dzeqa. Wā, hē'ēmaēxs mēlā'saē, wā, la wā'laqēla qā
dzā'q'lūx'ēīdēs. Wā, g'í'l'mēs x'ā'ts'lāēsa lā'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ēma'isē qā's ā'lēx'ēīdēxa mō'sgēmē gā'dzeqa. Wā,
5 g'í'l'mēs q'lāxa gā'dzeqē lā'ē dā'laq qā's lē lā'sdēsa lā'xa l'ēma'isē
qā's lē āx'ē'līlas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gugū'm-
yīmē qā's qūpse'mdalis hā'mēlxse'mdes lā'xa mō'sgēmē gā'dze-
qa. Wā, g'í'l'mēsē gwā'la lā'ē āx'ē'dxa dēnā'sē qā's dzex'ē'dēq.
Wā, la āx'ē'dxa mō'ts'laqē lāq. Wā, la āx'ē'dxa ē'ne'msgēmē lā'xa
10 gā'dzeqē qā's yīl'ē'dēsa dēnā'sē, lā'x ō'balt'sānā'yas. Wā, la ē'mk'
tē'kwāla lāx nēqō'stāsa legwī'lē. Wā, la ē'tl'ēd hē gwē'x'ēīdxa
wāō'kwē. Wā, g'í'l'mēsē gwā'lēxs lā'ē tē'x'walelōts lā'xa nēqō'-
stā'wasēs legwī'lē qā kwā'x'asē'wēsēsa kwax'ī'la. Wā, g'í'l'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
 pray you, Owner-of-the-Weather, | to make your weather right,
 Owner-of-the-Weather! O | Supernatural-One! make your weather
 right and call | Northwest-Wind and East-Wind and Clear-Weather-
 Above."—"Yes," | says the man who himself gives answer. || He 20
 pretends that the star-fish says this. Then the man says, | "Don't
 let me be too near the fire! Don't let me be too near the fire, else
 your | weather will be too good. Don't let me be too near the fire,
 else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
 which hold the four star-fish, and he carries them into the woods 25
 and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
 place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
 it calm, for all the winds, wherever they come from— | the north-
 west wind, and the northeast wind, and the south wind, and the
 southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
 or even if it is a man (a father of twins), | as soon as there is no wind —

le'mlemx'semx'idexs la'ēda begwā'nemē 'nē'k'a: "Wā, 'nē'nē-
 mōkwā'! Wē'g'a yā'l'lāLEX; la'men hāwā'xelalōL 'nē'nā'lanukwā' 15
 qa wē'g'aōs wāx hē'l'lālaxs 'nā'lāqōs, 'nē'na'lanukwā'; yūL, nā'na-
 wālakwā'. Wē'g'il la hē'l'lālALEXS 'nā'lāqōs qa's Lē'lālāōsax Dzā'-
 q!walanukwāā', Xā'yolisaxtāyāā', Q!ōxūlisaxtāyāā'."—"Wā," 'nē'-
 k'exs la'ē q!ūlē'x'sem nā'nax'ma'ēda begwā'nemē. Wā, la'ē'm
 hē'bōla yā'q!ent!alēda gā'dzeqē. Wā, lā'xaē 'nē'k'ēda begwā'nemē: 20
 "Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs 'na'-
 lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nt!eqelēsōs 'nā'lāqōs,"
 'nē'x'laē.

Wā, g'il'mēsē q!wē'f'idexs la'ē āLE'maxōdxa dena'sē, yix te-
 gwē'lemasa mō'wē gā'dzeqa qa's lē ā'Lē'stas lā'xa ā'Llē qa's lē 25
 q!ūlā'lābōlsas lāx āwā'g'a'yasa ts!ekumē'lē. Wā, g'ā'x'em bās.

Wā, la 'nē'k'ēda wāō'kwaqēxs le'ma'ē aē'daaqas lā'xa L'ema'-
 isē lā'xēs g'ā'yanemasaq.

Wā, g'aē'mxaēg'a'da 'nē'mx'idālak' Lē'lālayū lā'xa yā'la Lōxs 1
 gwē'x'idaāsnu kwaē q!ō'x'wīdā'masxa 'nā'xwa qa's g'ā'yōlasa
 yā'lāxa dzā'q!wa Lē'wa xā'yōLē Lē'wa yū'xdāla Lē'wa melā'sē,
 yixs wā'x'maē Lā'k!wēmāsa.

Wā, hē'maēx'g'anu'xū lē'LEK' lā'xa qwē'sāla, yixs k!wā'xsalaēda 5
 yikwī'layag'ūL, yixa ts!Edā'qē; wā, wā'x'mēsē hē't!ēda begwā'-

S what is referred to by the Indians as "calm"—| then the mother of twins turns her face | to the north, if they are going south; and
 10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |

15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
 20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
 25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
 30 gone into the || womb of the mother of twins. |

7 nemē. Wā, gí'ímēs k'leyá's yá'la, yíxa gwé'yá'sa bā'k'lumē g'ā'-
 maqala; wā, lē'da ts'edā'q, yí'xa yíkwí'elayag'ūl gwé'gemx'ēd
 10 lā'xa gwā'nakwē, yíxs lalaā'ē lā'xa 'nē'ldzē. Wā, la ē'k'lē'staxēs
 hē'fk'lōts'lāna qas xē'lp'ldēsēs a'yasowē' gwayō'lēlas lā'xa
 'nē'ldzē. Wā, la nē'k'a: "Lē'lālenlōl, Dzā'q'walanukwē." Wā,
 la mō'p'lena hē gwē'x'idē, la'ē nē'k'a: "Wē'g'it la sē'xālsux
 Dzā'q'walanukwēx!" Wā, hē'emxaa'wis gwē'g'ilēda begwā'nemē.

Wā, gí'ímēsē pe'lxela la'ēda yíkwí'elayag'ūl āx'ē'dxēs LETE'ml
 15 qas aē'k'lē'stēs. Wā, lae'm dā'hasēs hē'fk'lōts'lāna lāq. Wā, la
 hē gwē'lēda LETE'ml qas g'ā'xē qāpā'lēlōts lā'xēs tek'lē'. Wā,
 la mō'p'lena hē gwē'x'idē. Wā, lae'm lē'lālaxa pe'lxela qa
 g'ā'xēs 'wí'ēlaēl, lāx tek'lē's; lōxs hā'nalā'ēda begwā'nem yíkwí'-
 'elayag'ūla, wā, gí'ímēs pe'lxela, la'ē āx'ē'dxēs LETE'ml qas mō'-
 20 p'lenē xē'lp'ldēs lā'xa pe'lxela qas qāpala'xsē lāx k'lwā'abē-
 laxsa k'lwāxdzā'sas lā'xa ā'g'īwa'yasa xwā'k'lūna. Wā, laemēlaē
 'wils'lā'wēda pe'lxela lā'xa LETE'mlē. Wā, gí'ímēsē k'leā's Lē-
 te'mlēda hā'm'lēnoxwē, la'ē mō'qwāsēs nēx'una'yē lā'xa pe'lxela.
 Wā, lat'la q'lūlā'tits lā'xēs tek'lē'. Wā, la mō'p'lena hē gwē'-
 25 x'idē. Wā, hē'emxaa'wisē gwē'g'ilēda ts'edā'qē, yí'xa yíkwí'ela-
 yag'ūl yisēs nēx'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq'ānemē. Wā,
 lae'mxaa āx'ē'dxēs nēx'una'yē qas mō'qwēs lā'xa pe'lxela. Wā,
 lae'mxaa mō'p'lena mō'xgwaēdzentsēs nēx'una'yē, wā, lae'm nē'-
 k'ēda wā'kwē bā'k'lumqēxs la'ē 'wí'ēla lā'ts'ewēda pe'lxela lāx
 30 bā'ts'ēsa yíkwí'elayag'ūlē. Wā, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wä, gí'f'mēs wā'laqelēda bā'k'lumaq, k'wē's'ida, lā'ē Lē'ē'lālasē- 31
ēwēda yikwī'ēlemē g'í'ng'ínānema qa's āx'ē'tsēwēda qe'mxwāsa
kwē'kwē qa's qe'mxwīdayuwē lāx x'ēx'ō'msasa yikwī'ēlemē L'ē-
L'lā'Llayats!ā'yē. Wä, la'ēnēs yā'q'ēga'ēlēda begwānemē, yí'xa
wā'laqēla qa k'wē's'idēs. Wä, la'ēnē'k'a: "Wä, ēnē'nemō'kwē, 35
la'ēnē hāwā'xelaLōL qa's wē'g'ilōs Lē'LaXōdēlxa nā'ēya. qaxg'ín
la'ēnē'k' qe'mxwētsōxla qe'mxwēsanu'x' ts'ē'ts'ēq'ēna'yē lāxs
x'ēx'ō'msaqōs. Wä, lā'lōx k'wē's'mis lā'xēs g'ā'yanakūlasāōs,
nāna'wālakwē."

Wä, la'ēnā't'nem'p'lenēda yikwī'ēlemē L'ē'L'lā'Llayadza'yē hē'x'ēi- 40
daem q'wē'g'a'ēla qaxs ēnē'k'aē ā'em ae'mlala'yā, yí'sa hē gwē'-
x'ēidēq. Wä, lae'm g'wā'lēq.

Wä, gí'f'mēs wālaqelēda bā'k'lumaq yū'gwa, la'ē Lē'ē'lālasēwēda 1
yikwī'ēlemē L'ē'L'lā'Llayadza'yā. Wä, la'āx'ē'tsēwēda dzē'k'wisē,
yixs g'its!āē lāxa ām'āma'yē ēwēwadē. Wä, la'x'ī'x'ts'ūnendayā.
Wä, la' dzā'kulayūwēda ē'e'yasō' qa'ēnemā'x'idēs q'ē'lq'ēlsāla. Wä,
la' lāxwīdayuwēda hēlk'lōts!āna'yē lāx gemxenulemā'yasa L'lā- 5
L'layadza'yē. Wä, la' lāxwīdayuwēda gemk'lōts!āna'yē lāx hēlk'lōde-
nūlema'yasa yikwī'ēlemē L'lā'Llayadzē, qūlaxs k'í'mk'aqugenilāēda
yikwī'ēlemē L'ē'L'lā'Llayadzē Lē'wa Lē'ē'lānemēq. Wä, la' mō'p'lena
hē gwē'x'ēidenaxwaq lā'qēxs ēnā't'nemō'kwaē. Wä, la' yā'q'ēnt!a-
tā'yēda Lē'ē'lānemēxa yikwī'ēlemē L'ē'L'lā'Llayadza'yā, laē lat!ē'tsa 10
dzē'k'wisē lā'xa yikwī'ēlemē L'ē'L'lā'Llayadza'yā. Wä, la' ēnē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwē, 'nē'k'aā'qōs 'nē'nā'lanukwa. Wē'g'ax'ōx
g'ā'xsta'yōs 'nā'lēqōs qaxg'in hē'mēk' lā'g'ila lā'datōdxōs
x'ēx'ō'msaqōs qa wē'g'iltōx yū'gwax'īDEL qa pā'īdēltsa
15 wā'x'a qanu'x' nā'mētsē'wa g'ā'xēx manā'la k'lō'tela lā'xwa
ō'x'siwa'yaxsa wax." Wä, g'ī'lēm'la'wisē q'wē'lēid ya'q'entla-
lēda lē'lānēmēq la'ē 'nā'l'nēm'p'ena q'wē'g'a'lē yikwī'ēlēmē lē'lā-
layadza'ya qa's lē hō'qūwēsa lā'xa g'ō'kwē lōxs la'ē nē'axēs
g'ī'g'aōlnukwē.

20 Wä, g'ī'lēmēs wa'laqelēda bā'k'lumaq aē'g'isēda 'nā'la, la'ē lē'-
lāla'xa yikwī'ēlēmē lē'lālayadza'ya. Wä, g'ī'lēmēsē g'ā'xēda
yikwī'ēlēmē lē'lālayadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda lē'lānē-
mēq lēp'lā'ilxa alō'masē lē'wa'ya lā'xa ō'gwiwalitasēs g'ō'kwē.
Wä, la āx'ē'dxa q'lō'lats'lē qa's gūxts'lō'dēsa 'wā'pē lāq. Wä, la
25 k'lip'lē'dxa mō'sgemē x'ī'x'ixsemāla tlē'sema qa's k'lipstē'ndēs
lā'xa 'wā'pē q'lō'ts'lāxa q'lō'lats'lē. Wä, g'ī'lēmēsē kux'stax'ī'dēda
'wā'pē, la'ēda lē'lānēmēxa yikwī'ēlēmē lē'lālayadzē lē'lāla
qa lēs k'ūs'ā'il lāx 'wā'x'sōtga'yasa q'lō'lats'lē. Wä, lē'da
begwā'nēmē lē'lāla'xēs gēnē'mē qa lēs ts'lō'ts'lōxūmx'īdeq. Wä,
30 hē'x'īda'mēsē lē'da ts'lēdā'qē qa's lē k'wā'k'wagō'dēq. Wä,
lē'da ts'lēdā'qē dā'x'īdex x'ō'msasa g'ā'lē ma'yulēm'sēs abē'mpē,
wä, la kwā's'īdex x'ō'msas. Wä, g'ī'lēmēsē gwā'la la'ē āx'ē'dxa
q'lō'yaakwē k'ā'dzēkwa qa's dā'sgemdēs lāx x'ō'msasa yikwī'ēlēmē
lē'lālayadzē. Wä, g'ī'lēmēs gwā'l dā'dāsgēmax x'ō'msasa yīyekwī'ēlēmē
35 lē'lālayadza'ya la'ē āx'ē'dēda ts'lēdā'qaxa yā'sekwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!" And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyikwi'lema. Wā, 36
 la āx'e'dxa gwegū'myimē qa's yū'dux'p!enēnux'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wā, la mō'p!enaxs la'e gū'ms'idex gō'-
 gūma'ya lō' x'ō'msas. Wā, la gwā'la lā'xa 'nemō'kwē la'e ē't!ēd
 lē'lālaxa 'nemō'kwē. Wā, hē'emxaa'wisē gwē'x'idēq. Wā, gi'l- 40
 'mēsē gwā'lē la'e 'yā'laqēda ts!ēdā'qē lā'xa l!ā'l!ayadza'yē qa lēs
 k!wa'k!wagōgūlil lē'wis 'ne'mwōtē. Wā, lē'da ts!ēdā'qē gē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex'semē gū'myats!ē.
 Wā, gi'l'mēsē gwā'la gā'xaē k!wā'galila. Wā, la lē'lālaxēs
 lā'wūnemē. Wā, la mē'sē wā'xaxēs lā'wūnemē qa wē'gis 45
 ts!ē'lwaqaxa yēyikwi'lemē l!ē'l!āl!ayadza'ya. Wā, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'galil lāx neqemā'lilasa
 yē'yikwi'lemē l!ē'l!āl!ayadza'ya. Wā, la yā'q!eg'a'la. Wā, la 'nē'ka:
 "Wē'gil la hō'lēlal gā'xen, yūl 'na'na'wālak". Hē'den lāgrila
 lē'lālax'da'xōl qas wē'gilōs 'nē'nawāla'x'sēlal qa aē'k!tes'ida- 50
 griltsōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'gax'ōx hē'enxeslō 'nā'lāqōs
 mē'mā'silē. Wā, yū'mēsen ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōl lē'wō'xda gwegū'myimēx. Wā, ga'mē'sēg'a'da
 maē'mōts!aqek' ts!ē'l!k!exsdēsa kwē'kwē, "nō'x'laēxs la'e lā'x'ūlil
 qa's lē lā'salalōtsa maē'mōts!aqē ts!ē'l!ts!ēlk, lāx x'ēx'ō'msasa 55
 gi'ng'īnānemē. Wā, la e'm!aē ā'em xū'ls'idēda ma'lō'kwē l!ē'-
 l!āl!ayadza'ya. Wā, la e'm lā'ba.

¹Twins are considered to be salmon.

- 1 When there is no rain in the world | and the rivers are low and the
salmon can not ascend the rivers | because they are very dry, and
we wait in vain | for the salmon to ascend the rivers; then, when we ||
5 get tired waiting for rain to come, we see that | the bodies of the
salmon turn black. Then we take castorium | (of the beaver) and
we give it to a virgin | to dip four times into the river, for four days
10 in the morning. | And the virgin is instructed what to say || every
time she dips the castorium into the river. She says: | "Let your
weather come, Weather-Owner! This one who — | calls you, South-
west-Wind, and Southeast-Wind. Now | you will come and bring
rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
15 the virgin every time, || after she has dipped the castorium into the
river. | Sometimes it will rain at once at night, | when the castorium
is used. | Sometimes it may not rain for four days, | for this is a
20 strong rain-caller of the Indians. || And there is one next to cas-
torium. |

Now you will listen (to it). Another one is blue hellebore. |
When there is no castorium, | dried blue hellebore is taken and put

- 1 Wä, grí'l'em hē'menala ts!ets!ō'xasens 'nā'lax, wä, la hē'x'ei-
daem k'ō't'idēda wí'wa; wä, la k'leō's gwē'x'idaas ts!ē'l'x'ēda
k'ō'k'lūtela qaxs lō'maē la hale'mxwasa; wä lanu'x'u wül'ē'm
nemē'sa lā'xa k'ō't'ela qa ts!ē'l'x'ēdēs; wä, grí'l'mēsenu'x'u yā'-
5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lōxgwanu'x'u lēk' dōqūlaqēxs
la'ē ts!ō't's!al'ēnx'ēdēda k'ō'talēxgranu'x'u lēk' āx'ē'dxa gwā'ya-
ēlats!ēsa ts!ā'wē, qanu'x'u ts!ā'wēs lā'xa k'!eyā'la ts!edā'qa qa
lēs mō'p!ēna hapensaq lā'xa wāxa gēgaā'lasa mō'xsa 'nā'la.
Wä, la lē'xsex'ētse'wē'da k'!eyā'la ts!edā'qa qa wā'ldemsēxs
10 la'naḡwāē gwāl hapenaxa gwā'yaēlats!ēsa ts!ā'wē. Wä, la 'nē'k'a:
"Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. Gadōg'a hē'lemx'stāsilak'
lē'ēlalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wä, lae'ms
g'āxl yū'x'widlesā Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.
Yū'gwas, yū'gwas wānō," 'nē'x'naḡwēda k'!eyā'la ts!edā'qa la'ē
15 gwāl mō'p!ēna hapensa lā'xa wa, yí'xa gwā'yaēlats!ēsa ts!ā'wē.
Wä, 'nā'l'nemp!ēna la'ē hē'x'ēdaem yū'gwax'ēdxa la gā'nul'ē-
dayas grí'l'x'demas āx'ē'tse'wēda gwā'yaēlats!ēsa ts!ā'wē. Wä,
lā'ēlaē 'nā'l'nemp!ēna lā'laa lāx mō'p!ēnxwa'sē 'nā'lēs k'lēs
yū'gwax'ēda, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
20 klumēx, lē'wa mā'k'ilalāqek lāxgr'a'da gwā'yaēlats!ēg'asa ts!ā'wē.

Wä, la'mēts hō'lēlal. Wä, hē'ēmis 'nē'mx'ēdalēda ā'xsolē.
Wä, grí'l'em k'leā's gwā'yōlasxa gwā'yaēlats!ēsa ts!ā'wē, la'ē
āx'ē'tse'wēda ā'xsolēxs le'mxwāē qa's lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters.||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!ēg'a!ēda begwā'nēmē, yí'xa la axste'ndeq lā'xa wa
Wä, la^mmēs 'nē'ka, . . . (manuscript incomplete). 25

Wä,¹ laxaē k'!ēts!ēnox^u hēx'īd tsāx'īdexa lewa yīxs ā!maē.
tsāx'īdqēxs lae mōp!ēn'xwa'sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
kaēda g'ālē begwānēmēqēxs g'il'mēlaxē hēx'īdaemlax tsāx'īdeq
lālax'laē hēx'īdaem lāx 'yī'yāg'es lāxa 'nāla lōxs lēlax memē-
g'īlala qaxs hē'nāel gūgēmpsa Melālanukwa lewa. Wä, hē^mis 30
lāg'ilas k'!ēs hēx'īd tsāx'ītse^swa.

HUNTING TABOOS

Wä, g'a^mmēts 'nem wūlāsewosēga mamalt'ēk!a'yasa hān'ēnl!ē- 1
noxwē qa q'lālag'īlts genemasēx gwāgwaagasas lō' hē gwāgwaaqēda
āl!ē lō' la sēx'wida, qaxs k'!ēsaēda hān'ēnl!ēnoxwē hēlq'lālxēs
genēmē geyōl q'lālx gwāgwaagaslas qāēda 'naxwa ts!ēdaqa yīxs
laē gwāgwēx'sūla qāēs ts!ēdax'wūtē lāx laaslasēs lā'wūnēmē, yīxs 5
nēlase'waasēs lā'wūnemasēs laās!a. Wä, hēem'lāwis wūlēltsa
hānāl'ase'wasa hānl!ēnoxwēda g'ilgaōmasē wāldemas genemas.
Wä, hēem'lāwis lāg'ilas hāwīnālelēda g'ilgaōmasē wāx' hānāl'lasōsa
hānl!ēnoxwē.

Wāx'ēda ēg'ilwatē genēmsa hānl!ēnoxwē lā āem k'!wāēl doqwa- 10
laxēs laxes lā'wūnēmaxs laē xwānālela. Wä, la^mmē hēwāxa wūlāx
lāaslas. Wä, g'il'mēsē la gagūla lāwelsē hānl!ēnoxwē lā'wūnēms
laē lāx'ūlilēda ts!ēdāqē qa^s lā k'!EX'āhisa lāxa L!ēma'ī-ē. Wä,

¹ Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

g'il'mēse gwāla laē lāsdēs lāxa l'lemasīse k'lēs yāyanaxs lāsdēselaē
15 qa's lā laēL lāxēs g'ōkwē qa's lā k'wāgalēla. Wā, lā nenxwaakwa-
lat'lēxs laē hāmx'īdaxa hōlalē hēsha'ma'ya. Wā, laem hēwāxa
pōlīda, qaxs hōlalaēs hāmx'ītsefwē. Wā, hēemlawise gwēg'ilēda
g'ilg'aōmasē hānāl'lasōs lā'wūnema hān'laxsemē ts'edāqē gwayi-
lālasas. Wā, hāmēda g'ilg'aōmasē k'lēs awalīlāxaxs laē ālā qa's
20 hāmā'ya. Wā, lā k'lēs pōlīda yīxa g'ilg'aōmasē.

Wāx'ī hē ālēxwasōsa ālēwinoxwa q'lāsa lē'wa xā'wa, wā lēda
ālēwaxsemē ts'edāq, yīx genemasa ālēwinoxwē āem hēmenēl
kū'lil laxēs kū'lēlasē lēpsamalīla ts'lex'āsē lēwē lāq. Wā, hēem
lāgilas hē gwēg'ilēda ālēwaxsemē ts'edāqa. qa mēxēsa q'lāsa lē'wa
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasa ālēwaxsemē ts'edāqa.

Wā, hās'taem lāxūla genemsa hān'lēnoxwē lē'wa ālēwinoxwa
hē gwēg'ilēn la wāldema qaxs āla'maē hōlēmalēda hān'lēnoxwē
lē'wa ālēwinoxwaxs q'lālaaq aēk'ilēs genemāxs āmlēxwāē.

Wāx'ī yāgilwatēda genemasa hān'lēnoxwē lē'wa ālēwinoxwē
30 yīxs ālō'stāgasāēxa qāyelkwē, wā, hēem k'lēs nēlasōsēs lā'wūnemē
lāx gwāgwaagrasasēxs hānāl'lēlē. Wā, hēem q'lūnāla hēx'īdaem
k'āyasōses hān'lēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'lēā-
saē yānema lāxēs wāx'ī hānāl'ase'wa. Wā, lā max'ts'lēda hān'lē-
nox^u lāgilas k'āyaxēs genemāxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35 with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, || where they lie down and cohabit. After this they come out of the 40 woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the || left foot, and they sit down | in the water at the 45 same time. And both at the same time sprinkle water over the | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After || they have done so, they come out of the water at 50 the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles || away to the place 55 where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

HeXOLEN L'elēwēsō lāxa ēg'ilwatē hānL'ēnoxwaxsem ts'edāqa, 35 yixs k'lesāē kūlkūlk'a lēwis hānL'ēnoxwē lā'wūnema. Wā, gril'mēsē xwānal'idē lā'wūnemas lāē āxk'lālēda hānL'ēnoxwaxēs genema qa's lē lā'sta lāxa wāxs nexwālāē. Wā, gril'mēsē lāg'aa lāxa wa, lāē galagi'wa'yēda hānL'ēnoxwasēs genemāxs lāē ālē'sta lāxa āl'lē qa's kūlem'grāelsē qa's 'nexwālax'idex'dā'xwē. Wā, 40 gril'mēsē gwāla lāē hōx'wūlt'a qa's lē lāx ōx'siwa'yasa wa qa's 'nemāx'idē xēnx'idaxēs 'naenx'ūna'yēda hānL'ēnoxwē lēwis hānL'ēnoxwaxsemē genema. Wā, lā 'nemax'idaxat! t'lēp'stasēs hēlk'!ōtsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! t'lēp'stasēs gemxotsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! k'lwa'sta 45 lāxa 'wāpē. Wā, lāxaē 'nemāx'idexs lāē xōs'itsa 'wāpē lāxēs hēlk'!ōt'ena'yasēs ōk!wina'yē. Wā, gril'mēsē mōp!ena xōs'itsa 'wāpē lāq lāē mōp!ena xōs'idaxaaxēs gemxōt'ena'yasēs ōk!wina'yē. Wā, lāwislē gūsēt'lēdxēs ōk!wina'yē laxēq. Wā, gril'mēsē gwāla lāē 'nemāx'idaxat! lā'sta lāxa 'wāpē qa's yāwas'idē k'lū- 50 s'elsa. Wā, gril'mēsē lem'x'ūnx'ida lāē 'nex'ūndēda hānL'ēnoxwasēs 'nex'ūna'yē. Wā, lā qās'ida bāsēs genemē. Wā, lā hē'nākūla'fma hānL'ēnoxwē laxēs g'ōkwē qa's āx'ēdēdxēs gwē'gwā'la qa's mōxsēs lāxēs hānal'aatslō xwāxwagūma. Wā, lā'mē sēx'wida qa's lā lāxēs hānal'aaslē. Wā, lā'mē āem k'wasē genemas lāxa 55 wa. Wā, hēt'lē la gāla lā'wūnemas bās lāē k'lēs ēātsēlaxs lāē lāx-welsa qa's k'lēsē yāyanaxs lāē qā'nakūlaxs lāē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
60 eats a little. || She does not allow herself to eat much, so that | what is
hunted by her husband may do the same. This is called by the
people of olden times | *ts!egwēlk*^u ("made short inside"), when she
does this purifying herself. Some hunters never lie down with their
wives.

65 When he cohabits with another woman every fourth || day and when
it is known by the wife of the hunter that her husband has a sweetheart |
and she is expert at purifying herself on behalf of the hunter, | the
hunter's wife gives a blanket | to the woman, the sweetheart of the
hunter her husband, so that it may not | remain a secret that the
70 woman and the husband of the || hunter's wife are sweethearts. Gen-
erally the husband of the | woman knows that she has a hunter for her
sweetheart, but he does not become | jealous because he takes the
blankets that are given to his wife. | Sometimes forty, or even a hun-
dred, blankets are given | by the hunter's wife to the husband of the one
75 who is the sweetheart of the || hunter her husband, and then the whole
tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
with his wife, and his sweetheart does not lie down with her hus-
80 band; and after four days the hunter comes || and lies down with his

58 *hā!l lāxēs grōkwē k'!ēsxat! yinēla. Wā, lā k!wāgalila. Wā,*
ā'misē la seldēla k'!ēs yawix'ela ōgū'ela laqēxs ā'maē hēmēnēl xāl!a
60 *hā'māpa lāxēs k'!ēts!ēna'yē hēlq!āla q!ēk!ēsa qa hās gwēgilē*
hān!lase'was lā'wūnemas. Wā, hēm lēgad lāxa grālē begwā-
nems ts!egwēlk^u xā hē gwēgila q!ēqalē. Wāx'ēda waōkwē hānēnlē-
noxwa lā hēwāxa kūl'ēl'ēnox^u lē'wis genēmē.

Wā, lā ōgū'elaem ts!ēdaqe lanaxwa nēxwālasō'sēxa maēmop!en-
65 *xwa'sē 'nāla, yix q!āl'emas genemasa hān!l'ēnoxwēqēxs lālasēs*
lā'wūnēmēxa ēgilwatē lāx q!ēqela qaēda hān!l'ēnoxwē. Wā,
hē'misa hān!l'ēnoxwaxsemē genemsa hān!l'ēnoxwē ts!āsa p!ēlxē-
lasgemē lāxa ts!ēdāqē, lālasēs hān!l'ēnoxwē lā'wūnēmē, qa k'!ēsēs
!lat!aayaala lāxēs wālālaēna'ya ts!ēdāqē lō' lā'wūnemas hān!l'ē-
70 *noxwaxsemē ts!ēdāqa. Wā, lā q!ūnala q!āla'mē lā'wūnemas*
ts!ēdāqaxs lā'lanokwaēs genemasa hān!l'ēnoxwē. Wā, lā k'!ēs
bābala qaxs hē'maē āx'ēd'xa p!ēlxelasgemē ts!ēwēx qaēs gene-
mēxa 'nat'ēmp!ēna mōx'sokwa lōxs lāk!ēndaēda p!ēlxelasgemē
ts!ēwēsa genemasa hān!l'ēnoxwē lāx lā'wūnemas lālasēs hān!l'ē-
75 *noxwē lā'wūnēmē. Wā, lā 'nāxwa'mē grōkūlōtasa hān!l'ēnoxwē*
q!ālaqēxs wālālaē.

Wā, hē'mis lāgilas hē gwēgilēda hān!l'ēnoxwē, yixs k'!ēsāē
kūlkūlk'a lē'wis genēmē. Wā, lāxaē lālas k'!ēs kūlkūlk'a lē'wis
lā'wūnēmē. Wā, g'il'mēsē mōp!enxwa'sē 'nālās grāxaēda hān!l'ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any tabeos. This is called || *g'ildēlk^u* ("made long inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the tabeos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē kūlx^ʔid lāxēs lāla. Wā, lā hēx^ʔidaem dēxwālxēs lāla 80
hānl^ʔēnoxwē. Wā, k^ʔlēs^ʔmēsō ^ʔnāx^ʔidxa gālāxs laē lax^ʔwidēda
hānl^ʔēnoxwē ^ʔnēmāx^ʔida lē^ʔwis lālēda ts^ʔedāqē qā^ʔs lā lents^ʔlēs
lāxa l^ʔēma^ʔisō. Wā, hōxsta lāxa demsx^ʔē ^ʔwāpa qā^ʔs ^ʔnēmāx^ʔidē
dās^ʔida. Wā, lā mōp^ʔena dās^ʔida gēgēyēnsela. Wā, gilmēsē gwā^ʔ
dāsa laē gūsēt^ʔēda lāxēs ōk^ʔwina^ʔyē. Wā, gilmēsē gwāla laē 85
^ʔnēmāx^ʔid hōx^ʔwūsta lāxa demsx^ʔē ^ʔwāpa qā^ʔs lē k^ʔlūs^ʔālis laxa
l^ʔēma^ʔisō. Wā, gilmēsē lēmx^ʔūnx^ʔidē ōk^ʔwina^ʔyas laē ^ʔnēmāx^ʔ-
idexs laē ^ʔdēxūntsēs ^ʔnaenx^ʔūna^ʔyē. Wā, lā ^ʔnēmāx^ʔidexs laē
lāx^ʔūlēs lāxa l^ʔēma^ʔisaxs laē nā^ʔnakwēda hānl^ʔēnoxwē lāxēs
g^ʔōkwē. Wā, lā lālīs nā^ʔnak^u lāxēs hesaq g^ʔōkwa laxēs k^ʔlēt^ʔsē- 90
na^ʔyē yāya^ʔnaxs qā^ʔnakūlaē ^ʔnēmāla.

Wā, la^ʔmō gēnemasā hānl^ʔēnoxwē hēmenālaem l^ʔāwentasa
hēmaōmasē lāx lālāsēs lā^ʔwūnemē qa hēmenē^ʔem xāl^ʔla ha^ʔmās.
Wā, lāla k^ʔlēās aēk^ʔilasōsa gēnemasā hānl^ʔēnoxwē. Wā, hēem
lēgades g^ʔildēlk^u, yixa hē gwēg^ʔila lē^ʔwa ōgū^ʔla ts^ʔedāqa. Wā, 95
hēem hē gwēg^ʔilēda hānl^ʔēnoxwē yixs nenōlāēs gēnemasxa ts^ʔedā-
qaxs qāyēlkwaē lōxs k^ʔāt^ʔlalaē lōxs l^ʔā-gasaēxa k^ʔlēāsē q^ʔāl lax
aēk^ʔilase^ʔwasa hānl^ʔēnoxwaxsem ts^ʔedāqa.

Wā, lēx^ʔa^ʔmēs wāldemsa hānl^ʔēnoxwaxēs gēnemē qa k^ʔlēsēs
lābalax kū^ʔlē^ʔlasas, yixs laē hanal^ʔla lāxa āl^ʔē lōxs sēx^ʔwidāēda 100
hānl^ʔēnoxwē. Wā, laem lāba lāx gwa^ʔyilālasasa gēnemasā
hānl^ʔēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces: that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wā, la^mmēsēn gwāgwēx^sālāl lāxa māmal^tlēk^la qaēda ge-
 nemasa hānl^lēnoxwē lāx la gwāgwaagasasēs hānl^lēnoxwē lā^wū-
 5 nema, yīxs k^lēsāē lālālilē kū^lē^lasasa hānl^lēnoxwē lāx kū^lē^lasasēs
 genēmē. Wā, lā q^lūnāla k^lēs ālaem yaēq^lēga^lēda hānl^lēnoxwē
 lē^wis genēmē. Wā, hē^mmēsēxs gī^lēmaēda hānl^lēnoxwē mēxela
 l^letaxa q^lūla ts^lēdāqa. Wā, gī^lēmēsa hānl^lēnoxwē mēxala nēxwā-
 laxēs l^letaxē^wē q^lūla ts^lēdāqa, lā hēx^lidaem lāx^lūlil lāxēs
 10 kū^lē^lasē qaēs seltālēxs lāē dāx^līdxēs hānhānk^lēdzats^lē gīldasa
 lē^wis hānl^lēmē lē^wis k^lwa^lyē lō^wā^lya lē^wis sē^wayowē. Wā, lā
 seltālaxs lāē lāwels lāx t^lēx^lilāsēs g^lōkwē.

Wā, gī^lēmēsē lāwels lāx l^lāsānā^lyasēs g^lōkwē lāē xū^tlēlsaxa
 āwīnak^lūsē yīs gēxtā^lyasēs hanalax^lsa^lyasē sē^wayā. Wā, la^mmē
 15 gēwēbalē xū^tla^lyas lāx gwāgwaagasas lāē sēx^lwida. Wā, gī^lēmēsē
 lāx^lwidē genēmas lāē dōx^lwalelaxēs lā^wūnēmāxs k^lēāsaē ku^llila.
 Wā, hēx^lida^lmēsa ts^lēdāqē q^lāl^lalelaxēs lā^wūnēmāxs mēxalaasa
 ēk^lē lāxēs hānl^lēno^lxwēna^lyē. Wā, lā lāwels lāxa t^lēx^lilāsēs g^lōkwē
 qaēs dōx^lwidēxa āwīnak^lūsē. Wā, lā dōx^lwalelaxa xū^tla^lyasēs
 20 lā^wūnēmē. Wā, la^mmē q^lāl^lalelax gwāgwaagasas laxēq.

Wā, gī^lēmēsē q^lāstax gwāgwaagasas lāē āem xwēlaqa la laēl
 lāxēs g^lōk^l k^lēs yā^lna qaēs lā k^lwā^lalila qaēs āx^lēdēxa hēmaō-
 masē qaēs hāmx^līdēq. Wā, la^mmē gēgēg^lilil malēkwaxēs ha^lma^lyē
 qaēs nēx^lwidēqēxs lāē āla la ām^lemayastā yīxs ēg^lilwataēda ge-
 25 nemasa hānl^lēnoxwē Wā, āl^lmēsē gwāl hā^lmāpēxs lāē ts^llēts^le-
 nemayax^līda.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap. 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, gril'mēsē t'ēdzek!wa L'āsanā'yasa grōkwasa hānl'ēnoxwē 27
āxēs hānāl'aēdzasē. Wä, gril'mēsē mēxela neḡwālaxa genēmāxa
ōgū'la begwānema, wä, lä k'leās gwēx'idaas nēlaxēs genēmāx lälē
hānāl'al qaēs ēk'ē mēxa'yax qaxs ā'maē hēx'idaem lāx'ūlila qaēs lä 30
ālēx'wida. Wä, gril'mēsē lālawūtsla lāxēs grōkwaxs laē dāg'ilxlā-
laxa g'il'tla xōk' k'!wa'xla'wä qaēs k'at'ēlsēs ōba'yas lāx māx'stā-
'lasas t'ēx'ilāsēs grōkwē. gwēbala lāxa l'ēma'isē, la gwāgwebala
lāxa 'neldzē. Wä, gril'mēsē lāla hānl'ēnoxwē lāxa neqawilasēs
grōkwē la k'at'lālotsa k'!wa'xla'wē lāxa gwālaasa.¹ Wä, gril'mēsē 35
gwāgwaaqa lāxa gwānakwē laē k'at'lālotsa k'!wa'xla'wē. Wä, gril-
'mēsē aalaaqa lāxa āl'lē laē k'at'lālotsa k'!wa'xla'wē ālēbāla lāx
āpsanā'yasēs grōkwē. Wä, hēemxaāwisē gwāla xūltā'yas lāxa
āwinak'lūsē lāxen g'ilx'dē gwāgwēx's'ālasa.

Wä, lēx'aem hē gwēg'ilatsa hānl'ēnoxwē yixs mēxelaē neḡwālaxa 40
q'lūla ts'edāqa. Wä, gril'mēsē mēxela neḡwālaxa la lē'l ts'edāqa,
wä, lä q'lālelaxs k'leāsālē yānems lāxa g'ilg'aōmas, yixs 'nemāx'is-
'maē mēxa'yasa hānl'ēnoxwē lē'wa k'!elk'!elk'!ēnoxwē, yixs gril-
'maēda k'!elk'!elk'!ēnoxwē mēxela neḡwālaxa q'lūla ts'edāqa laē 45
q'lālelaqē laem māts'lāwēs k'!elg'ayo. Wä, hēx'ida'mēsē la dō-
q'waxa k'!elg'ayowē qaēs k'lūsēx māts'lāwas. Wä, gril'mēsē k'!elk-
'!elk'!ēnoxwē mēxela neḡwālaxa lē'lē ts'edāqa; wä, lä q'lāle-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!ēndzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'īladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'īladzē laughed. He | said:¹ 'O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!ēlgrayāxs wēyōlāē lōxs l'ēnkwaasa 'wālasē g'ilg'aōmasēs k'!ēlgrayowē. Wā, laem lāba.

MEANS OF HAVING CHILDREN

1 [Qwā'gwēx's'alalēns lā'xa bā'wēk'lū'yō qa bewē'x'wīdōsa ts!ē-dā'qē. Wā, hē'ēmaē T!ā't!ēnts!idē, yixs la'c ma'lgū'nā't'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēs. gēnē'mē. Wā, la hēwā'xa bewē'x'wīda. Wā, g'a'mēs wā'ldemsēg'a:] Hē'ēmaaxg'in lē'g'in la ma'lgū'nā'-
5 t'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēn la gēnē'ma. Wā, la hēwā'xa bewē'x'wīda. Wā, la ts!ēx'īlēn nā'qa'yē qaxg'in hē'ēmēq lā'g'ilha geg'a'dēx'īd qēn xū'ngwadēx'īdē. Wā, lēn lā'xa Gō'sg'imoxxwē. Wā, lēn nē'laxa q'lū't'yakwē Qwā'x'īladzē, yisen nā'qa'yaxs 'yā'x'sē'maē qae'n gēnē'maxs k'!ē'saē bewē'x'wīdxa la ma'lgū-
01 'nā't'ēnx ts!ē'wū'nxā. Wā, la dāf'ī'dē Qwā'x'ī'ladzē. Wā, la 'nē'k'a:¹ 'ya, ā'dats, wē'grak'ā'slēla hōlē'lal g'ā'xēn, qēn ts!ē-k'lā't!ēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'asē'maēxg'in lā'k'asaēk geg'adk'atsōx G'ā'laxā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qē'lxlēla; wā, lā'k'asēn mō'x'ūnxēlaxē ts!ē'wē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lalak'as ts!ēx'ī'lēn nā'qē'kasē. Wā, lā'k'asēn lē'laxē wī'wā'nō'lēnoxwāsē g'ī'lkasdā Gō'sg'imoxxwā. Wā, lēn dō't!ēg'afla. Wē, lā'k'asēn 'nē'x'a: 'ya, wī'wanō'lēnoxs Gōs-g'imoxx'. Wī'k'aslēla hō'lēlalōl ā'sa'yōlēnlōl qak'ā'sōs wā'xa'ōs wā'nol'īdk'asēn gēnē'mk'asēx qa qē'lxlēlēsōx, 'nē'x'k'asēnlax
20 wī'wā'nō'lēnoxwāsē Gō'sg'imoxxwē. Wā, lā'k'aslaēnē dō't!ēg'aflē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā⁵x'īladzē! let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

⁵nemō'xwē. Wā, lā'k'as⁵laēnē ⁵nē'x'a: 'ya g'ī'gā⁵ma, Qwā⁵x'īladzē, 21
wī'g'elelax'ōnō lā'welsk'aslōx Gā'laxaā'kwē⁵lakwax, ā'lak'asōnō
wulelā' lā'xens dō'det'lālag'ililemk'ā'sax.' Wā, lā'k'as⁵laēnē k'ā'-
⁵yasōkwasē Gā'laxaā'kwē⁵laxwē.

"Wā, g'ī'fem⁵laēnē lā'wels lā'k'asē dō'tleg⁵ak'asē wā'nō⁵laēno- 25
xwē. Wā, lā'k'as⁵laēnē ⁵nē'x'a: 'ya, g'ī'gā⁵ma, wī'k'aslela ⁵yā'-
lax'īdk'aslesē g'ī'ng'īnā'nemk'asbēdza'wa qa lā'k'asēsē⁵ ā'lāx⁵ne'm-
k'asa wī'sem gwā'lasa. Wā, hē'kas⁵mēsēnē ⁵ne'mk'asa ts'edā'x
gwā'lasa. Lā'k'aslēnē hā'yasek'ālal. Wā, g'ī'l'k'asēmlxaēnē
g'ā'xk'asl qak'ā'slesōnō āx⁵ē'dk'asleqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wā, lā'k'aslāxaas yā'lōdk'asleqēnē qaxs hē'k'as⁵maēnē
ā'lēk'as q'ūlā'. Wā, lā'k'ats yī'l'ālelō'ts lā'k'asxōs hē'l'k'ōdenō-
dza'yēx qenā'sa. Wā, lā'k'aslexaē mō'p'enxwa'sk'aslē ⁵nā'lās
hē gwā'lalēnē. Wā, lā'k'aslaxaas qwē'l'īdk'aslaqēnē. Wā, lā'k'ats
āx⁵ē'dk'asxē mā'⁵malēk'wēmak'asē, qak'ā'sen mā'lēx'widaēx. 35

"Wā, lā'k'asen āx⁵ēdk'asxē ma'lē' a'yasō'kwatsē gwā'lasē qak'ā'-
sen ā'x⁵eqēs lā'k'asxē mā'⁵malēk'wēma qak'ā'sen ē'tlēdē mā'lē-
x'wīdk'asqēnē. Wā, lā'k'asxaen āx⁵ā'lilaqēnē. Wā, lā'k'asxat'en
ē'tlēd āx⁵ē'dk'asxē ma'lē' g'ō'g'egu'yō'sē gwā'lasē qak'ā'sen
ē'tlēdē ā'x⁵eqās lā'k'asxen lā'k'asē mā'lēk'wasōkwa'sa. Wā, lā'k'a- 40
sen āx⁵ā'lilak'asaq. Wā, lā'k'asxat'en hē gwē'x⁵īdk'asxē ⁵ne'mē.
Wā, lae'mxat'en āx⁵ē'dk'asqēnē qak'ā'sen āx⁵ē'dk'asēx a'yasō'-
kwasas, yīk'ā'sxē ma'lē'. Wā, lā'k'asen ē'tlēd mā'lēx'wīdqēnē
lōkwa'sē mā'⁵malēk'wēma. Wā, lā'k'asēmlxaen āx⁵ā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
55 cum ea concubui. Postquam | perfecti, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distingere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praeagnans. Then she had a little boy. | She first had a child when I had been married ||
60 five winters to my wife; | and now I had this child, Melnéd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asēn āx'ē'dk'asēx a'ēlēmxiā'ēya g'ō'g'egū'yō'sē 'ēnē'mē qak'ā'sēn ē't'lēdē mā'lēx'wīd'qēnē lōkwā'sē mā'ēmalēk'wēma. Wā, lā'k'as g'wā'la, lā'k'as'ēmxaēnē mō'sgēmē mā'lēx'ēmakwē lā'k'as āxē'l'k'asa. Wā, lā'k'asēn lē'lā'li'xēn gēnē'mē. Wā, lā'k'asēn āxk'lā'lak'asqēnē qak'ā'saēs mā'lēx'wīd'xē mā'lēg'ikwē. Wā, lā'
50 k'asēnē mā'lēx'wīd'k'asqēnē. Wā, lā'k'asēnē 'wīlq'ēsaqēnē. Wā, lā'k'asēn lē'lts'lā'ilak'asēn gēnē'mē. Wā, lā'k'asēm'x'ū kū'l'x'ēid'k'as lē'wē'nē. Wā, hē'k'asēn kū'l'x'ēid'k'asē hē'l'k'ōtagā'wā'lā'sēn gēnē'mē. Wā, lā'k'asēm'x'ū gēx'wī'da. Wā, g'ī'l'k'as'mēsēn g'wā'l'k'as gēxwa' lē'wē'nē; wā, lā'k'asēn k'lē'ēyas 'ēnēx' qa
55 lē'kū'ilēsēn gēnē'maxē 'nā'la qa ō'kwas'mēsēnē sē'nba 'yilā'laxē 'nā'la t'lē'g'īl lē'wē nē'g'ikwē, yī'xē hē'k'as'maēnē ā'lēk'as g'wāl k'lā'lē. Wā, lā'k'as hē'hēk'a ē't'lēd k'lā'lē'da. Wā, lā'k'as'mēnē qelxk'lā'ē's'idk'asa. Wā, lā'k'as'mēnē qē'l'xēlax'ēid, yik'ā'tsē bā'bagūmē. Wā, ā'l'k'as qē'l'xadēx'ēidk'asgram'ēx' lā'k'asaēx' sēk'lā'
60 x'ēnēlaxē ts'lē'wū'n'xē gā'k'āla lōkwā'sēn gēnē'mk'asēx. Wā, lā'k'as'maēg'in qē'l'xadk'atsōx Mē'l'nēdēx," 'ēnē'k'ēda g'ī'gām'ēyē lā'xēs gō'ts'lā'ānē'ēyē.¹

Wā, hē'x'ēida'mēsēn g'āx nā'ēnakwa. Wā, g'wā'lēlā'mēsēn ā'lāxa g'wā'lasē lā'xa t'lēx'ī'lās Gwadzē'yē'. Wā, lēn q'lā'xa mā'lē', 'ēnē'ma
65 ts'lēdā'qē, 'ēnē'ma begwā'nēmē lā'xa g'wā'lasē. Wā, hē'x'ēida'mēsēn hā'qōdeq qen yā'lōdēq. Wā, lēn yilē'nts lā'xēn wūsē'g'anō, lēn wūsē'x'ēts. Wā, lā'ē'm axā'la lā'xēn hē'l'k'ōdēnōdza'yē. Wā lēn nā'ēnakwa lāx Xū'mdashē. Wā, lā'mēn lā'g'aa lāq, yixs a'mlēxwaēn gēnē'mē lāq. Wā, lā mā'p'lē'nywa'sē 'nā'lāsa g'wā'-

¹ The following is again Kw āgūl dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et "Qua- 70
do," inquam, "menstruavisti?" sciebam enim eam tum menstruare. |
"Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit. | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xēn qenā'sē. Wā, hē'x'ida'mēsen genē'mē 'nēx' 70
qenū'x' amā'lōx'widē. Wā, len wūlā'q; wā, len 'nē'ka: "Wē'-
laqwas ē'xentē," qaxg'in q'lā'lela'mēgaqēxs ē'xentaē. Wā, la
'nē'k'ēxs la'ē mō'plēnxwā'sa 'nā'lās la ē'xenta. Wā, len lā-
k'lwē'masā'masxēn nā'qax'ē qen k'ē'sē nexwā'lax'īd lē'wō'xa gā'-
nūlē. Wā, wā'x'mēsen genē'mē aē'mīq'ben'wa gā'xēn: ā'mēsen 75
lā'wisbōlaq. Wā, hē't'len la mā'p'le'nxwā's hē'la mō'xē. Wā,
laē'm mō'plēnxwā'sē 'nā'lāsa gā'lasē āxā'la lā'xg'in qenā'sik';
wā, len āx'ē'dxa bī'sgītē qen mā'lōx'widēq. Wā, len āx'ē'dxa
gā'lasē qen t'lō'sōdēx ē'ē'yasā'sa 'nē'mēxa wī'semē. Wā, len
ā'x'ēqas lā'xēn la hā'msgēmē'sēwa qen mā'lēx'widēq. Wā, len 80
gā'wāl mā'lēkwaq; wā, len āx'ā'lilaq. Wā, len ē't'lēd āx'ē'dxa bī's-
gītē qen ē't'lēdē qe'mx'wid lāq. Wā, len t'lō'sōdex g'ō'g'egū-
'yāsa gā'lasē qen ā'x'ēqēs lā'xēn lā mā'lēkwā'sēwa. Wā, lā'xāē
gā'wā'la; wā, len ē't'lēd q'ē'mx'widxa bī'sgītē. Wā, lā'xāen t'lō'sō-
dex ē'ē'yasā'sa ts'ledā'qē gā'lasa qen mā'lēx'widēq lē'wa bī's- 85
gītē. Wā, len ē't'lēd āx'ā'lilaq. Wā, len ē't'lēd q'ē'mx'widxa
bī'sgītē. Wā, lāxāen t'lō'sōdex g'ō'g'egū'yāsa gā'lasē qen ā'x'ē-
qēs lā'xēn la mā'lēkwā'sēwa bī'sgīta. Wā, laē'm 'wī'la. Laem
mōsgēma 'mēx'megwī'lē mā'lēg'ek' bī'sgīta.

Wā, len lē'lālxēn genē'mē qā gā'xēs lā'xēn k'wāē'lasē. 90
Wā, hē'x'ida'mē'sē gā'xa. Wā, len k'īp'lexō'dēq. Wā, len ts'lā'sa
'nē'msgēmē lāq. Wā, len 'nē'ka: 'Hām'x'ī'daxwā bī'sgītē'x.
Wā, hē'x'ida'mē'sē 'wī'la hām'x'ī'dqēxs mō'sgēmaē. Wā, len lēl-

95 four pieces. Then | I called her into my room || and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || concubebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T'lät'tendzid of the Seaward-Dwellers.] |

ts!älēlaq lä'xen graē'lasē. Wä, g'il'mēsenu'x" la läts!ä'lila; lē'-
95 g'in LENē'x'ida xä t'lē'x'ilāsēn graē'lasē. Wä, la'mēn Lē'xleqūlila, qaxg'in hēk' kū'lx'idaā'sē GEMxā'gawalilāsēn GENE'mē. Wä, lēn nēxwā'lax'īd Lē'wēn GENE'mē. Wä, lēn gwāla. Wä, lēn yāq'eg'a'la. Wä, lēn 'nē'ka: "ya, ā'dē, gwā'la 'nēx' qas yā'wixilēlōsxwa 'nālaLēx Lē'wa gānūLēx. Ä'ēmles t'lē'g'ilōl 'yilā'laL," 'nē'k'en-
100 LAXEN GENE'mē.

Wä, lä nā'nagēg'i grā'xen. Wä, la 'nē'k'en GENE'maxs lē'ma'ē k'ō'ten laem pēlā'q qa bewē'x'wīdēs. Wä, la'mē gwāl ē'xentēn GENE'mē lä'xēq. Wä, la'mē bewē'x'wīda. Wä, la 'mā'yōl'itsa ts!ä'ts!ēdagēmē. Qā'laxg'in GEMxāgawa'lilēg'axg'in lēk' nēxwā'-
5 lax'īd Lē'wē'n GENE'mē, lä'g'ilās ts!ä'ts!ēdagēmē. Wä, la'mē'n xū'ngwadēx'īda. Wä, la'mēn ō'q'lūs'īd xä pēlā' qaxg'in hēwā'xēk' bewē'x'wīdāmasxēn GENE'maxa mā'lgū'nā'lēnxē ts!ē'wū'nxā. Wä, lēn pāt'lē'deq; lä hē'x'idaēm bewē'x'wīda. Wä, lēn nā'nēma-x'ēnnēlaxā ts!ē'wū'nxē hā'yasek'āla xg'in lä'granu'x" xū'ngwa-
10 dex'itsē ts!ä'ts!ēdagēmē.

Wä, hē'mis ā'lē's mō'sgemēk'ilēda ts!ä'ts!ēdagēmāxs la'ē ē't!ēden GENE'mē bewē'x'wīda. Wä, lae'mxāē ts!ä'ts!ēdagēma. Wä, lä'nu'x" q!äl!ax'ē'nxag'ōgwilaxā ts!ē'wū'nxē gāk'ā'la Lē'wēn GENE'mē. Wä, la mō'kūn sā'sēmē ts!ē'daxsā. Mā'lgū'nā'lēnxā ts!ē'-
15 'wū'nxē k'leā's sā'sēma. Wä, lahu'x" mā'lgū'nā'lēnxā ts!ē'wū'nxē la sā'sēmōkwa. Wä, lē'x'a'mēs ts!ēnē'msen nā'qa'yaxs 'nā'xwa-māē ts!ē'daqen sā'sēmē, yixs k'leā'sāē bā'baguma. ['nē'k'ē T'lä't!ēnts!ēdāsa L!a'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down || her back: and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'lestla gäla läwadēda ts!edāqaxs laē bewēx'wida. Wä, 1
gil'mēsē ōqlūs'id laem bewēx'widēda ts!edāqaxs laē hēx'idaem
nāxwa aēk'ila.

Wä, laem k'leās k'les āx'ētsōsa lä'wūnemē lāxēs dōx'walelē lāxa
yilkwa'yasa begwānemē lē'wa elkūmāla ts'ek'wa; wä, hē'misa 5
mēgwatē elkūmāla lōxs ts!ex'āsewaē. Wä, hā'staem āx'ēdaatsē
lē'wis genēmē, yīxa lä'wūnemē, qas lä q'ülālelsa q'ülālelsa lāxa hemwa-
ga'yā wēlkwē. Wä, la'mē hēx'säl gwēsle lālaal lāx māyōldemlasa
ts!edāqē. Wä, hēxōlen l'elēwesōxs gil'māē dēx'itsa q'ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
gil'mēsē qelgwilē genemasexs laē āxk'lālaq qa k'wāgalilēs. Wä,
gil'mēsē k'waēlexs laēda begwānemē g'āg'ilela lāx ōxlaatā'yasēs
genēmē dāxsgemēxa el'elkūla k'ādzekwa, qas lānaḡwē hāxela
lāx ōdzōxsde'yasēs genēmē. Wä, la'mē 'uēg'etewōxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la'mē mōp'lena nōx'no- 15
kwa el'elkūla k'ādzekwa. Wä, lāxaē mōp'lena 'nēka: "Yūems
hēyōlaxsdōx," lāxa bōxwa'yasa genemas nōx'sōs. Wä, gil'mēsē
gwālexs laē q'ülālelsa lāx hem'waga'yasa wēlkwē.

Wä, hē'mis āxsōsa begwānemē dāyoxsda'yasa gēwasē, lē'wa
mōwē dzēdzelemx'sidzēsa t!eqwa, lē'wa ōba'yasa ōxsda'yasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 lemē; wā, hē^εmisa grōgrēgūyāsa wūqlāsē. Wā, hē^εstaem āxcēlax^εsē, qā^εs nōyolēxēs genēmē qō māyō^εlōlō.

Wā, gril^εmēsē hēlogwilē genemasēxs laē hēmenāla^εmēda begwānemē la yāx^εlāla qāsa. Wā, gril^εmēsē laēl lāxa grōkwaxs laē
25 k^εlēs yīnēlexs laē laēla. Wā, gril^εmēsē grāxwūlsexs laē dzēlx^εwēlsa.

Wā, gril^εmēsē plēp^εlexwēlē genemasēxs laē āxk^εlālaxa mamayūlt-silācnohxwē q^εlūlyax^ε ts^εlādāqa qā lās mamayūltsilax genemas.
Wā, gril^εmēsē lāda q^εlūlyakwē ts^εlādāqexs laē hēx^εidaem āxk^εlālaxa
30 ts^εlādāqē qā tlēx^εlālilēs k^εlōsala; wā, hē^εmis qā ēyilālēs. Wā, gril^εmēsē hē gwaēlēda ts^εlādāqaxs laē plēx^εwidēda q^εlūlyakwē ts^εlādāqēx tek^εlās lāx gwaēdzasasa grīnānemē. Wā, hē^εmis la āx^εēdaatsēxa dzēk^εwisē, qā^εs q^εlēlq^εlēt^εslāuendēsa q^εlēmēmē, qā^εs lā lexūltsemēs lāx tek^εlāsa ts^εlādāqē grāyabala lāx benba^εyas lēmāk^εlūbanās
35 lāgrāa lāx na^εxwas. Wā, gril^εmēsē gwālexs laē selt^εlālila. Wā, la^εmē olastogwalila. Wā, laēmēlēda begwānemē ālax^εid la yax^εlālaxs qāsāc. Wā, la^εmē lōmax^εid lālāl seltahaxs laē laēl lāxa grōkwē, qā^εs ālt^εlēqelēxs grāxaē ētewūlsa. Wā, la^εmēda q^εlūlyakwē ts^εlādāq āx^εēdxa dzēdzelemsīdza^εyasa teql^εwa lē^εwa dōyoxsda^εyasa gēwasē, lē^εwa ōxsde^εyasa sēlemē, lē^εwa grōgrīgūyowasa
40 wūqlāsē, wā, hē^εmisa mōsgēmē q^εlanāsa. Wā, lā āx^εēdxa mowēx-la xālaētsa grāwēqlāuēmē qā^εs mēxenōlīsēlēs lāxa legwilē. Wā, hē^εmis gril āx^εētsōsēda ts^εlēs^εlāla qā^εs k^εlip^εlōdēs lāxa dōyoxsda^εyasa gēwasē, qā^εs aaxlālēs lāxēs legwilē. Wā, gril^εmēsē ts^εlēx^εl-

hair begins to burn, | she puts the burnt hair into one of the clamshells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax:mōtas hābesas lāxa ʔnemēxla 45
xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōxʔwitsa ts!ax-
mōtē doyoxs-dēsa gēwasē lāx āwīg-aʔyasa ts!edāqaxs k!waēlaē.
Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena ʔnēk'a: "Yū-
ems hēyōlaxsdōx." Wā, g'il'mēsē g'wālexs laē ts!exlendeq lāxēs
legwīlē. Wā, lā hē'staem g'wēxʔidxa wāōkwē. Wā, g'il'mēsē ʔnā- 50
xwa la ts!ōlkūxs laē gūq!eqasa ʔwāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, g'il'mēsē g'wāl xwētaqēxs laē nāqamats lāxa
ts!edāqē. Wā, la ʔmē ēt!ēd āxʔēdxa ts!ōts!almōtasa dzēdzelenbal-
ts!ānaʔyasa teq!wa, q'a's gūq!eqēsa ʔwāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, q'a nāxʔidēsēq. 55

Wā, lā āxʔēd lāxa dzēk!wisē, q'a's xāl!aqē gūq!eqas lāx ts!ō-
ts!almotas ōxsdeʔyasa sēlemē. Wā, lāxaē hēem g'wēxʔidxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq q'a gen-
k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem galēda
sēlemē. Wā, lā mākilēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, g'il'mēsē g'wālexs laē āxʔēdxa ʔwāpē q'a's gūq!eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq q'a ʔwāpalēs. Wā, g'il-
mēsē nenxwaakūlē sēx'sēx'aēnaʔyasa g'inānemaxs laēda q!ūlyakwē
ts!edāq āxʔēdxa q!anaʔstāla ʔwāpa q'a's nāqūmasēs lāxa ts!edāqē.
Wā, g'il'mēsē ʔwīla nāxʔidqēxs laē ēt!ēd ōlastogwalila. Wā, g'il- 65
mēsē lōmaxʔid la nenxwaakūlē sēx'sēx'aēnaʔyasa g'inānemaxs laē
nēxostōdēda q!ūlyakwē ts!edāqēxs sāxsdaʔyē, q'a's {dzēxwalilēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k'waēlaē. Wā, lā āxēdxa q'lēmēm q'loyaak^a k'ādzekwa, qā^s āxōlilēs lāx āwāgawa^sasēs ōkwāx^ayē. Wā, g'il^smēsē gwāl^salī-
 70 lexs laē lē^slalaxa ts'edāqē, qā lās k'wak^sāx^sēq. Wā, la^smē lē^slāsōt'ēna^syē g'ōg'ēgūyawasa ts'edāqē lāx ēwanōl^sg'a^syasa q'lūlyakwē ts'edāqa. Wā, la^smē k'ip^slexāwa^syēda ts'edāqaq. Wā, lāda q'lūlyakwē ts'edāq k'ibōyewēxa ts'edāqē. Wā, g'il^smēsē sēx^sidēda g'inānēmaxs laē pōxwots'ōdēda q'lūlyakwē ts'edāqex ēwāx^ssanōlxa-
 75 wa^syasa ts'edāqē. Wā, g'il^smēsē lāwāyēda g'inānēmaxs laē lālōl^slaxa maēnē. Wā, g'il^smēsē k'lē^sgeyōl g'āxexs laē āx^sētse^swēda lālogūmē, qā^s lā k'āgenililas lāx ts'edāqē. Wā, lā gely^switsēs q'wāq^swax^sts'lāna^syē. Wā, g'il^smēsē hōx^swidexs laē lawāyēda maēnē. Wā, g'il^smēsē lāwāxs laē lēqūlilxa ts'edāqē. Wā, la^smē lē^slālase^swē lā^swūnēmas.
 80 Wā, g'il^smēsē g'āxexs laē āxēdxa k'lāwayowē lē^swa medekwē yāwābedzowa. Wā, hē^smis la yīl^sidxa ts'eyōxlā^syasa g'inānēmē. Wā, g'il^smēsē gwālexs laē t'lōts'ēdeq. Wā, g'il^smēsē lāwāxs laē āxēdxa ts'lāts'lē, qā^s gūxts'ōdēsa k'oxsta^sēwāp lāq. Wā, la^smē dzēx^sstēda q'lūlyakwē ts'edāxsēs g'emxōlts'idza^syē g'ōgūyō lāq. Wā, hē^smis la
 85 q'lē^salēlōdaatsēsa g'inānēmē, qā k'wālēs lāx āwīg'alts'idza^syasēxs laē dālasēs g'emxōlts'lāna^syē lāqēxs laē kwāsasēs hēlk^slōts'lāna^syē lāq. Wā, g'il^smēsē gwālexs laē āxēdxa q'lōyaakwē k'ādzekwa, qā^s dēg'it'ēdēs lāq. Wā, g'il^smēsē gwālexs laē āxēdxa gūgumyīmē, qā^s tōbensēs lāq, qā hālabalēs k'lix^sitsa^s ēyāx^ssāmē graēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'läsa g'inānemē. Wā, g'il'mēsē gwāla laē q'lenēpsemtsa 90 p'lep'elxamādzēsē lāq. Wā, la'mē lēgades Tsāxisē yixs bābagūmaē, qaxs hāē māyulēmē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lā hēlogwilaxs laē kūnxwōdekwa, yixs laē lē'lālēs ōmpaxēs g'ōkūlōtē, qa lās 'wī'laēl lāx g'ōkwaxsa begwānemx'sā. Wā, la'mē 'nāxwa k'lūsēmīlxa la ts'lex'iltsemdex se'yās, yixs āxābāyāēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētse'wēwa leinxwa xōk' k'wa'x-lāwa. Wā, la'mēsē mēx'bentsō' lāxa lēgwīlē. Wā, hē'mis la ts'lex'eltsemdayox se'yāsa g'inānemē. Wā, g'il'mēsē 'wī'lāxs laē āx'ētse'wēda qēqex'p'lēg'a'yē k'lūts'la, qa's qēqex'p'lēg'indayowē lāq. Wā, lāxaē qēqex'sīdzentsōsa k'lūts'lē qēqex'sīdza'yā, lē'wa qē- 100 qex'seyap'la'yē, lē'wa qēqex'ts'lāna'yē. Wā, g'il'mēsē gwālexs laē qōbeltsemtse'wē x'ōmsasēsa gūmsē. Wā, g'il'mēsē gwālexs laē qex'imtsōsa sīlk'ē lāla'xwīwa'yā. Wā, g'il'mēsē gwālexs laē 'nāxwa gūms'idēda 'nāxwa bēbegwānema. Wā, g'il'mēsē 'nāxwa gwālexs laē ōmpasē yāx'wītsa 'na'l'nemē sīlk' lāla'xwīwō' lāxa 'nāxwa 5 bēbegwānema. Wā, g'il'mēsē 'wīlx'tōsa sīlk'ē lāelalaxwīwa'yaxs laē 'nēk'ēda ōmpē: "Hāsdoxwa Dēyadōxen xūnōkwēx. La'mōx gwāl Tsāxisla."

Hēxōlen lēlōwēsē'wa maēnasa g'inānemē yixs g'il'maē mōp'leuxwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l'lemq'lē qa's k'la'x'wīdēx āpsba'yā qa ēx'bēs, qa yūwēs gwē'xsa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening,
 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been
 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |



When this is done, he takes an old mat and | wraps it around it. Late at night, when everybody is asleep | in the village, the man himself takes the
 25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be
 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

12 q'lenayowē. Wā, lā mōden lāxens q'wāq'wax'ts'lāna'yēx, yix
 'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mēde-
 kwē at'ema L'lā'yē l'ē'wa maēnēxa la dzāqwa. Wā, lā l'enle-
 15 q'leqas ēx'ba'yasa l'emq'lē lax kwa'ba'yas g'āx'saasas t'lōts'lēn-
 da'yē lāxa ts'eyōx'lā'yē. Wā, g'il'mēsē lā yūdux'den lāxens
 q'wāq'wax'ts'lāna'yēx yixa lālaētsa l'emq'lāxs laē āx'ēdxa mēde-
 kwē at'ema qa yil'alelōdēs. Wā, la'mē yālōts lāx ōba'yasa
 maēnaxs laē l'engēlēlē ōba'yasa hē gwēx's q'lena'yō l'emq'la lax
 20 lōlp'egē'yasa maēnē. Wā, la'mē lalak'lūtlaqēxs laē yil'alelōdeq
 g'ā gwālēga (fig.).

Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lāk'lobāna, qa's q'lenēp-
 semdēs lāq. Wā, g'il'mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
 dēda g'ōkūlāxs laē xamax'ida'mēda begwānemē āx'ēdxa k'lilakwē
 25 l'ē'wa q'lenēpsemāla maēnaxs laē qas'ida, qa's lā 'lap'ida lāxa
 hēmenala'mē qāyatsa 'nāxwa bēbegwānemaxa t'ex'ila. Wā, la'mē
 āem 'nēx' qa hēldzeqelēsa k'lāk'lobanasgemāla maēnē lāxēs
 'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nempl'en-
 g'ik'elisēxa dzeqwa lāxens q'wāq'wax'ts'lāna'yēx yix 'wālabetel-
 30 dzasas; yixs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
 dzeqwāxs laē āx'ēdxa 'wābets'lāla nagats'lā, qaxs lā gūqelselas
 lāq qa k'lēsēs āwūlx'es yawēnkwa dzeqwa. Wā, g'il'mēsē gwālexs,
 g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35
gives birth to her child. Then the man heats | some water; and
when it is hot, he | puts a little oil into it, and gives it in a spoon to
his wife. | He puts in front of her the hot water and the oil, and | his
wife continues to drink it, || that the two "pillows" and the blood of 40
the womb may come off. | Much soft cedar-bark is also given by the
man to his wife | to sit on, and when it is soaked with blood | he
changes it. Then he puts the bloody cedar-bark | into a basket.
When the "pillows" come out and || the blood, and the child is 45
four days old, | the man washes his wife in hot water, and she wipes
her body with | soft shredded cedar-bark; and after doing so, | she
throws the cedar-bark that had been used as a towel on the other |
cedar-bark in the basket. Then the man goes up to the || rear of the 50
house, and hangs up behind the post the basket with the cedar-
bark. | There he leaves it to dry. After this has been done, | he
cuts off the hair of his wife down to her neck. | When the umbilical
cord comes off from the child, and he wishes | the child to become
rich, he ties up the cord and puts it || into a box in which he keeps 55
his expensive copper. Therefore | the child will be able to obtain
coppers easily when he becomes really a man. | That is all about
this. |

Wä, la^mmēsen gwāgwēx^sālāl lāxa ts^ledāqē, yix genemasa 35
begwānemaxs laē māyul^fida. Wä, la^mmē ts^lelx^ustax^fidēda begwā-
nemaxa ^fwāpē. Wä, gril^mmēsē ts^lelx^ustax^fidēda ^fwāpaxs laē
xāl^fastentsa L^fēna lāq. Wä, lā ts^lāsa k^fats^lēnaqē lāxēs genemē.
Wä, lā hāngemilisa ^fwābets^lālaxa ts^lelx^usta L^fēwa L^fēna. Wä,
la^mmē hēmenālag^filil^mmē genemas ^fyōsaq, qa hālabalēs lawāk^filisa 40
maltsemē qēx^fqenōlitsa grinānemē L^fēwa elkwa lax bāts^lās. Wä,
hē^mis la q^flēnem ts^lēwēsa begwānemaxēs genema q^flēnemē q^flō-
yaa^x k^fādzekwa qa k^fwaxlawēsōs. Wä, gril^mmēsē LEX^fitsa elkwāxs
laē L^fayōq. Wä, lānaxwē lexts^lōts lāxa lex^fyēda El^felkūla k^fādze-
kwa. Wä, gril^mmēsē lāwiyēda qēx^fqenōlisasa grinānemē L^fēwa 45
elkwāxs laē mōp^fenxwā^sē ^fnālāsa grinānemaxs laē ts^lelqwēt^flēde
genemasa begwānemē lāxa ts^lelx^usta ^fwāpa. Wä, lā dēgrit^fitsa
q^flōyaa^kwē k^fādzekwa lāxēs ōk^fwina^fyē. Wä, gril^mmēsē gwālexs
laē lexts^lōyewē dēgridanās k^fādzek^u lāxa ōkūya^fyasa El^felkūla
k^fādzek^u lexts^lā lāxa lex^fyē. Wä, lēda begwānemē lāgrōstā lāx 50
ōgwiwalilasēs grōkwē, qa^s lā tēx^uwalelōtsa k^fādzegwats^lē lāx
āwāp^fāyasa lāmē. Wä, la^mmē lem^xwaq. Wä, gril^mmēsē gwālexs
laē tsex^fidex se^fyāsēs genemē, qa tsētseg^fmōlxawakwēs. Wä,
la^mmē lawāyē ts^lēyōxlā^fyas xūnōkwas. Wä, gril^mmēsē ^fnēx^f qa
q^flēqladēs laē yilt^fēmdēq lāxa ts^lēyōxlā^fyē qa^s lā grits^lōts 55
lāxa grildasē grits^lēwatsēs la^fxūla L^fāqwa. Wä, hē^mis lāgilas
hōlēmālē xūnōkwāxa L^fāqwāxs laē ālax^fid la begwānemā. Wä,
la^mmē gwālwislā lāxēq.

TREATMENT OF INFANTS

1 **Washing the New-Born Child.**—When the child is born, | it is
 taken out of the hole by the midwife, who cuts | the navel-string
 after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four
 stones, not very large, into the fire. Then the woman takes | well-
 rubbed yellow cedar-bark, and with it she wipes the body of the
 child, | so that what the midwife calls the "tallow" of the body of
 the child | that is just born comes off; and after she has wiped the
 body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and |
 says: "I pray to you, Supernatural-One, to give to our darling | the
 power to withstand sickness." |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot
 stone, speaks to it also, and | says, as she holds the child in the left
 hand, and || the tongs in the right hand: "I pray to you, Super-
 natural-One, | that the curses of those who are jealous | of the
 name of his father may not harm him." ||

20 And after her speech is at an end, she puts (the stone) into the same
 place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

1 **Washing the New-Born Child.**—Hē^mēx̄s ḡālāē māyol^ēidayowēda ḡi-
 nānēmē, wā, lā q̄!elēlēmsa māmayōltsila ts!edāqa q̄s̄ t!ōts!endēx̄
 ts!eyōxlā^ēyasēxs̄ laē ḡwāl yīlōyōdeq̄ yīsa mēdek̄wē dēx̄wa, wā, lā
 ā^ēx̄ēdx̄a kwādzats!ē q̄s̄ ḡūxts!ōdēsa ēwāpē wūda^ēsta lāq̄. Wā, lā
 5 mōsgema k'!ēs āwāt!ēsem āxlāla lāxa leḡwīlē. Wā, la^mē ā^ēx̄ēdēda
 ts!edāqaxa aēk'!ak̄wē q̄!ōyaak^u dēx̄wa q̄s̄ dēḡitēs lāxa ḡinānēmē
 q̄^ēwīlāwēsa ḡwe^ēyāsa māmayōltsila yasex^ēūnēsa ḡinānēmāxs̄ ḡālāē
 māyolēma. Wā, ḡil^mēsē ḡwāl dēḡitaxa ḡinānēmāxs̄, laē ā^ēx̄ēdx̄a
 ts!ēslāla q̄s̄ k'!ip!idēs lāxa x̄ixsemāla t!ēsema. Wā, lā yāq!ē-
 10 ḡa^ēlēda māmayōltsila ts!edāq̄ lāxa x̄ixsemāla t!ēsema. Wā, la
 ēnēk'a: "Wā, la^mēn hāwāxelōl nawālak^u q̄s̄ lāsaōsasēs k'!ēts!ē-
 nāyōs lābedex^usa ts!ēts!ax̄q̄!ōlemē lāxgranu^ēx̄ wāwalk'īnēk'."

Wā, ḡil^mēsē q̄!ūlbē wāldemas laē k'!ipstents lāxa la q̄!ōts!ā ēwāp
 lāxa kwādzats!ēlaxa ḡinānēmē. Wā, lā ēt!ēd k'!ipsemdxa ēnems-
 15 gēmē x̄ixsemāla t!ēsema. Wā, lāxaē ēdzaqwa yāq!ēḡa^ēla. Wā,
 lāxaē ēnēk'a lāxēs q̄!ēk'!ēq̄elaēnā^ēyaxa ḡinānēmē. Wā, la dalasēs
 hēk'!ōlts!ānāyē lāxa ts!ēslāla: "Wā, la^mēn hāwāxelōl nawālak^u
 q̄s̄ lāsaōsasēs k'!ēts!ēnāyōs lābedex^usa hāngwa^ēyāsa ōdzege^mē-
 qelās lēgemas ōmpasek'."

20 Wā, ḡil^mēsē q̄!ūlbē wāldemas laē k'!ipstents lāxa laasasa ḡilx'dē
 ts!elwaqasōs. Wā, la ēt!ēd k'!ip!idxa ēnemsge^mē x̄ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

tł̄sema. Wā, lāxaē yāq'ł̄g'a'la. Wā, lāxaē 'nēk'a: "Wā, la'men 22
 hāwāxelōl nawālak" q'a's dādamā'yēlōsaxgranu'x̄" wāwalk'inēk' q'a
 k'leāsēltsek' ōdzemālatš lāxa q'wāx'nākūlaēnēlaxgranu'x̄" wāwal-
 k'inēk'." 25

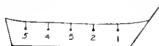
Wā, gril'mēsē q'ūlbē wāldemas laē k'lipstents lāxa laasasa g'ag'i-
 l'iyē x'ix'ixsemāla tł̄sema. Wā, la ētl̄ēd k'lip'ldxa 'nemsgemē
 x'ixsemāla tł̄sema. Wā, la yāq'ł̄g'a'la. Wā, la 'nēk'a: "Wā,
 la'men hāwāxelōl nawālak" q'a's lāsaōsasēs hēlōlōselaēna'yōs k'lēš
 q'ūltš'lēnoxwa lāxgranu'x̄" wāwalk'inēk'." 30

Wā, gril'mēsē q'ūlbē wāldemas laē k'lipstents lāxa q'ōts'lālilaxa
 kwādzats'lēlasēxa grinānemē. Wā, lā pla'staxa 'wāpē q'a's pl̄x'wi-
 dēx ts'elxstaēna'yas. Wā, gril'mēsē hēlālē la ts'elxstaēna'yas laē
 āxwūstālaxa mōsgemē ts'lēts'leq'ūltsem tł̄sema q'a's āx'ālilēs. Wā,
 lā dzēx'stasēs gemxōltšidza'yē lāx 'wābets'lāwasa kwādzats'lēlaxa 35
 grinānemē. Wā, lā k'wāg'altšidzentsa grinānemē lāxēs āwīg'al-
 tsidza'yē. Wā, lā āx'ēdxa aēk'laakwē q'ōyaak' dēxwa q'a's āx'sten-
 dēs lāxa 'wāpē q'a's kwā'sidēxa grinānemē q'a 'wēlāwōs yāse'x'ū-
 na'yas lē'wa elkwa. Wā, gril'mēsē g'wāla laē dēg'it'ł̄tsa q'ōyaakwē
 dēx' lāq. 40

Forming the Head of the Child.—Wā, gril'mēsē lem'x'ūn'ūlēda grinā-
 nemaxs laē āx'ēdxa 'wā'wadē pents'le'watsa dzēk'wisē. Wā, lā
 qwēlexstendeq q'a's x'ixts'lānendēs lāxēs hēlk'ł̄ōltš'āna'yē. Wā, lā

45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-witthes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |



and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

LEXwitas lāx ōk!wina⁵yasa g'inānemē LE⁵wis gōgūma⁵yē LE⁵wis
45 x'ōmsēs. Wā, āl'mēsē gwālexs laē ālak'lāla LEqē w⁵wūlx'lālāsa
g'inānemasa dzēk!wisē. Wā, lā āx'ēdxa aēk!laakwē q'lōyaak^u
LEpsaak^u hēla wā⁵wadā qa's aēk!lē q'lēlōtsōtsa dzēk!wisē lāq. Wā,
g'il'mēsē gwālexs laē qex'semts lāx x'ōmsasa g'inānemē ēk!lagodā
lax plēp!esp!ēyās. Wā, lā mōp!enō'stasa wā⁵wadē lāx x'ōmsas.
50 Wā, la ma'lden lāxens q!wāq!wax'ts!āna⁵yē yix wādzewasasa
wā⁵wadē. Wā, g'il'mēsē gwāla laē āx'ēdxa xaāp!lē qa's k'ag'alilē
lāxēs l'āsalilē.

1 **Cradling the Child.**—Wā, la āx'ēdxa aēk!laakwē papēq!waak-
k!ūts!ōx qa'nēxē qa's LEp!ālilēs lāxēs āla⁵yē. Wā, lā q!edzōlilāsa
g'inānemē lāq. Wā, lā āx'ēdxa aēk!laakwē selbek^u wīswūlen g'il-
gilt!a dewēxa qa's k'atāgendēs lāxa xaāp!lē. Wā, lā lā⁵wūnemasa
5 māyōla ts!edāq āx'ēdxēs selemē qa's selx'sōdēxa nemp!enkē
lāxens q!wāq!wax'ts!āna⁵yē g'āg'ilela lāx ōxtā⁵yasa xaāp!lē g'a gwā-
lēgra (pīg.). Wā, g'il'mēsē lāx'sāwē sela⁵yas laē ēt!lēd selx'ēdxa
mōdenē lāxens q!wāq!wax'ts!āna⁵yēx āwālagālaasas Lō⁵ g'ilx'dē
selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gwe⁵yōlela lāx
10 ōxsda⁵yasa xaāp!lē lāx ōgwāga⁵yas. Wā, g'il'mēsē gwāl selaxs laē āx-
ēdxa ts!ēq!adzō k!lēlx'iwakwa qa's nēx'sōdēs lāx (1). Wā, lā k'a-
t!alēlōts ōba⁵yasa g'il'ta wil selbek^u dewēx laqēxs laē t!emg'aalelōts
aēlās. Wā, g'il'mēsē gwāla laē ēt!lēd āx'ēdxa ōgū⁵la ts!ēq!adzē

strip | of deer-skin and puts it through the second hole; and the || long withes are not tight, in this way. and he 15
sews them on. | When this has been done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2).

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: | These are called "back-holders."
At the same time the midwife | splits cedar-
withes about the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin | cedar-sticks a little shorter than 30
the back-holder, | and she takes the split long cedar-
bark, | and ties them on like this: When this is
done, she places it on the back-holder. This is
called | the "back- rest;" and when it has been put
in, it is like this: ||

k'elx'iwakwa qa's nēx'sōdē lāx (ma'ē). Wā, lā k'ēs lek'lūtālaxa
g'ilt'la dewēxa, g'a gwālēg'a (*fig.*). Wā, lāxāē t'emg'aalelōts. Wā, 15
g'il'mēsē gwāla laē ēt'ēd āx'ēdxa ts'ēq'ladzō k'elx'iwak'wa lēgādās
t'emāk'āgēsa t'ex't'emag'exsē qa's nēx'sōdēs lāx (yūdux').
Wā, lāxāē t'emg'aalelōtsa dewēxē. Wā, āmēsē la hē gwē'nākūlax
(mōwē) lō' (sek'la). Wā, lāxāē hēm gwē'x'ēdxa gēm'xanōdza'yasa
xaāp'lē. Wā, g'il'mēsē gwāla t'ex't'emag'exsē qaxs hē'maē lēgēms 20
(mā't).

Wā, lā āx'ēdēda begwānemaxa k'wa'xlā'wē qa's k'āx'wīdēq qa
peldzowēs. Wā, lā nēmde nē wādzewasas lāxens q'wāq'wax'ts'lā-
na'yēx. Wā, g'il'mēsē gwāla laē āx'ālexsas lāxa xaāp'lēxa mōwē.
Wā, la'mē bābanalagawē wālasgemasasa xaāp'lē g'a gwālēg'a (*fig.*). 25
Wā, hēm lēgades lādenēg'ēx'dema. Wā, lā'ēda māmayōltsila
ts'ēdāq papex'sālaxa texemēxa yō wāg'itens selt'lax, māldenbala
lāxens q'wāq'wax'ts'lāna'yēx yix ts'ekwagāwā'yas lāx ōts'lāwasa
xaāp'la. Wā, g'il'mēsē hē'alē pa'yas laē āx'ēdxa mōts'laqē wī-wūltō
k'wa'xlāwa. Wā, hāselā'mēsē ts'elts'lek'wagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts'elts'leq'astowē g'il-g'ilt'la dzexek' de-
nasa qa's yībedzōdēxa texemē qa grēs gwālēg'a (*fig.*). Wā, g'il'mēsē
gwālexs laē pax'ents lāxa lādenēg'ēx'dema. Wā, hēm lēgades
lādenēg'ē. Wā, la'mē g'a gwālē lāx ōts'lāwasa xaāp'lēg'a (*fig.*).

- 35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

- When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



- When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

- 35 Wā, laem qogwīlēda xaāp'lē qa's q'ālāōsax gwālaasas lādenēg'a-
yaxs, yīxs k'lēsaē lāgraā lāx āwāp'lā'yasa g'īnānemē. Hēem
lāg'ilas hē gwālē qa g'ilt!exowēsa g'īnānemē qo q'lūlyax'wīdlō. G'il-
ēm lāg'aēda lādenēg'a'yē lāxens 'megwāp'lā'yaxsens x'ōmsēx, lāē
ts!ēk'lūxōwēda g'īnānemaxs lāē q'lūlyax'wīda. Wā, hē'mis lāg'ilas
40 l!ōt!exālēda g'īnānemaxs lāē xaāpts'lāla lāxēs xaāp'lē.

- Wā, laem gwalēda lādenēg'a'yē. Wā, lā āx'ēdēda māmāyōl-
tsila ts!ēdāqxa k'ādzekwē qa's mens'īdēs lāx 'wāsg'emg'eg'aasasa
ōts!āwasa xaāp'lē qa 'nemāsg'emēs lē'wa lādenēg'a'yaxs lāē t!ōs'ī-
deq qa's ts!āk'eyīndēs lāxa lādenēg'a'yē lāx hā'mōxsagālaēnā'yasa
45 ts!ax'ts!ā k'lēs q'lō'yāak' k'ādzekwa. Wā, g'il'mēsē gwālēda
ts!āx'ts!āxs lāē āx'ēdxa aēk'!aakwē q'lō'yāak' k'ādzekwa qa's mens-
'īdēs lāx 'wāsg'emamasas ōts!āwasa xaāp'lē g'āg'īlela lāx ōxtewīlts!āsa
xaāp'lē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'īnānemē. Wā, lāxāē
t!ōs'īdeq. Wā, lā lēpeyīnts lāxa ts!ax'ts!āwē. Wā, hēem lēg'ades
50 telxts!āwē. Wā, laemxāē hā'mōx'sagālaxa telxts!ā. Wā, lā'mē
g'a gwālēg'a (fig.). Wā, hēem ālēs 'nema telxts!ā lāg'aa lax
āxālaaslas x'ōmsasa g'īnānemē.

- Wā, g'il'mēsē gwālexs lāē āx'ēdxa p!alēmasa 'melxlowēxa lā
aēk'!aak' yibekwa qa's lēpeyīndēs lāxa telxts!ā. Wā, lā'mē hēem
55 walalaxa p!alēm telx'ūnēyē ōbā'yasa lādenēg'a'yē lāx ōx!aātā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

g'inānemē yixa plalemē telx^sūnē. Wā, lūmē neledzewē^sya g'inā- 56 nemaq.

Wā, lāxa āx^sēdxa ōgū^slāmaxat! aēk^slaak^u yibekwa qa 'nawidzēsa g'inānemē. Wā, hēem lēgades plalem 'nawidzē Wā, la^smē g'wāla. Wā, lā āx^sēdxa hāplena^sya qa'nēxē aēk^slaak^u q'lōyaak^u. 60 Wā, hēem lepeyēsa plalemē 'nawidzē, yixa qa'nēxē 'nākūyē. Wā, g'ilēmēsē g'wālexs laē āx^sēdxa plalemē k'lēs yibekwa qa^s lex^sēdēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx āwābēdza^sya lāg'aa lāx g'ōg'egūyās. Wā, hēem lēgades plalem telxsīdzē. Wā, g'ilēmēsē g'wālexs laē āx^sēdxa plalemē qa^s aēk^slē 65 lāqilālasēs e'eyasowē lāq qa q'lesmenkwēs qa peldzowēs. Wā, g'ilēmēsē g'wālexs laē paqeyints lāxa telxtslā k'ādzekwa lāx āxālaaslasa āwāp^sla^sya g'inānemē. Wā, hēem lēgades plalem tel-q!waplē. Wā, g'ilēmēsē g'wālexs laē āx^sēdxa aēk^slaakwē q'lō^syaak^u k'ādzekwa qa^s lāqilālēsēs e'eyasowē lāq qa k'ilxsemēs. Wā, lā 70 pāx^sits lāx walālaasasa ōba^sya telxtslā lāx ōdzoxsda^sya g'inānemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'lexsaak^u k'lāk^s!elgūdzowē.

Wā, g'ilēmēsē g'wālexs laē āx^sēdxa aēk^slaak^u q'lō^syaak^u k'ādzek^u k'lēs q'lēnema qa^s lāqilālēsēs e'eyasowē lāq qa peldzowē. Wā, lā 75 q'anēpiłālaq qa yūdux^udenēs lāxens q!wāq!wax^stslāna^syēx yix 'wadzōsgemasas. Wā, la hēem 'wāsgēmē 'wādzēgēg'aaasasa x'ōmdzasasa xaāp^slē hē g'wēx^ssemē qenōlē Wā, lā 'wibendxa plalem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,

and ties up | one end of it so that it is like this:
This is called | "cedar-bark cushion for the side of
the face." Two of these are made, and the ends |
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |




After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one


q'wap!ē qa's āxabodēsa qeñōlbida'wē lāx āwābā'yasa p'lalemē
80 telq'wap!ē qa hās āxālē ōxlaatā'yasa grīnānemē qa l!ōt!exālēs qa
gilt!exowēs qo q'ūlyax'wīd!ō. Wā, hēem lēgades max'tslā k'ā-
dzeke^u telq'wap!ē.

Wā, grīl'mēsē gwālexs laē āx'ēdxa p'lalem qa's hē'mēxat! gwōx'-
īdqēs gwēgrīlasaxa max'tslā k'ādzeke^u telq'wap!ē. Wā, āxdzōts
85 lāx ēk!adza'yasa p'lalemē telq'wap!ē laxaax āxās!as ōxlaatā-
'yasa grīnānemē. Wā, hēem lēgades p'lalem magrap!ē telq'wap!ē
Wā, grīl'mēsē gwālexs laē āx'ēdxa aēk!aakwē q'lō'yaak^u dēxwa
qa ālēs telqwa. Wā, lā bāl'ītsēs q!wāq!wax'tslāna'yasa 'nemplen-
k'axs laē tlōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'ēnēs
90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'ilix'īdēs
lāx āpsba'yas qa grēs gwālag'a (*fig.*). Wā, hēem lēgades dēx^u
teltelgūnōlemē. Wā, lā ma!ts!aqē āxa'yas. Wā, hēem nēnlbala
lāx ēwanolema'yasa grīnānemaxs laē tlōxts!āxēs xaāp!a, yīxs
hēmaē lāgrīlas ēxenōlemā!axēs teltelgūnōlema'yē qa k'ilx'emē-
95 gōgūma'yasa grīnānemē qō q'ūlyax'wīd!ō.

Wā, grīl'mēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'īdēsēs q!wās
q!wax'tslāna'yēxa 'nemplenk'ē, hē'misa maldenē 'wāsgemasas laē
tlōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face
may be flat- tened a little, and so that the | forehead
may not grow to be too round, and so that | the upper end of the
nose may be flat, and the eyes not set deep in the face. | The cedar-
bark cushion for the side of the face and the forehead-presser together
bring the face of the child to a good shape, || in the way the Indians 5
want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and || when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:
This is called "hole for the twisted hair | rope of 
the head-presser." |


x^éidxa āpsba^éyē qa^s yil^éidēsa ts^lēq^ladzowē dēxⁿ lāxa la wilbēs^ga
gwālē^ga (*fig.*). Wā, hēm lēgades dēxⁿ t^lāk^{em}ē. Wā, hēm 100
āxāla lāx ōgwiwa^éyaša gⁱⁿānēmē qa pāpagemālēs gōgūma^éyaša lō^é qa
k^lēsē xēnlēla qōqūyā ōgwiwa^éyaša. Wā, hēm^{is} qa pēxēnēs ēk^lē-
ba^éyaša xⁱⁿdzasas qa k^lēsēs wālwūnxstā. Wā, laem gawalālēda
dēxwē t^lāk^{em}ē lēwa tēl^élgūnōlēmē nāⁿnaq^éstaaxa gōgūma-
^éyaša gⁱⁿānēmē lax gwe^éyāsa bāk^lumē qa gwēx^sdem^s. 5

Wā, g^{il}ēmēsē gwālēda dēxwē t^lāk^{em}ēxs laē āx^édxa p^lalemē qa^s
lāq^lēlālēsēs ē^écyasowē lāq qa pēldzowēs. Wā, hēm^{is} qa q^lesmel-
kwēs. Wā, laem hēm men^éyats^lē ōgwiwa^éyaša gⁱⁿānēmē g^āgⁱ-
lēla lāx gēgēyagesas lā^gaa lāx ōxlā^éyaša. Wā, hēm la tēlgwabe-
^éwēsē dēxwē t^lāk^{im}a^éya. Wā, hēm lēgades p^lalem tēl^qwiwē. 10

Wā, g^{il}ēmēsē gwālexs laē āx^édxa sēlēmē qa^s sēlx^sōdēxa ⁿem-
p^lenk^é lāxens q^lwāq^lwax^sts^lāna^éyēx g^āgⁱlēla lāx ōxtā^éyaša
xaāp^lē. Wā, g^{il}ēmēsē lāx^sāwē sēlā^éyaša laē ēt^lēd sēlx^sidxa hē-
ⁿmaxat! walala g^āgⁱlēla lāxa āpsaxdza^éyaša xaāp^lē. Wā, g^{il}-
ⁿmēsē lāx^sāxs laē āx^édxa xⁱⁿxsemāla g^{il}tlā wil lēxⁿ t^lēsēm qa^s 15
l^lēnx^sōdēs lāxēs sēlā^éyē qa lālēx^édalēs. Wā, hēm^{is} qa qēstowēsēs
sēlā^éyēxa g^a gwālē^ga (*fig.*). Wā, hēm lēgades nēx^sālatsa sē^éya-
k^lēnē lamagenōlēmā^éyē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
- 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
- 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wä, g'il'mēsē gwālexs laē āx'ēdxā g'ilsg'ilt!a se'yasa ts!edāqē qa's
 20 mēt!ēdēq. Wä, g'il'mēsē sek'!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts!āna'yē laē gwāla. Wä, lā nēx'sōts lāxa nēx'sālatasa se'ya-
 k'!enē lamagenō!ema'ya. Wä, hēm lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lō' ēk'!eba'yas
 x'indzasas. Wä, hēm lēgades mēdek' se'yak'!en lamagenō!emē.
- 25 Wä, g'il'mēsē gwāla laē āx'ēdxā ālāg'im t!emāk'imē. Wä, lā
 mens'idxa yūdux'denē lāxēs q!wāq!wax'ts!āna'yē laē t!ōs'ideq.
 Wä, la'mē g'ilsg'ildedzōwa. Wä, la ēt!ēd mens'idxa yūdux'p!enk'ē
 lāxēs q!wāq!wax'ts!āna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la
 mōx'sē t!ōsa'yas hē gwēx'sē. Wä, hēm lēgades ālāg'imdzō t!e-
- 30 māk'imē. Wä, la'mē mōxxa yūdux'den lāxens q!wāq!wax'ts!ā-
 na'yēx yix āwādze'wasas. Wä, lā yūdux'p!enk' lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxā k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts!āna'yēx; wä, lā k'!ōden lāxens q!wā-
- 35 q!wax'ts!āna'yēx yix wāgwasas. Wä, lā ts!ex'uts!āna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxā mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōxtewilts!āwasa xaāplē lāxa mag'ixsē laē k'ō-
 xs'endeq. Wä, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
- 40 denēg'ē. Wä, laxaē k'ōxs'endeq. Wä, lā āx'ēdxā dzexekwē
 ts!ēq!adzō dēxwa. Wä, la'mē k'!elg'emnoxs yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.) | This is put under what has already been put in at the | head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser: and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yixs hēmaē yipdemasa maŋts!aqē k'wa^xlō ālē 42 k'ōqwēs. Wā, g'ilēmēsē gwāl k'lik'aqēxs laē gra gwālē^{gra} lādap'lē.¹ Wā, la'mē āxabōts lāxa la'maŋāl āxts!ā qa q'edzēxsēs lāxa ōxtewilts!āwasa xaāp'lē. Wā, lā āxēdxā mōxxa ēēlāg'im t!ēmāk'imē 45 xa yūdu^xp!enk'as āwāsgemasē qa^s āxabōdēs nēnegoyā^syas lāxa lādap'lē lāxa gra gwālē^{gra} (*fig.*). Wā, hēem qek'e^syēxa dēxwē t!ēmāk'imē yixa ālāg'imē t!ēmāk'imē. Wā, g'ilēmēsē gwāl lak'ūtī-ēlālasōxs laē qek'eyīndayowēda mēdek^{wē} sē^syak'!en lāq qa^s lā nēx-so^syō lāxa āpsōtāga^syas xaāp'lē. Wā, lā q'lēp!enx'sō lāxa ēwāxsa- 50 nōlema^syas xaāp'lē, yixs laē ālak'lāla lek'ūlasō^ssa māmayōltsila.

Wā, g'ilēmēsē gwālēxs laē āxēdxā dēxwē qa^s dzedzēxs^sendēq qa ts!ēlts!eq!astowēs. Wā, lā yibedzōdeq. Wā, lā ēnemp!enk' lāxens q'wāq!wax'tslāna^syēx, wā, hēmisa mōdenē laxens q'wāq!wax'tslāna^syēx yix ēwāsgemasas. Wā, hēmxaāwisē ēwādzowēs ēwāsgemasē. 55 Wā, hēem lēgādes dēx^u yibedzewak^u ēna^xumē Wā, laem ēna^xumēsa g'inānemaxs laē t'lāk'imālxēs dēxwē t'lāk'ima^syaxs laē mēxts!āxēs xaāp'lē. ēwila ēna^xwāla lāxa xal!ala nēlālas gōgūma^syas lē^swis dēxwē t'lāk'ima^sya.

Wā, g'ilēmēsē gwālēxs laē āxēdxā denasē qa^s dzedzēxs^sendēq 60 qa g'ilsgiltstowē ts!ēlts!eq!astā. Wā, la melx'ēdeq qa^s wīl'enēs

¹ See fig. on p. 660.

63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||

65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is

70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax!da^xu and Kwāg!ul, and the various things that belong to
75 the || cradle, and their names. |

1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,
5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

62 denema. Wā, g'ilēmēsē k'ōtaq laem hē!asgem lāxēs melāg!īlaqēxs laē gwāla. Wā, āx!ālelōts lāxa t!ex't!emag!exsē. Wā, la!mē nēx!sawilāla lāq. Wā, hēem lēgades densen t!emak'ēdemē.

65 Wā, g'ilēmēsē gwālexs laē āx!ēdxā denasē qa!s dzedzexs!endēq. Wā, lā melx!ēdeq qa g'iltēs denema. Wā, g'ilēmēsē hē!āla lāx tēgwēlemsa xaāp!ē laē gwāl mela. Wā, la āx!ēdxā tēgwildemasa xaāp!ē. Wā la āx!ālelōtsa tēgwēlemsa xaāp!a lāx ōba!yasa xūselaba!yasa tēgwildemasa xaāp!ē. Wā, g'ilēmēsē gwālexs laē
70 lāg!alilas lāxa !nēxwāla lāx k!waēlasas ābempasa g'inānemē. Wā, g'ilēmēsē gwālexs laē mōx!bentsa wīlē denem lāx ōba!yas.¹ Wā, hēem lēgades nēxayo denem, yīxs q!wāg!alaēda g'inānemē. Wā, laem gwāla ēaxelaxa xaāp!. Wā, laem gwāla yix gwēg!ilasasa Nāk!wax!da^xwē lē!wa Kwāg!ulaxa !wāxax!idalaasasa gwēlgwālāsa
75 xaāp!ē lō! lēlēgemas.

1 **Treatment of the Infant.**—Wā, g'ilēmēsē mōp!enxwa!sē !nālāsēxs laē qwēloyowēda !wā!wadē qex!semēs x'ōmsasa g'inānemē. Wā, la aēk!la q!elsētse!wē x'ōmsasa g'inānemasa dzēk!wisē. Wā, g'ilēmēsē gwālexs laē q!elēdzōtsē!wēda !wā!wadē qex!semēsa x'ōmsasa
5 g'inānemē. Wā, g'ilēmēsē gwālexs laē qex!semdayō lāx x'ōmsasa g'inānemē. Wā, la!mē lek!ūtela. Wā, g'ilēmēsē gwālexs laē xaāp!s!odayō lāxēs xaāp!ē. Wā, la!mē !nāxwa la lak!ūt!lālase!wēda ālāg'imē t!emāk'imē lē!wa se!yak!linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the || cradle. |

10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; || and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first || unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child: and when all this is off, || she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour || cold rain-water into 30

ēmēsē gwāla aaxsilāxa grīnānemē laē tēx^ēwalēlem lāxa tēgwelēmasa xaāplē.

10

Wā, grīlēmēsē ts!āts!adagemē laē lēlālase^ēwēda yikwīlayagōlē ēx^ēsōk^o ts!edāqa qa grāxēs lāx grōkwasa grīgaōlnokwasa grīnānemē qō ēt!ēdel qwēloyōlē qex^ēsema^ēyas x^oōmsaxa malgū^ēnalp!enxwā^ēs!a ēnālā qa ēl^ēelxstowēsa yikwēlayagūlē ts!edāqxa grīnānemē lō^ē qa plēp!eq!ūgemēsēq qa ēx^ēsōkwēs qō q!ūlyax^ēwīdlō. Wā, grīlēmēsē 15 malgū^ēnalēxsē ēnālāsa grīnānemē qex^ēsemālēs x^oōmsaxa ēwā^ēwadē qex^ēsemēsa x^oōmsa, laas lēlālase^ēwēda yikwīlayagōlē ts!edāqaxa gaāla qa grāxēs qwēltsemāxa grīnānemē lāxēs xaāplē. Wā, grīlēmēsē grāx klwāgalila lāx ha^ēnēlasasa xaāplē. Wā, lā hēm grīl qwēlēt^ēsōsēxa se^ēyak!enē lamagenōlemē. Wā, lā ēt!ēdxa ēwax^ēs- 20 bax^ēīdxa ālāgīmē t!emāk!imē. Wā, lā nelōdxa dēxwē t!ak!imē. Wā, lā āxōdxa plalemē telqwīwē. Wā, lāxāē āxōdxa dēxwē telte!gūnōleme. Wā, lā qwēlālaxa t!ex^ēt!emag^ēxsē. Wā, grīlēmēsē ēwīlāxs laē ēwīla āxālax ma^ēmasa grīnānemē. Wā, grīlēmēsē ēwīlāxs laē q!ēlwūlts!ōdxa grīnānemē lāxēs xaāplē. (L!ēlēwayenlaqēxs 25 qwēlōdaaxa ēwā^ēwadē qex^ēsemēs x^oōmsasa grīnānemax, k!ēs^ēmaē dzēx^ēstēda ts!edāqaxa ēwapē.) Wā, lā ōmpasa grīnānemē, āxōdxa kwādzats!ēlaq qa^ēs grāxē hāngalilas lāx klwāēlasasa yikwīlayagōlē ts!edāq qaxs hē^ēmaē kwāsālxa grīnānemē. Wā, lā gūxts!ōyowa ēwūda^ēsta tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k!ipstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the
wash-basin | for the child. When the water is just getting warm,
they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. |
Then she takes well softened yellow cedar-bark, and | she squirts
water on it out of her mouth four times, and she says, | "Now, my
darling, I give you my good health, for I never get sick, | and every-
thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she
kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling,
I will put on your body this of which all kinds of sickness are afraid, |
that it may protect you against danger, and that the spirits may be
afraid of you." |

And when her prayer is at an end, she pours this water into the
chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water.
Then she begins at the | right-hand side of the head of the child and
washes it with the yellow cedar-bark, going along the right side of the
body; | and after she finishes the right side, she | washes the left side

31 ^{enemsgemē} x'ixsemāla t'lēsem lāxa la q'lōts!ā ^{ewāp} lāxa kwādzats!ē-
laxa ^{grinānemē}. Wā, ^{grilēmēsē} k'ox"stax'ēdexs laē k'lipwūsta-
nowēda t'lēseme. Wā, lāda yikwīlayag'ōle ts!edāq dzēx"stasēs
^{gemxōltsīdza'yē} g'ōgū'yō lāxa ^{ewābets!āwasa} kwādzats!ēlaxa ^{grinā-}
35 ^{nemē}. Wā, la k!wāg'altsīdzetsa ^{grinānemē} lāxēs āwīg'altsīdza'yē.
Wā, lā āx'ēdxā aēk!aakwē tātēlq!waakwē q'lōyaak" dēx" qas mō-
p!enē selboqasēs ^{ewāpāē!exawa'yē} lāq. Wā, la ^{enēka}: "Wā, āda-
tsagā, la^{men} lāsasen hēlēts!ēna'yē lāl, yixg'in k'lēsek' ts!ex'qlāē-
noxwa lōxgūn ā'mēk' wālālatsa dādek'asē; wā, hē'mis qas hēlem-
40 g'ustāōs g'ig'āgemdālax lōlāelgema'yasa g'ig'egāma'yasa lēlqwāla-
la'yē qas lā'wūnemx'ēidlōs."

Wā, ^{grilēmēsē} gwāl ts!elwaqaxs laē āx'ēdxēs q'lūlālekwxēs kwā-
kwādzemēxa hālselaem k'lē qōt!axa kwāts!ēxa hes^{maxa} yikwīla-
yag'ōlē ts!edāq āsmēsa. Wā, lā dālasēs hēlk'!ōlts!āna'yē lāxa
45 kwākwādzemē. Wā, la ēdzaqwa yāq!eg'as!a. Wā, la ^{enēka}: "Wā,
ādatsagā, laemk' lāgrada k'ilemg'asa ^{enāxwa} ts!ēts!ex'q!ōlema
lāg'aa!elal lāl qā dādamewēlōl qas k'ilemaōsasa hāyā!ilalagasē."

Wā, ^{grilēmēsē} q'lūlbē ts!elwaga'āyās laē gūxstentsa kwāts!ē
lāxēs kwādzas!axa ^{grinānemē}. Wā, la āx'ēdxā dēxwē qas dzōp-
50 stendēs lāxa kūkwēqela ^{ewāpa}. Wā, hē'mis g'āg'ilela hēlk'!ōte-
ma'yasa ^{grinānemaxs} laē kwās'ideq hāxela lāx hēlk'!ōt!ēna'yasa
gūstasa dēxwē. Wā, ^{grilēmēsē} gwālxa hēlk'!ōt!ēna'yaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwās'idEX gEMXōt'!Ena'yas. Wā, g'il'mēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q'lō'syaak^u dēx^u lāx x'ōmsas lE'wis ōk!wina'yē. Wā, g'il'mēsē gwālexs laē hāx^uk'āx'intsā g'inānemē lāxēs ōkwāx'a'yē 55 gwēxtālaxa g'inānemē lāx gEMXōt'!Ena'yasa yikwilayag'ōlē ts'lē-dāqa. Wā, la āx'āLElōts qōmāsēs hēlk'!ōlts!āna'yē lāx gEMXōdēg'a'yas qenāsasa g'inānemē. Wā, lā āx'āLElōtsēs 'nōlax'ts!āna'yē lāx hēlk'!ōdēg'a'yas qenatsa. Wā, la k'imgē'nākūlas lāx negēg'a'yas āwig'a'yasa g'inānemē. Wā, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q'lūlyax^uwīdlō; k'lēsLES q'lēq'!ēk'!ēsL lāx ha'mapē, ālas penl!ēslōl."

Wā, la mōp!Ena k'imgē'nakūlasēs qōma lE'wēs 'nōlax'ts!āna'yē lāx āwig'a'yasa g'inānemē. Wā, la mōp!ēndzaqwa āem negēlōd-xēs g'alē wāldema. Wā, g'il'mēsē gwālexs laē neltse'stendxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a'yas. Wā, lā p!aq!esasa mālē lāx q!wāq!wax'ts!āna'yasēs hēlk'!ōlts!āna'yēxēs ts'lēmālx'ts!āna'yē lE'wē 'nōlax'ts!āna'yē. Wā, la k'lūnqē q!wāq!wax'ts!āna'yas laē p'lēp!ēq!ūgēmaxa g'inānemē hēem g'il p'lēq!wasōsē benk'!ōt'!Ena'yas aenas lō' 'wāx'sōt'!Ena'yas x'indzasas. Wā, lā 'nāywa p'lēq!wi- 70 'lālx gōgūma'yasa g'inānemē. Hēem gwe'yōsa bāk'lumē naqē'stendEX gōgūma'yasa g'inānemē. Wā, g'il'mēsē gwālexs laē ēlēlxstōd gīgē'yagesas. Wā, lā 'nēk'ēda yikwilayag'ōlaxs k'lēs'maē ēlēlxstōdēq: "Wā, ādatsagā, la'men lāsag'in ēx'sōk!wēnōk^u lāl lōgūn ēx'sēmstoēnēk' qas k'lēsēlōs 'yāg'ilxstōl qasō q'lūlyax^uwī- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *dełō qa's māmawidālagēlōs yis lōlāelgema'yas gr'igāma'yasa lēlqwālala'yē; hēmīs qa's x'āx'elsgemēsewēlōsasa 'nāxwa lōlāelgāma'yas gr'igāma'yasa lēlqwālala'ya, ādatsaga."*

Wā, gr'īmēsē q'lūlhē wāldemas laē āx'ēdxa dzēk'wisē qa's q'el-
80 sīt'ēdēs lāx ōk!wina'yasa gr'īnānemē. Wā, gr'īmēsē 'wīla q'elēkwe ōk!wina'yas laē q'eltsemdex x'ōmsas. Wā, āl'mēsē gwālexs laē ālak'lāla la lēqsa dzēk'wisē x'ōmsasa gr'īnānemē; wā, gr'īmēsē gwālexs laē qex'semdex x'ōmsasa gr'īnānemasa 'wā'wadē qex'semēs x'ōmsē. Wā, āl'mēsē 'wīla āx'alēlōdālas mēmamasa gr'īnānemē
85 lē'wa gwēlgwālas x'ōmsasa gr'īnānemē. Wā, gr'īmē ē gwālexs laē q'ap'lēx'īdxa dēgrēdayo dēx' lē'wa k'ādze kwē qa's āxts'ōdēs lāxa aemxaakwē gīldasa yix la gr'ēts!ewatsa k'wa'xlawēse'was ābempasa gr'īnānemāxs gālāē gwāl māyola, lē'wa gālē āmāx'īdayosa gr'īnānemē lē'wa dēgrīdanāq la 'wīla gr'ēts'lā lāq. Hēm lēgadēda gr'īl-
90 dasas k'ādzegwats'lē.

Wā, gr'īmēsē gwāla yikwīlayagrōlē ēaxelaxa gr'īnānemāxs laē hālāqasō'sa mōxsa p'elxelasgema. Wā, hēmxaāwisē 'wāxa hālāgemāxa māmāyōlt'sila ts'edāqaxa aaxsilāxa ts'edāqaxs gālāē māyolasā gr'īnānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē
95 qex'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qex'emdayōxs laē gwāl q'eltsemtse'wē x'ōmsasa gr'īnānemē lālāa lāxa mōsgēmē 'mekūla. Wā, gr'īmēsē mōsgēmgilaxa 'mekūlāxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also sings off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'ul, Nāk'!wax'da'xw, Gwa'sela, || and Awik'!ēnox^u. | 10

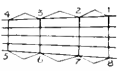
The reason why the long-heads of the Koskimo and | Gwats'ēnox^u, G'ap'!ēnox^u, L'asq'!ēnox^u, and | L'lal'!asiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different 15 when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'ul women do with their children. ||

gwāl qEX'semālē x'ōmsasa g'inānemaxa 'wā'wadē qEX'semēsa 98 x'ōmsē. Wā, g'il'mēsē gwāhemx's laē lats'ōyo lāxa k'ādzegwats'!ē g'ildasa. Wā, lāla k'!ēās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100 nemē, yixs āl'mēlē lawāLEXs lāl hēlogwilala g'inānemē.

Wā, g'il'mēsē hēlogwilaxs laē 'wīla lawōyewē k'ēk'adzek^u lē'wa dēxwē lē'wa plēpalemē gwēlgwālasa g'inānemē qa's lā lats'ōyo lāxa k'ādzegwats'!ē g'ildasa. Wā, g'il'mēsē gwāl ts!EX'iltsemtsewē x'ōmsasa g'inānemē lē'wa kūnxwēdem yixs hē'maēxa yikwilaya- 5 g'ōlē ts!Edāq ts!EX'iltsemdex x'ōmsasa g'inānemē. Wā, hēemxaāwis kūnxwētaq. Wā, hēemxaāwis la q'ūlālaxa k'ādzegwats'!ē g'ildas lāxa k'ādzek'waasē.

Wā, hēem gwayis!ātsa Kwākwūkwakwē lē'wa Nāk'!wax'da'xwē lē'wa Gwa'sela lē'wa Awik'!ēnoxwē. 10

Wā, gra'mēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē lē'wa Gwats'ēnoxwē lē'wa G'ap'!ēnoxwē lē'wa L'asq'!ēnoxwē lē'wa L'lal'!asiqwāla lē'wa Nāqemg'ilisāla yixs malEXsagi'yuwāē 'nālās qEX'semālēs ts!āts!adagemē xunōx^uxa 'wā'wadē qEX'semēs x'ōmsa, lālaa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15 maē, yixs deqap'!enxwa'saē 'nālās qEX'semālēs x'ōmsaxa 'wā'wadē qEX'semēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la hēemxat! q!eltsemdayōsēx x'ōmsasa g'inānema dzek'wisē lāx gwēg'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'ul women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'ul. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
- skin and uses  She takes the | narrow strip of deer- it to sew on at (1). | After that she the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wā, laems q'áláALElax lāg'ilas grilsg'iltema ts'édāqasa G'ōsg'imuxwē. Wā, la 'nāxwaem 'nemāx'isē gwēlgwālasa xaāp'lāsa (Gōgūts'laxsemē lē'fwa Kwākūg'olaxsemē, yix hē'maē lāg'ila q'leyōxwa p'laleinas 'melxlowaxs k'elxwase'waasa Gōgūts'laxsemē lāxa Kwāg'ulē.
- 25 Wā, lēx'a'mēs ōgūqālaxa t'ext'lemag'extsē lāxa Gōgūts'laxsemē, yix laē āx'ēdxa k'elx'ēwakwasa gēwasē qas t'ōsōdēxa ts'ēq'ladzowē lāqxa k'lōdenē lāxens q'wāq'wax'ts'lāna'yēx yix 'wādzewasas. Wā, la grilsg'ildzowa. Wā, la malexsa t'ōsa'yas. Wā, gril'mēsē gwāla ts'ēdāqē t'ōsaqēxs laē āx'ēdxa lādenēgr'a'yē qas pax'alilēs lāxēs
- 30 k'waēlasē. Wā, lā āx'ēdxa grilsg'ilt'la wīswūltowē selbek' dewēxa qas k'at'lalelōdēs ōba'yas lāxag'a gwālēgr'a (fig.). Wā, lā āx'ēdxa ts'ēq'ladzewē k'elx'iwakwē qas t'lemg'aalelōdēs lax (1). Wā, gril'mēsē gwāla laē k'leselaxa dewēxē laē ēt'led t'lemg'aalelōdex (2). Wā, gril'mēsē gwālexs laē ēt'led t'lemg'aalelōdex (3). Wā,
- 35 gril'mēsē gwālexs laē ēt'led t'lemg'aalelōdex (4). Wā, lā hēemxaat! gwēx'ēdxa āpsenxa'yasa lādenēgr'a'yē. Wā, gril'mēsē gwālexs laē pāx'entsa lādenēgr'a'yē lāxa lādenēgr'ēx'dema. Wā, laem gwāla. Wā, hēem lēgades k'elx'iwak' t'lemāk'āgēsa t'ext'lemag'extsē. Wā, hēem ālak'lāla gildzesē gwālaasas lāxa Gōgūts'laxsemē.
- 40 Wā, gril'mēsē lē'lēda gr'inānemē laē 'wī'laem layowa xaāp'lē lāxa k'ādzek'waasē lē'wēs gwēlgwāla lāxēs 'wāxax'ēdālaasē. Wā, gril-

keep the cradle and the back-rest, and they hide the clothing and the cedar-bark forehead-presser in the cave. They keep the cradle 45 in case the first-born child should have a younger sister.

Twins.¹—They only change the cradle when a woman has twins; for if she should have twin-children after having many other children, the cradle is put away.

Then a wood-worker is asked to make for the twins cradles with 5 notched head-pieces. Then the wood-worker goes to work at once trying to finish the cradles with the notched head-boards before the twins are four days old; and when the cradles with the notched head boards are finished, and the twins are three days old, they put two feathers from the tail of the eagle into 10 two holes drilled in the notched headboard of the cradle, two at each side, in this way:



Now the twins are wrapped up well in soft yellow cedar-bark and in red cedar-bark. The faces of the twins are painted red, and also those of the mother and father. And the father of the twins must 15 sit still; he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood and water. His relatives always sit by his side in the house in order to get the fire-wood and the

ēmēsē hēlemg'ustâ q'lwāxēda g'īnānemē lā axēlasēwēda xaāp'lē LE⁵wis 42
ladēnēg'a'yē. Wā, lāla wīlaem la q'lūlāla gwēlgwālas LE⁵wēs
dēxwē t'akema'yē lāxa k'adzēk'wausē. yīxs hēmaē lāg'ilas āxēla-
sēwēda xaāp'lē qō ts'ā'yanōx¹lēs g'alē māyōlema. 45

Twins.—Wā, lēx'āēmēs lāyowatsa xaāp'lāxs yikwīlāē yīxa ts'lē- 1
dāqē, yīxs āl'maē yikwīlēxs lāē q'eyōkwēs sāsēmē. Wā, āēmēsē
gēxasēwēda xaāp'lē.

Wā, lā g'ag'ō'nasēwēda g'it'lenoxwē q'as xaāp'lēx yikwēlats'lāma-
lexla qēqexēg'eyō xēxaap'lā. Wā, hēx'ādaēmēsē ēāx'idēda g'it'lē- 5
noxwē qaxs hayalomālaē gwālamasxa mālexla qēqexēg'eyō xēxa-
āp'lāxs k'lēsmaē mōp'lēnēla yikwīlēmē g'īng'īnānema. Wā, g'il-
ēmēsē gwāla mālexla qēqexēg'eyō xēxaāp'lāxs lāē yūdūxūx-ēk'elēda
yikwīlēmē g'īng'īnānema lāē lasēdayowēda māēmalt'slaqē g'a'yōl lāx-
nāxsdey'asa kwēkwē lāxa la māēmaldzek¹ sēlē lāxa qēqexēg'īwa- 10
yasa xēxaāp'lēxa g'a gwālēg'a (*fig.*).

Wā, laem āem q'leq'lenōpsemlilēda yikwīlēmāxa aēk'laakwē tatel-
q'waakwē dēxwa LE⁵wa k'adzēkwē. Wā, la g'onnēx'sa gūngun-
yema yikwīlēmē g'īng'īnānema. Wā, hēemxaāwīsē gwālē ābēmpas
LE⁵wēs ōmpē, yīxs āmaē la sēldēla ōmpasa yikwīlēmē g'īng'īnā- 15
nema yīxs k'lēsāē hēlq'ōlēm āxax'sālasēs g'ōkūlōtē, wāx'ma leqwa
LE⁵wa wāpē la k'lēs hēlq'ōlēm la āxēdeq. Wā, laēmē hēda lēlē-
lālās la hēmenala k'wāmēleq q'as āxēxa nāxwa āxēxstō'ssa leqwa
LE⁵wa wāpē LE⁵wa hēmaōmasē qaxs k'lēsāē hēlq'ōlēm āmōlas-

¹ See also pp. 631-635

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old.

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla ʔeʔwis yikwīʔlemē lālʔeyadzaʔya g'ing'inā-nemā.

Wā, g'il'mēsē mōxsēk'ilēda yikwīʔlemē lālʔeyadzaʔya g'ing'inā-nemē yixs laē lawāyē ts'eyōxʔaʔya. Wā, laʔmē āx'ētseʔwēda māʔexʔla qēqexeg'eyowē xēxāp'la qəʔs lā hānal'ʔema ʔnemēxʔla lāx hēlk'lotagawalilasa ōgūʔlaʔmaxat! yikwilayag'ōl ts'edāqa. Wā, hāng'al'ʔema ʔnemēxʔla lāx genixagawalilas lāx laēnaʔyas ʔwīʔla gwalalē
25 āxts'lāwē gwēlgwālās māʔexʔla qēqexeg'eyowē xēxāp'la, yixs k'leāsāē ōgūx'its gwēlgwālās lāx gwēlgwālās ʔnemōk!wēdzaʔyē mayōʔema lax ōgūʔlā lāx qēqexeg'eyowē xēxāp'la ʔeʔwa maēmot-
30 ts'laqē ts'elʔts'elk's nāxsdeʔyasa kwēkwaxs laē lālʔala lāx āg'wiwaʔyasa qēqexeg'eyowē xēxāp'la: Wā, hē'misa yikwēʔlemē g'ing'inānemxs laē hēmenalaem gūmsa ʔeʔwēs g'ig'āōhokwaxa maēmoxsa ʔnāla lālāa lāx hēlōgwilax'denilasa yikwīʔlemē g'ing'inānemā.

Wā, g'il'mēsē gwāla yikwilayag'ōl ts'edāq hēʔax gwēlgwālās
35 ōts'lāʔwasa ʔnemēxʔla qexeg'eyō xāp'laxa haʔnīʔlē lāx hēlk'lotagawalilasa yikwilayag'ōl ts'edāqa. Wā, g'il'mēsē gwāla laē q'elēlilaxa g'ālē mayōʔidayō lālʔeyadzē g'inānemā. Wā, lā āxōdex q'lenēp'lenaʔyas dēxʔ ʔeʔwa k'ādzekwē. Wā, g'il'mēsē ʔwīʔlāxs laē āx'ēdxa ʔwāʔwadē ʔepsaakwa qəʔs qex'semdēs lāx x'ōmsasa lālʔeyadzē g'inānemā. Wā, hē'em ōgūqāʔayōsa yikwīʔlemē g'inānemā,
40

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
"O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwē⁵ya, and that you do |

yixs āl⁵maē qex⁵semtse⁵wē x⁵ōmsasēxs laē lawāyē ts⁵eyōxlā⁵yasxa 41
la mōp⁵enxw⁵as ēnāla. Wā, gīl⁵mēsē gwāl qex⁵semdex x⁵ōmsasa
L⁵āl⁵leyadza⁵yē gīnānema, wā, la yāq⁵leg⁵lēda yikwilayagrōlē ts⁵le-
dāqa. Wā, lā ēnēk⁵a (ts⁵elwaqaxa yikwī⁵lemē gīnānema): "YūL,
qastā, hēq⁵amaaqōs gāxēlē qas gāxaōs ēk⁵anōmaxōs gāxaqōs 45
gīgaōlnōkwa. Wā, hēmēs gāxēlōs qas q⁵lēq⁵ōmgīlāōsaq⁵; wā,
hēmīs qas dadamāyaōsaq⁵, qastā, meyōxwa⁵na, yūL, ēnawalak⁵."

Wā, gīl⁵mēsē q⁵ūl⁵bē ts⁵elwaqlēna⁵yas, laē q⁵ēlts⁵ōtsa L⁵āl⁵leya-
dza⁵yē gīnānem lāxa qexeg⁵eyowē xaāpla. Wā, la⁵mē āem negel-
te⁵wēx gwāyīlālasē qaēda k⁵lē⁵sē yikwī⁵lema. 50

Wā, gīl⁵mēsē gwālexs laē gwēgemgīlīl lāxa ēnemēxla qexeg⁵e-
yowē xaāpla qas hēlīlālēx gwēlgwālas. Wā, gīl⁵mēsē gwālexs laē
q⁵ēlīlāx L⁵āl⁵leyadza⁵yē gīnānema. Wā, lā āxālax q⁵lēnēpsema-
⁵yasxa dēx⁵ lē⁵wa k⁵ādze⁵kwē. Wā, gīl⁵mēsē wīlāxs laē āxēdxa
lēpsaakwē wā⁵wadē qas qex⁵semdēs lāx x⁵ōmsasa L⁵āl⁵leyadza⁵yē 55
gīnānema. Wā, gīl⁵mēsē gwālexs laē q⁵ēlts⁵ōtsa gīnānemē lāxa
qexeg⁵eyowē xaāpla. Wā, lā yāq⁵leg⁵lēda yikwilayagrōlē ts⁵le-
dāqa lāxēs lexwālēna⁵yasēs gemxōlts⁵lāna⁵yē lāx ōbā⁵yasa L⁵āl⁵ley-
adza⁵yē gīnānema. Wā, la ēnēk⁵a (ts⁵elwaqaxa ālē xaāpts⁵ōyo
yikwī⁵lema): "YūL, qastā, la⁵men hāwāxelālōL ēnawalak⁵" qas 60
wāgīlōs hēmālagīlislōL lē⁵wōx ēnemweyōtēx Yāyaxwē⁵ya, yix qas

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names. O
65 Ek! ēqelagila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

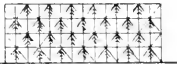
As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'lesēlōs awēq'wāhālōl; wā, hēmis qa's hēmenalamaōs ēk'lēqelama-
masxōx g'ig'aōhōkwēx qa hēmenāla'mēsōx 'wā'walasdemx'sila qa
alēg'ēsēs lēlēgemōs yūlaxs ēk'lēqelagilaēx, qāst meyōxwā'na,
65 yūl 'nawalak' 'yak'anōmasōs lāxēs grāx'ēna'yōs yixs ēk'anōmaaōs
yixs q'lōm'x'salīsaāqōs yūl ēx'ts'ēmgrila, yūlaxs grāx'salīsaēx lōgwa
'nemweyōtek' 'nawalak' meyōxwā'na, qāst."

Wā, g'il'mēsē q'lūlbē ts'elwaq'ēna'yas laē mamēlalas 'wāxax'idāla-
asasa dēxwē lē'wa k'ādzekwē lē'wa plalemē. Wā, g'il'mēsē g'wā-
70 lēxs laē āx'ālelōtsa dēx' t'lāk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē g'wāla laē k'ag'ililaxa qexeg'eyowē xaāpla, yixa g'ālē
q'elts'lōdaatsēsa l'lāl'leyadza'yē g'inānema qa's lā k'ā'galilas lāx
hēlk'lōdenōlemalilas k'ūlēlasas ābempas. Wā, lā k'ā'g'ililaxa
'nemēxla qexeg'eyowē xaāpla, yixa ālē q'elts'lōdaatsēsa l'lāl'leya-
75 dza'yē g'inānema qa's lā k'ā'galilas lāx gemxanōlemalilas ābempas.
Wā, g'il'mēsē g'wāla yikwīlayagrōlē ts'edāqa laē ēax'ēdex k'ūlēla-
sasa l'lāl'lel'leyadza'yē g'ing'inānem lē'wēs ābempē.

Wā, hāmēs āx'ēdxa mōtslaqē dzēseqwaxa k'lesē lēslekwa. Wā,
lā 'nāl'nemp!enk' lāxēns bālāqē āwāsgemamas. Wā, lā dzōdzo'x'-
80 bendeq wīlētā'yas. Wā, lā dēx'walīlasa 'nemtslaqē lāxa ālōdetā-
līlasa k'ūlēlāsasa yikwīlē ts'edāqa lē'wis l'lāl'lel'leyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt'lōd dēx'wā'līlasa 'nemtslaqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:  Now it is done. || Then she 100
takes two thin poles and puts them across
the two | posts over which the net has
been hung, and she places the | other pole
over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

wālalaasas g'ōg'ēgūyās. Wā, lā ētlēd dēx'wa'lihasa 'nemts!aqē lāx 83
lāsōdetā'yas; wā, lā ētlēd dēx'wa'lihasa 'nemts!aqē lāx lās'alilas
g'ōg'ēgūyās. Wā, g'il'mēsē gwālē āxa'yas laē āx'ēdxa p'ēgwayāxa 85
dzāxūn qas gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālilē lāma.
Wā, lā gēx'wūtōts āpsenxa'yas lāxa lāmasa ōx'sīdzālilē. Wā,
g'il'mēsē gwālā laē āx'ēdxa l'āgēkwē qas bāl'idēsa malp!enk'as
āwāsgemasē lāxens q!wāq!wax'ts!āna'yaxs laē t'lōs'ideq. Wā, lā dze-
dzexs'endeq qa t'lēts!eq!astowēs. Wā, g'il'mēsē gwāl dzexaqēxs 90
laē bes'ideq qa naengexlālēs. Wā, tētegūdōdālas lāxa p'ēgwayo
la gē'wila. Wā, la maēmalp!enk'ē āwālagālaasas lāxens q!wā-
q!wax'ts!āna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yikwīlē laē ētlēdxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx lāx
ba'nēlēlāsēs g'ālē āxa'ya. Wā, lā mōts!age'nakūlaxa l'āgēkwē. 95
Wā, lā āx'ēdxa naxsde'yasa 'mel'melba kwēkwa qas nexālēxā ts!el-
ts!Elk'as. Wā, g'il'mēsē 'wi'lāmasqēxs laē āx'ēdxa medekwē gūn.
Wā, hē'mis la yilemsēxs laē tētak'odalasa ts!elts!Elk'ē lāx āwāgawa-
'yasa l'āgēkwē gra gwālē'ga (*fīg.*). Wā, la'mē gwālā. Wā, la
āx'ēdxa malts!aqē wīswūl dzōxūma qas k'ādetōdēs lāxa malts!aqē 100
lēlāma yix la gēxūtālaxa p'ēgwayowē. Wā, la k'adetōtsa 'nem-
ts!aqē dzōxūm lāxa l'āsālilē lēlāma. Wā, la āx'ēdxa ts!ex'asē
'wālas lē'wa'ya qas lepeyindēs lāq qa sālās. Wā, ts!ēts!ex'as-
'emxaāwīsē 'nāl'nem lēl'wa'yē sāseba'yas 'wāx'sba'yasa kū'lēlasa-

5 of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so, 10 she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has 15 been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, 20 when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || 25 twins if one of them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

5 sa yikwîlē LE^{ewis} L^{lāl}LE^lLE^lYadza^{eyē}sāsēma. Wā, g^{il}mēsē gwālex-lāē āx^ēdxā qemxwāsa kwēkwē qa^s qemx^{widēs} lāxa L^{lāl}LE^gekūla LE^{wa} ts^{elts}l^{elk}ilāsa la k^{lōg}wīg^{alil} p^{leg}wa^{yōs} kū^{lē}lāsā.

Wā, g^{il}mēsē gwālexs lāē āx^ēdxā maēnasa yikwī^{lemē} g^{ing}inānema qa^s aēk^{lē} ts^{lōx}wīdēq qa^s wī^{lāwēs} elkwa. Wā, g^{il}mēsē 10 gwāl ts^{lōy}waqēxs lāē gēxwalīas lāxa ^{enēx}wāla lāxa kū^{lē}lāsasa yikwîlē LE^{wis} sāsēmē. Wā, lā āx^ēdxā q^{enēp}emx^{dās} qa^s āx-ts^{lōdēs} lāxa k^{ād}zegwats^{lē} gūldasa. Wā, lā hāng^{alil}as lāx L^{lāsōdē}tālīdās āxa^{ya} yikwī^{latslē} g^{aē}lasa, qaxs hē^{maē} lēgēms kū^{lē}lāsasa yikwîlē LE^{wis} sāsēmē. Wā, g^{il}mēsē gwāla, lāēda yikwī- 15 layag^{ōlē} ts^{lēdāq} yāq^{lēg}a^{la}. Wā, lā ^{enēk}a lāxa yikwîlē LE^{wis} lā^{wūn}emāxs hē^{maē} k^{lūd}zīlē mayo^{lē}lasasa yikwīlasa ma^{lōk}wē yikwī^{lems} lāxa ^{enēx}wanālisē lāx lēgwīlasa g^{ōk}wē. Wā, lā ^{enēk}a: "Wāg^{il} la yāl^{lālex} ^{enē}nēmōk^u qa^s ^{enēmāx}^ēida^{mēlōs} q^{lēl}ilal- 20 xa xēxāūpts^{lāla} ^{enā}nawalakwa qasō g^{āxl} lāxgⁱⁿ g^{ōk}wēlek^u qaōx, qaxs ālak^{lālī}aqōs ^{enēmāl}l aēk^{lil}l qaōxs wāwālk^{ina}yaqōs, ^{enē}nē-qaxsmōk^u, qa k^{lē}sēs q^{lēm}k^{lālayōltsōx} qō lēlagūlx^{ēdlaxō}. Wā, hē-^{mē}sen lāg^{ila} ^{enēx} qa^s wā^{lēm}k^{ātaxda}xwāōs aēk^{ila} lāxēs ^{enāx}wā-^{lāōs} gwayī^{lālaslēq}. (Hēden ^{enē}nak^{ilē} yīxs ōdzegemak^{aēx}wa L^{lāl}LE^{yadza}yēx g^{ing}inānema, yīxs hē^{maē} g^{ayalatsa} ^{enēmōk}wē 25 lāxa yikwī^{lemē} g^{ing}inānēm^{xs} aēk^{ilase}waēxa ^{enēmōk}wē qa^s hē-x^ēida^{mēs} lēlagūlx^{ēdaxa} k^{lē}sē aēk^{ilase}wa qa^s lā lōwā^{litsēs}

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those 'whom you obtain by good luck.' Thus says the woman
who has had twins before, | to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘NEMWEYŏtē qa’s lā nā’nakwa laxēs gra’ya’nakūlasē māesila.) Wā, 27
yū’mēSEN ‘nē’nakilō ‘nē’nEMŏk” qa’s ā’mēlōs yāl’lāl lāxēs aēk’i-
laslaōs, qaōs wa’walk’ina’yēx,” ‘nēx’laēda yikwīlayag’ōlē ts’edāqa
lāxa yikwīlē hayasek’āla. 30

Wā, gīl’mēsē qīl’lībē wāldemas laē ‘nemāx’id lax’ūlilēda yikwīlē
hayasek’āla qa’s ‘nemx’idē dāgīlilaxa qēqEXEG’EYŏ xēxaāp’la qa’s
lā g’ālag’iwālēda yikwīlayag’ōlē ts’edāqa. Wā, la ‘nemāg’ōlemālēda
yikwīlē hayasek’ālaxs laē gūyōlela lāxēs kūl’lēlaslē. Wā, gīl-
mēsē lāgraa lāqēxs laē ‘nemx’id hāngalilas lāx ‘wāx’sanōdza’yas 35
kūl’lēlaslasa yikwīlē. Wā, la’mē kūlkwagōdxēs yikwīlēmē. Wā,
ā’mēs la k’wāgalilē lā’wūnemas lāxa ‘nēxwālalilē lāxa kūl’lēlasē.
Wā, la’mē gwāl lāxēq yāwas’idēda yikwīlayag’ōlē ts’edāqa, qaxs
k’lēsaē hūyāqax mōp’lENxwa’sa l’lāl’lEYadza’yē qEX’semālēs x’ōm-
saxa ‘wā’wadē. 40

Wā, gīl’mēsē mōp’lENxwa’sa g’āxaasa yikwīlayag’ōlē ts’edāq qwē-
lōDEX qEX’sEMA’yas x’ōmsasa l’lāl’lEYadza’yē; wā, la āx’ēdxa
dzēk’l’wēsē qa’s q’l’l’lēs lāx x’ōmsasa l’lāl’lEYadza’yē. Wā,
lā ōgwaqax ōk’wīna’yas. Wā, gīl’mēsē lEQasa dzēk’l’wēsē x’ōmsasa
l’lāl’lEYadza’yaxs laē āx’ēdxa ‘wā’wadē qEX’sEMēs x’ōms qa’s 45
qEX’sEMdēs lāx x’ōmsas. Wā, la hēl’ālē lēk’ūtālaēna’yas. Wā,
gīl’mēsē g’wāLEXs laē gūmā’sidEX g’ōgūma’yas ‘nemāla l’E’wa ‘ne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk'. Wā, la^{mē} nēmax'isō gūmsa^{ya}s. Wā, hēmxaāwisō gwāla
 gūmsa^{ya}sa ābēmpas lē^{wis} ōmpē, yixs lālexstālaaxa māēmalt'slaqē
 50 gāg'ilelaxa nēmts'laqē gūms lāx ōba^{ya}s aenas la 'wābendālaax
 gē^{yages}as lāgraa lāx benba^{ya}s āwōdza^{ya}s. Wā, lā nexsemdālaaxa
 nēmts'laqē gūmsō lāx gē^{yages}as gāx'a^{le}la lāx benba^{ya}s āwō-
 dza^{ya}sga gwālēga.¹ Wā, grī^{mēsē} gwālexs laē xaāpts'lōts. Wā,
 hēmenala gāxēda yikwilayag'ōlē ts'ledāqxa mōp'len^{xwa}sē q^{as}
 55 qwē^{lōdē}x qex'sema^{ya}s x'ōmsasa l'al'el'eyadza^{ya}yē grīng'inānema
 q^{as} q'els'idēsa dze^klwēsē lāx x'ix'ōmsas lē^{wis} ēōk'wina^{ya}yē. Wā,
 lā mōsgemgilaxa mēkūla hē gwēgilē.

Wā, grī^{mēsē} mōsgemgilaxa mēkūlāxs laē gwāl qex'semāla
 x'ōmsasa l'al'el'eyadza^{ya}yē. Wā, lāla hēmenālaem gūmsasō^{sa}
 60 gūgūm^{ya}emē lē^{wis} grīgaōlnōkwē lāgraa laqēxs laē hēlogwilaxa
 l'al'el'eyadza^{ya}yē grīng'inānema. Wā, nāl'nēmp'ena hēmenā-
 la^{ma} grīng'inānemē gūmsasa gūgūm^{ya}emāxs wāx'maē la q'lūsq'lūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'lēs gwāgwēx'sex'id lāqēxs grī^{māē} gwāla yikwilaya-
 65 g'ōlē ts'ledāq xaāpts'lōtsa yikwī^{lēmē} grīng'inānem lāxa qēqexeg'e-
 yowē xēxaāp'lāxs laē mōxsēk'ilāxs laē lē^{lālāse}wēda ōgū^{la} yikwī-
 layag'ōlē begwānema qa gāxēs k'waēla. Wā, la 'wī^{la} lē^{lālāse}-
 wē nē^{mēmō}tasa ōmpasa yikwī^{lēmē} l'al'el'eyadza^{ya} qa gāxēs
 'wī^{laē}lela lāx grōkwas. Wā, grī^{mēsē} 'wī^{laē}lexs laē yāq'eg'alē
 70 grīgāma^{ya}sa nē^{mēmō}tasa yikwīlē begwānema. Wā, la^{mē} nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72 the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). We will 75 take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls his wife, although the | man who has had twin-children may not be her husband. |

As soon as his speech is ended, the man who has had twin-children 80 goes to where the woman who has had twin-children is seated, and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. Then the elder brother of the (new-born) twin-children || is called by the man who 85 has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. 90 As soon as a woman gives birth to twins, the name of her elder child is Salmon-Head; and if the child born before the twin children

"Yixs hāō lēlālāgil qa grāxēs wīlāēLEla lāxa yikwīlatslē grōkwa 72 qa's wag'i kwēXLaxa L'lāLELElyadza'yē grīngīnānema qens wāgi nēlalxens 'nālux yīsa grāxs'alīsēx grāx'id la grōkwas mēmeyoxwa'ma. Wā, la'mēsēns lāwilsaltsōxwa L'lāLELElyadza'yēx 'nā'nāwalakwa. 75 Wā, la'mēsōx q'LElālōx," 'nēx' lēx'ēDEX lēgēmasa yikwilayag'ōlē begwānema. "Wā, yu'mēsōx genemāxs" 'nēx' lēx'ēDEX lēgēmas genemāssa yikwilayag'ōlē ts'Edāqa, yixs wāx'māē k'lēs lā'wadesa yikwilayag'ōlē begwānema, 'nēk'ē.

Wā, grīlmēsē q'lūlbē wāldemas laē hēx'ida'ma yikwilayag'ōlē 80 begwānem q'ap'lēgradil LE'wa yikwilayag'ōlē ts'Edāqa. Wā, la'mē yāwas'id hā'yaslk'ōgwalila. Wā, la'mē dāk'lalax'daxtūq gūgūm'yema Lō' malgūnaltst'aqa ts'Elts'Elk'sa naxsde'yasa kwēkwē. Wā, hē'misē 'nōlāsa yikwīlemē L'lāLELElyadzē grīngīnānema. Wā, la'mē lēlālasō'sa yikwilayag'ōlē begwānem qa grāxēs k'wāg'ililaxa 85 yikwilayag'ōlē begwānem LE'wis yāwas'idē genema.

Wā, grīlmēsē grāxē Hēx'tlā'yē yix 'nōlāsa L'lāLELElyadza'yē k'wāgililaq. Wā, lāx'daxwē gūms'itsa gūgūm'yemē lāxēs yūdūkwaē la Lō' Hēx'tlā'yē, qaxs hē'māē lēgēmsa grālagawa'yē māyōlēm'sa ts'Edāqaxs k'lēs'māē yikwila. Wā, la ēt'ēd hēwē'wīda. Wā, 90 grīlmēsē māyōl'itsa mālōkwēs yikwīlemē, wā, la hēx'idaem la lēgādē 'nōlāsēs Hēx'tlā'yē, wāx'ē ts'lāts'lādagemē 'nōlāsa yēkwī-

- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

- 93 ʕlēmē ɡʷiŋɡiŋānema la lēɡadexʕits Hēxʔlēɡa. Wā, ɡʷilʕmēsē ɡwāl
 ɡūmsaxs laē ʕnāxwa qexʕimtsa lʕāɡekwē lāxēs yūdūkwaē. Wā, lā
 95 āxʕēdxā yikwilayagʷōlē begwānema malɡʷnāłtslaqē tsʕeltsʕelkʕsa
 naxsdeʕyasa kwēkwē. Wā, la lʕāɡʕeyōtsa ʕnemtslaqē lax neqēwa-
 ʕyas lʕāɡekumaʕyas Hēxʔlaʕyē. Wā, lā lʕaāpʕentsa ʕnemtslaqē
 laxaaq. Wā, lā lʕāɡʕeyōtsa ʕnemtslaqē lāxēs ɡenembōla. Wā, lā
 lʕaāpʕentsa maltslaqē lāq. Wā, hēemxaāwisē ɡwālē hāsaqē la
 200 ɡwālaatsē ɡenembōla. Wā, lā dākʕlāłax qemxwāsa kwēkwē, yīxa
 yikwilayagʷōlē begwānema. Wā, lā tsʕāsōtsā qemxwa. ʕʕilʕmēsē
 dāxʕidqēxs laē kʕlūlkʕlūłpsālaq qa āmʕāmayastowēsa qemxwa. Wā,
 ɡʷilʕmēsē ɡwāla, laē qemxʕwīdex Hēxʔlaʕyē. Wā, ɡʷilʕmēsē ɡwāl
 qemxwaqēxs laē qemxʕwīdex tsʕātslaʕyās Hēxʔlaʕyēxa maʕlōkwē
 5 yikwiʕlēm lʕālʕelʕyadzaʕya. Wā, ɡʷilʕmēsē ɡwāl qemxwaqēxs laē
 qemxʕwīdxēs ɡenembōla. Wā, ɡʷilʕmēsē ɡwāla laē qʕlūłxʕʕem qem-
 xʕwīda. Wā, ɡʷilʕmēsē ɡwāla laē laxʕlūł ʕʕʕwis ɡenembōla. Wā,
 la lēʕlāłax Hēxʔlaʕyē qa lās lāłexwawēq. Wā, lā yāqʕegʕaʕlēda
 yikwilayagʷōlē begwānema. Wā, la ʕnēka:
 10 "Wā: ʕil la qʕwā: ʕil lēlex. ʕnēʕnemōk", qens lālagʕil hōqūwūłst qens
 nāʕnaxbaamēx wāldemas māesilā," ʕnexʕlaēxs laē ʕnemāxʕid qʕwā-
 ɡʕilʕlēda ʕnāxwa bēbegwānem la ʕnāxwa lāłanāłis qēqexʕemaʕyē
 lʕāɡexʕx: ʕnalʕnemtslaqē tsʕeltsʕelkʕsa naxsdeʕyasa kwēkwē.
 Wā, la maēmotslaq tsʕeltsʕelkʕ qʕwaqʕwanāyax qexʕemaʕyē lʕā-

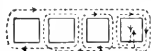
the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the right when he comes out of the door of the house. || and the whole number follow him; and when they come to the space between the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way: Then they walk along the front of the house from which they started, | and walk (past) | children were born and the next house, and) through the passage between (that



gex^usa yikwilē hā'yasek'āla. Wā, la'mē q'elēlilēda yēyikwīlaya-
g'ōlxa 'nāl'nemēxla qēqexeg'eyowē xēxaap'la. Wā, la g'ālag'iwa'yē
Hēxt'la'yē. Wā, lā mākilē ōmpasēq; wā, lā elxla'yē ābempa-
sēq; wā, hē'mis la mākelēda yikwīlayag'ōlē begwānemq. Wā,
la'mēs mākilē genembolāsēq. Wā, la'mēsē 'wīla la elxla'ya
'nāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwīlats'lē g'ōkwa.
Wā, lā hē'nakūlē g'ālabayāsē Hēxt'la'yē lē'wa mākilāq yīxa
yikwilē begwānemq. Wā, la elxla'ya yikwilē ts'edāqa, yix g'ig'a-
ōmōkwas Hēxt'la'yē; wā, hē'mis mākilāqēxa yikwīlayag'ōlē be-
gwānema lāxēs k'alaēnā'yaxa xaāpts'lālasasa l'lāl'eyadza'ya qexeg-
eyowē xaāp'la. Wā, la mākilāqēs genemē ōgwaqa k'ālaxa
'nemēxla qexeg'eyowē xaāp'la xaāpts'lālatasa 'nemōkwē l'lāl'eya-
dza'ya. Wā, hē'mis la elxla'yaa 'ne'mēmotasa yikwilē begwāne-
ma. Wā, la'mē hēgem'nakūlē Hēxt'la'yē lāx gwāgawāyaasasēs
hēk'lōts'lānā'yaxs g'ālaē lāwels lāx t'ex'ilāsa yikwīlats'lē g'ōkwa.
Wā, lā qā'sid 'wīla lāxēs 'wāxaasē. Wā, g'il'mēsē lāg'aa lāx āwāga-
wa'yasa yikwīlats'lē g'ōkwa lē'wis āpsālasē laē qāqesōlsa q'as lā
nēla lāx ālanā'yasa g'ōkūla. Wā, g'āxē ālak'axa yikwīlats'lē
g'ōkwa. Wā, g'āxē nē'id lāx hēk'lōdenwa'yasa yikwīlats'lē g'ōkwa;
ga gwāleg'a (f'g.). Wā, g'āxē l'āsanōdālaxēs g'āg'ililasē g'ōkwa
q'as lēxat! qāqesēlsa āwāgawā'ya gemxagawalasē g'ōkwa. Wā, la

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the proceeding toward the left, until to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēm̄xat! gwēx̄^ēidēs gr̄il̄x̄dē gwēx̄^ēidaasa, yix̄s mōsgemaē gr̄iḡōkwē
gem̄xs̄ēst̄alase^{wē} l̄ēst̄alase^{wax̄a}gr̄a gwāl̄ēgr̄a (fig.). Wā, gr̄il̄mēsē
w̄il̄la l̄ēst̄el̄sel̄axa mōsgemē gr̄iḡōkwāl̄ē gem̄xaḡels̄el̄axa ālēlx̄sda-
yē gr̄ōkwa q̄as̄ l̄ā hēyēk̄a ālanod̄al̄axa mōsgemē gr̄ōkwa. Wā, l̄a l̄l̄ā-
40 s̄ex̄s̄ā l̄āx̄ hēlk̄l̄ōdenw̄a^{yasa} yikw̄il̄ats̄l̄ē gr̄ōkwa. Wā, l̄ā hōgw̄il̄a
w̄il̄la l̄āq. Wā, gr̄il̄mēsē w̄il̄laēlex̄s̄ l̄āē āem̄ q̄l̄waḡa^{l̄il̄ōda} yikw̄il̄ē
begw̄ānem̄ l̄ē^{wis} genemē l̄ō^ē Hēx̄t̄l̄a^{yē} l̄ē^{wa} yikw̄il̄ayaḡōl̄ē be-
gw̄ānem̄ l̄ē^{wis} genemē l̄āx̄s̄ q̄l̄wāl̄x̄^{wnek̄ūl̄ānē}yē k̄ūl̄ax̄a q̄ēq̄e-
x̄eḡeyowē x̄ēx̄a^{p̄l̄axa} x̄ēx̄a^{p̄t̄s̄l̄ālas̄a} yikw̄il̄ēmē l̄l̄ā^{l̄ēl̄ē}yadza-
45 yā l̄āx̄s̄ yip̄em̄l̄il̄ēnē^{yē}. Wā, hēm̄is̄ l̄a l̄āx̄^{ūl̄il̄ats̄} begw̄ānem̄ nē-
gūmp̄sa yikw̄il̄ē begw̄ānema. Wā, l̄a^{mē} wāwal̄q̄al̄asa l̄l̄āqwa l̄āx̄s̄
nēgūmp̄ē q̄a p̄l̄ē^{ēdayos̄ēx̄s̄} gr̄ōk̄ūl̄ōtē. Wā, l̄a k̄l̄ēas̄ l̄ēgem̄ layōs̄ q̄a
l̄ēgem̄sa yikw̄il̄ēmē gr̄inḡin̄ānema q̄ax̄s̄ hēts̄lem̄asa l̄ēx̄ēd̄ q̄a
l̄ēl̄ēgem̄sa yikw̄il̄ēmē gr̄inḡin̄ānema l̄a q̄l̄ūlyak̄^u begw̄ānem̄ yikw̄il̄-
50 ēlem̄. Wā, l̄a hē q̄l̄ūn̄āla l̄ēx̄ēd̄ q̄a l̄ēl̄ēgem̄s̄xa yikw̄il̄ēmē ts̄l̄ēd̄āq̄a.

Wā, l̄a^{mē} l̄ēl̄el̄ase^{wē} gr̄ōk̄ūl̄ōt̄asa yikw̄il̄ē begw̄ānem̄ q̄as̄ gr̄āx̄ē
x̄it̄s̄l̄ax̄il̄axa m̄a^{l̄ōkwē} yikw̄il̄ēm̄ l̄l̄ā^{l̄ēl̄ē}yadza^{yā} q̄ax̄s̄ ā^{maē}
w̄il̄ēm̄ l̄ēx̄ēd̄xa l̄l̄āqwa, q̄ax̄s̄ gw̄al̄il̄maē d̄ādek̄^{as̄as} nēgūmp̄asa
yikw̄il̄ē begw̄ānema. Wā, hēm̄ l̄ēḡades̄ k̄il̄x̄^{s̄emd̄āx̄a} l̄l̄āqwa^{x̄a}
55 hē gwēx̄^ēidē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily; for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work.
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs: ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wā, g'il'mēsē g'āx 'wīlaēla yix g'ōkūlōtas. Wā, lā k'ilxwa yix 56
negūmpasa yikwīlē begwānemxēs hesmaq l'āqwa. Hēt! hēg'ilt
gwēx'idē qa lās l'ēgadaxa yikwīlemē g'ing'inānemē lāxōt'gilaxa
l'āqwāxs g'ālāē mayol'idayā. Wā, l'ēmē 'nemāla q'wālenkwa
yikwīlē begwānem l'ewis genemē yixs 'nēx'ūnālaaxa ēēx'ts!ems- 60
gemē 'naenx'ūna'ya, yixs 'nēk'aē q'ēs lāxūlanōkwēsēs yikwīlemē
g'ing'inānema. Wā, hēm mōx'ūnxēla k'leās ēa'xēna'ya. Hēm
dālaxa 'nāl'emsgemē l'āl'leqwaxs lāē lā'stelselaxa mōsgēmē
g'ig'ōkwa, yixs hāē lāgilas dālaxa 'nāl'emsgemē l'āl'leqwa q'ēs
hōlemalēq, yixs q'ūnālaē dālaxa nāxwa lēxūlāēmāxs hāē gwēx'idē 65
yixs lā'stelselaaxa mōsgēmē g'ig'ōkwa. Wā, hēm gwēgilas
qāēda lāel'wina'yēxa k'leāsē ēa'xēna'ya. Wā, hēm hē gwēx'idēda
q'lenemas l'ēlēlāla qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wīwūl-
g'ililēlaēxa l'ēlēlālāxs k'lēsaē 'wīla nā'naxts!ē'waxens la g'wā-
gwēx'sāla, yixs wāx'māē q'lemsa aēk'ilaxa yikwīlē begwānem 70
l'ewis genemē; lā 'nāxwa'mē l'ēlēlālās hāwāxelaq qa hēmenala-
'mēsē lā'sta lāxa 'wāpaxa māmop'lenxwa'sē 'nāla g'āg'ilela lāqēxs
lāē mōxsēk'ilēs yikwīlemē l'āl'lel'eyadza'ya; wā, hē'mis qa k'lē'sēs
l'ēlēwē gūms'idxēs gōgūma'yaxs lāē gwāl lā'sta lāxa 'wāpē l'ewis
yikwīlemē l'āl'lel'eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75
lax'demasēs yikwīlemē. Wā, g'il'mēsē āla lōk'wēmasē nēnāqa-
'yasa yikwīlē hāyasek'ālaxs lāē mōx'ūnxēlaxa ts'lāwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

78 ēa^xēna^ya yīxs q'lēnemaēs hēlegimē qa ānēqaxa leqwa lō^q qa hā-
mēk'eyāla qaē.

80 Wā, g'a^mmēs gwāyī'lālat^sa k'leāsē lēlēlāla yikwīlē hāyasek'āla, yīxa
ōēaxelaēnoxwaxs k'lē^smaē yikwīlēda. Wā, g'il^mmēsē māyōl'itsa
ma^lōkwē g'ing'inānema. Wā, hēt'la q'lūnāla gwēx'idaatsēxs āxk'lā-
laēda yikwīlē ts'edāqxa māmayōltsilāq qa q'lwēts'lexōdēsēxa yikwīlē-

85 mē g'ing'inānem qa lās aēdaaqa nāⁿak' lāxēs gāx'ēdaasa. Wā, la
k'lēās gwēx'idaatsa māmayōltsila ts'edāq lālēgwegwēx wāldemasēs
māmayōltsilase^wē. Wā, lā hēx'ēdaem q'lwēts'lexōdālaxa yikwīlē^mē
l'lāl'el'eyadza^ya. Wā, la^mmē hayālomāla hē gwēx'ēdqēxs k'lēās-
maē g'āx ōgū^lla dōq^waxa māyola ts'edāqa. Wā, g'il^mmēsē lēlēlēda
yikwīlē^mē g'ing'inānema, laē hēx'ida^mmēs ōmp lāxsdās āxk'lāla qa

90 lās nēlase^wē lēlēlālās-ēxs lēlālaē yikwīlēmasēs genemē. Wā, la^mmē
āx'ēdēda māmayōltsila ts'edāqxa maēnē qa^s aēk'lē tsōxwaq. Wā,
g'il^mmēsē gwāl ts'ōxwaqēxs laē gēx'walilaq qa lem^xwidēs. Wā,
la^mmē lēlālase^wēda ma^lōkwē hēhewēnox' lāxa dex^plēqē lāsa
qa g'āxēs wūnemtaxa yikwīlē^mē l'lāl'el'eyadza^ya. Wā, g'il^mmēsē

95 g'āxexs laē hālabāla wūlx'ēdxa ma^ltse^mē qa g'its'ewatsa ma^lō-
x'lē l'lāl'el'eyadzē^s g'ing'inānema, yīxs ālaē nēmālasa g'il^mgildasē.
Wā, g'il^mmēsē gwālexs laē k'lexōtse^wē hēlk'ōdenwālasasa yikwī-
lēts'ē g'ōkwa qa q'ēltsōdaasxa la lēlēl yikwīlē^mē l'lāl'el'eyadzē^s
g'ing'inānema qaxs hāē wūlase^wēda g'its'ewasē l'lāsana^yasa yikwī-

that it brings short life to those who make the box if the bodies are put into it inside the house of the parents, even in the case of those who are not born as twins. After the twins have been put into the box, they paint their faces with ochre. Now, the faces of the two dead children have been painted with ochre. When this has been done, they put wrappings around them, and put them into the box. Then they take a long cedar-bark rope and put it around the burial-box to hold down the cover, and also for the four men to carry them, when they bury them. Then it is in this way: After the ropes have been put around, eight Salmon people come and stand by the sides of the burial-boxes, two on each side; so that there are four people carrying each burial-box of those who are dead. Then they go to bury them. The two men who climb the burial-tree go a long distance ahead, each carrying one short board, and they look for a good tree with good branches on which to place the boards, on which the burial boxes of the twins are placed. As soon as they find what they are looking for, they climb up, and put down the boards where they are to be. After they have done this, those who are going to bury them arrive, and place the burial-boxes at the foot of the twin burial-tree. Then the eight Salmon people sit on the ground. Now one of the tree-climbers comes down, takes the rope, and puts it around the middle

ʕats!ē grōkwa, yixs ʕnēkʕaēda bāk!ummaqēxs wīwūl!ilililaēxa wūlaxa 300
grʕts!Eʕwaslasa lē!ē lax āwīlēlās grōkwasa grʕgaōlnōkwasa wāxʕem
kʕlēs yikwēlema. Wā, grʕlmēsē lats!oyowēda yikwʕlēmē lāxa
grʕts!Eʕwasas laē gūmsʕtsōsa gūgūmyēmē. Wā, laʕmē hamelqem-
deyowa gūgūmyēmē lāx gōgūgemaʕyasa maʕlōkwē lēlē! grʕngʕnāne-
ma. Wā, grʕlmēsē gwālēxs laē qʕenēpsēm̄tsōsēs qʕenēbemē. Wā, 5
lawīslē lats!oyo lāxēs grʕgrʕts!Eʕwasē. Wā, grʕlmēsē gwālēxs laē
āxʕētseʕwēda grʕlt!a densen denema qʕs qexʕsemdayāxa grʕts!E-
ʕwasē qʕa elālayāsa yikūyaʕyē; wā, hēʕmīs qʕa dālaatsa mōkwē bēbe-
gwānem qō lāl wūnem̄taleqxa grʕa gwālēgʕa (*fig.*). Wā, grʕlmēsē
gwāla wūlxsemaʕyē grʕāxaasa malgūnā!lōkwē L!āl!EL!Eʕadzaʕya 10
qʕs lā lālonelsaxa grʕts!Eʕwasasa L!āl!EL!Eʕadzaʕyēxa maʕmaʕlo-
kwē lāx ēpsānāʕyas lāx maʕmōk!winaʕyasa L!āl!EL!Eʕadzaʕyē dālaxa
ʕnemsgēmē grʕts!Eʕwatsa la lēlē!a. Wā, lā qāsʕidēda wūnem̄ta yixs
geyōhaalal qāsʕidēda maʕlōkwē bēbegwānem̄xa hēheʕwēnoxwaxa
dex̄p!ēqē lāsa dālaxa ʕnāʕnem̄xsa ts!āts!ets!āxʕsema. Wā, laʕmē 15
ālāx ēkʕa lās lāx hēlālās L!enākʕē qʕa paqalaatsa hānx̄demalasa
degʕats!āsa L!āl!EL!Eʕadzaʕyē. Wā, grʕlmēsē q!āxōs ālāseʕwē laē
gwālelaem la hāx̄wīda qʕs lā pax̄ālelōtsa ts!āts!ax̄semē lāx
āxāslas. Wā, grʕlmēsē gwālē āxaʕyas grʕāxaasa wūnem̄ta qʕs hān-
gʕaelsēxa dēdegʕats!ē lāx ōxlaʕyasa L!āl!EL!Eʕadzēp!ēqē lāsa. Wā, 20
la k!ūselsēda malgūnā!lōkwē L!āl!EL!Eʕadzaʕya. Wā, grʕāxē grʕāxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

22 xēda ʔnemōkwē lāxa hēhēʔwēnoxwē bēbegwānem qəʔs āxʔēdēxa de-
 nemē qəʔs qexʔsemdēs lāx negoyāʔyasa nʔemsgemē degʔatslā. Wā,
 lā ts!eqōstōts āpsbaʔyasa dengʔostālaʔyō denema. Wā, lā dādala-
 25 sōʔsa ʔnemōkwē hāʔwēnoxwa. Wā, lā dengʔustōdxa degʔatslē. Wā,
 lēda ʔnemōkwē hāʔwēnoxʷ la ʔnemaʔnākūla ēkʔlōlela dālaʔa degʔatslē
 qa kʔēsēs xemsaʔlela lāxa L!āl!EL!eyadzēpʔlōqē lāseʔs laē dengʔo-
 stālayā. Wā, gʔilʔmēsē lāgʔaa lāxa ts!āts!ayʔsemē hāndzōsa degʔa-
 ts!āsa L!āl!EL!eyadzaxʔdē. Wā, lā dādanodēda hāʔwēnoxwē begwā-
 30 nemxa hēxʔsā lēda ēkʔlē. Wā, lā dāxʔideq qəʔs hāndzōdēs lāxa
 ts!āts!ayʔsemē hāndzōsa degʔatslē. Wā, gʔilʔmēsē gwālaalelaxs laē
 ēt!ēd ts!enkwaʔōtsa denemē. Wā, laʔmēsē lāsgemaʔya ʔnemōkwē
 hāʔwēnoxʷ qəʔs lā lāxa. Wā, lā qexʔseints ōbaʔyasa denemē lāxaax
 ʔnegōyāʔyasa degʔatslē. Wā, gʔilʔmēsē gwālexs laē dengʔustōyosa
 35 hāʔwēnoxwē begwānem lāxa ēkʔlē. Wā, laʔemxaāwisa ʔnemōkwē
 hāʔwēnoxʷ dālaqēxs laē ēkʔlōlela. Wā, gʔilʔmēsē lāgʔaaxs laē
 hānkʔyendayo lāxa gʔālē la hānālalela. Wā, gʔilʔmēsē gwāla laē
 qwēloyowē ōbaʔyasa denemē lāxa degʔatslē qəʔs ts!eqaxōdēs
 ōbaʔyasa denemē. Wā, la lāsgemaʔya ʔnemōkwē hāʔwēnoxūq.
 40 Wā, gʔilʔmēsē lāgʔilseʔs laē āxʔēdēxa ts!āts!ayʔsemē qəʔs yilōyodēs
 ōbaʔyasa denemē lāq. Wā, laʔmē dengʔustōyosa hēxʔsā lēda ēkʔlē
 hāʔwēnoxwa. Wā, gʔilʔmēsē lāgʔustāwēda ts!āts!ayʔsemē lāxa la
 mexelalelatsa maʔltsemē dēdegʔatslā laē dāxʔtsōsa hēmenalalela
 lāxa ēkʔlē hāʔwēnoxʷ bēgwānema qəʔs pāqeyindēs lāx ōkūyaʔyasa

it on top of the || upper burial-box; and then the other climber goes 45 up, and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight || Salmon people rise and they go home together with 50 the two | climbers, for the parents of the dead twins do not go along.

Three days after the children of the parents of the twins were born, | in the evening, all the men || of the tribe of the parents of the 55 twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, || because 60 nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and ask them." || Thus he says, and walks into the house in which the 65 twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

ēk'lēlela deg'atslā. Wā, grīl'mēsē gwāla laē ēk'lē'stēda 'nemōkwē 45 hāwēnoxwa qa's lā grōx'wīdxēs 'nemōkwaxs laē yīl'alelōtsa dēdeg'atslē lāxa l'lāl'EL'eyadzēp'lēqē lāsa, yīsēs deng'ustālayōx'ulē denema. Wā, grīl'mēsē gwāla grāxaē 'wīla hōqwaaxs ma'lōkwaē. Wā, grīl'mēsē grāxelsa laē 'wīla q'wāgrīlsēda malgūna'lōkwē l'lāl'EL'eyadza'ya qa's lax'da'x' 'nemāx'id nā'nak' LE'wa ma'lōkwē 50 hēhē'wēnox' bēbegwānema qaxs k'lēsaē las grīgrāōhōkwaśa la lēle'l l'lāl'EL'eyadza'ya.

Wā, grīl'mēsē yūdux'p'lenxwa's gwasēs māyōldemasa yīkwīlē hāyasek'āla; wā, grīl'mēsē dzāqwaśs laē k'lūs'elsēda 'nāxwa bēbegwānems grōkūlōtasa yīkwīlē hāyasek'āla lāx l'lāsanā'yas grōkwaś. 55 Wā, grīl'mēsē 'wīlgrāelsēxs laē yāq'eg'ālēda begwānemē yīxa āxk'lālasē'wasēs grōkūlōtē qa yāq'ent'lāla, yīxs k'lēsaē grayōl begwānemē lāxa grīgrēgāma'yē. Wā, lāla hē'ma grīgrēgāma'yē āxk'lāla qa yāq'ent'lālēs qaxs k'ilemaēda yīkwīlasa grīgrēgāma'yē qa's k'lēsaē weyōl'ēnoxwa yīkwīlaxs hānkwaaxēs gwe'yā qa hē'lēs. 60 Wā, hē'mis lāgrīlas k'lē's nēltsemāla hē yāq'eg'ālēda grīgrēgāma'yasēs wāldemēxsē. Wā, lā 'nēk'ēda begwānemē: "Hēden lāgrīla 'nēx' qens grāxē k'lūs'elsa, grōkūlōt, qen wūlēxwa yīkwīlax hāyasek'āla aēk'ilaemlīlāō lō's k'lē's. Wā, la'mēsēn lāl wūlālqō," 'nēk'ēxs laē qās'ida qa's lē laēl lāxa yīkwīlatslē grōkwa. Wā, 65 grīl'mēsē laēlēxs laē hēx'īda'mēda yīkwīlē ts'edāq hē grīl yāq'EG'āla qaxs wūlēla'maax wāldemasa begwānemē lāx l'lāsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 grōkwē. Wā, lä 'nēk'ēda yikwīlō ts'edāqa: "K'lesēl'granu'x"
 'nemālāl aēk'ilal. Ēs'maēlanu'x" q'walenx'utsenu'x" ēaxelayāx
 70 gaūlata qa's graxlag'ilōs lēx'ūlts'lōdel grāxenu'x" lāxwa
 yikwīlats'lēx grōkwa," 'nēk'ēq. Wā, gril'mēsē q'tūlbē waldemas
 laē lāwelsēda begwānemē qa's lē ts'ek'lalēlas wāldemasa yikwīlē
 ts'edāq lāxēs grōkūlōtē. Wā, hēmīs wāldemsa begwānemaxēs
 grōkūlōtē qa 'wīles gag'ostā qō 'nāx'īdlō, qa's grāxlag'il lēxewel-
 75 saxa yikwīle hāyasek'āla lāxēs yikwīlats'lē grōkwa, 'nēk'ē. Wā,
 laēm q'tūlbē wāldemas lāxēq. Wā, hēx'ida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs grig'ōkwē. Wā, gril'mēsē 'nā'nakūlaxa
 gaūlāxs laē 'wīla lāx'widēda mexā'dē bēbegwānema qa's lä
 k'lūs'ēls lāx L'āsanā'yasa yikwīlats'lē grōkwa. Wā, gril'mēsē 'wīl-
 80 ga'ēla laē āx'ētse'wēda t'lēt'emyayowē qa's ts'ewanagemāēxa
 'nāl'nemts'laqē lāxa 'nāl'nemōkwē begwānema. Wā, gril'mēsē
 q'wūlxoxitāwēda bēbegwānemxs laē laēlōda yāq'ent'lāx'dē begwā-
 nemxs grālaē k'lūs'ēlsē grōkūlōtas. Wā, k'lēst'lē gālaxs grāxāē
 grāxāwēls lāx t'lēx'ilāsa yikwīlats'lē grōkwa. Wā, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'ēxs laē 'nemāx'īd lēxedzōdēda 'nāxwā
 bēbegwānemxa paq'lesē lēxedzowē saōkwa. Wā, hēmē g'āla-
 ba'ya yikwīlē begwānema tēgwēk'elaxēs q'waats'lāsēs lemleng'ayo
 lōxs 'mex'utslāēs pelpelqē lāq. Wā, lāxāē dāk'tōlts'lūnasēs hēk'lōl-
 ts'lāna'yē lāxēs sē'wayowē. Wā, lä dālasēs gēm'xōlts'lāna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along, 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick: | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lēwa^εyaxs gāxaē ēx^εem qā^εnakūla. Wā, hē^εmēs māk^εilaqēs gē- 90
 nemē. Wā, laemxaē t^εlégwik^εelaxēs dzēgrats^εlāxa gāwēq^εlanēmē
 lexā^εya. Wā, la hānts^εlāsō^εsa hāmyats^εlē lexā^εya. Wā, lāxaē
 dāk^εtōlts^εlānasēs hēlk^εtōlts^εlāna^εyē lāxēs sēwayowē lē^εwis k^εlilākwē.
 Wā, la dālasēs gēm^εxōlts^εlāna^εyē lāxēs lē^εwa^εyē lē^εwis xēlōlts^εlālayo
^εwālas xalaētsōx met^εlana^εyax dzēk^εaaxa gāwēq^εlanēmē laxēs 95
 lēbēk^εilaēna^εyaxa k^εlāk^εlobana. Wā, lā ^εnemālaem wīwūsēg^εoyāla
 lē^εwē lā^εwūnemē. Wā, la^εmē denōxlālaxs yūdūkwaē yixs hē^εmaē
 gālābēsa hāyasek^εālaxa yāq^εlent^εlālx^εdē begwānema. Wā, lā
 māk^εilaqēxa yikwilē begwānema. Wā, la elxla^εya yikwilē ts^εlēdāqa.
 Wā, gāxē ēx^εem qā^εnakūla qā^εs gāxē q^εl^εwāg^εaels lāxa l^εlāsa- 400
 lēk^εasē lāx t^εlex^εlāsēs g^εōkwē. Wā, g^εilēmēsē gwāl qāsaxs laē gwāl
 lēxēdzā^εyēda ^εnāxwa bēbegwānema. Wā, la yāq^εl^εg^εaēlēda begwā-
 nemē, yixa ^εnemōx^εsāmē yāq^εlent^εlāla. Wā, la^εmē nēlāxa ^εnāxwa
 bēbegwānemxs k^εlēsāē aēk^εilēda yikwilē hāyasek^εāla yixs ā^εmēlē
 hāyōlislāx^εsalat^ε lāxēs ^εnāxwa ēa^εxēna^εya. “Wā, hē^εmis lag^εlasek^ε 5
 hē gwāla gāx q^εl^εwaq^εlūlax^εlenu^εx^εsg^εas ēeaxēlayuk^ε.” Wā, la^εmē
 dzōxwa qāēs g^εōkūlōtē laxēq.

Wā, hēx^εidaēmēsē yax^εwidxēs g^εōkūlōtasa p^εl^εlxelasgemē. Wā,
 g^εilēmēsē gwāl^εxs laē hēx^εidaem hēl^εlōlemsēs g^εōkūlōtē āxax^εsa-
 laxa yikwilē begwānema lē^εwis gēnemaxs laē hēlats^εlāla āxax^εsāla. 10
 Wā, la^εmē gwal laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy: | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl.— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands: and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wā, la^mmēsen gwāgwēx^salal laxa yikwīlē ts^ledāqa, yīxa aēkⁱ-
lāxs yikwīlāēda ts^ledāqē ^ɛnemāla lē^wis lā^wwūnemē. Wā, gⁱl-
^ɛmaē ētlēd bewēx^swida laē lōma la aēkⁱlēda ts^ledāqē ^ɛnemāla
15 lē^wis lā^wwūnemē la^mmē q^lwalxōem gūmsasa gūgūnyemaxa gūlaē
^ɛnāx^ɛidxa gēgūla. Wā, lāxaē hēmenalaem qēqex^ɛemalaxa
lāgēkwē lēlaap^lalaxa ^ɛnāl^ɛnemts^laqē ^ɛmela ts^lelts^lelk^sa nāxsde-
^ɛyasa kwēkwē; lālaa lāx hēloggem^ɛilax^ɛdemlasa bewēkwa. Wā,
gⁱl^ɛmēsē mayō^ɛida laē hēx^ɛidaem lēgades Ts^lāsna^ɛyē, yīxs bāba-
20 gūmaē. Wā, gⁱl^ɛmēsē ts^lāts^ladagem^s laē lēgades Ts^lāsnēga. Wā,
la^mmē āx^ɛētse^wēda ^ɛnemēxla lāxa qēqexeg^ɛyowē xaāp^las ^ɛnōlāsxa
yikwī^ɛlemas ābempas qa xaāp^las Ts^lāsna^ɛyē. Wā, la^mmē āem
la ^ɛwī^ɛla negeltewēse^wē gwayi^ɛlālasē qaē lāx gwayi^ɛlālasax ^ɛnō^ɛne-
lāsxa yikwī^ɛlemasēs ābempē. Wā, gⁱl^ɛmēsē hēlōgwila Ts^lāsna^ɛyaxs
25 laē gwāl xaapase^wa. Wā, la^mmē layowa mā^ɛxla qēqexeg^ɛyowē
xēxaāp^lla lāxa k^ɛādzek^lwaasē.

- Wā, hēxōlen l^lelēwēse^wa, yīxs gⁱl^ɛmaē hēlogwīlēda yikwī^ɛlemē
l^lāl^lel^leyadza^ɛya yīxa mātl^lē dzāxūna, yīsa la q^lūlyak^u yikwī-
^ɛlema, yīxs q^lūnālāē bex^uk^lōdeqela, wā, lā ts^ledāqa ^ɛnemōk^u.
30 Wā, gⁱl^ɛmēsē ^ɛwī^ɛla qex^ɛalēlē kwēkūxwēdemas laē lē^ɛlālasē^wēda
la q^lūlyak^u yikwī^ɛlema qa^s lēx^ɛēdēs lēgemas lāxēs g^ɛayōlasa
dzāxūnē, yīxs hāē dōqwasōsē ēeyasās. Wā, gⁱl^ɛmēsē dōqūlaqēxs
ām^ɛāmēx^ɛts^lāna^ɛyēxa yikwī^ɛlemē l^lāl^leyadza^ɛya, wā, la ^ɛnēk^ɛēda

"O friend Making-Satiated! you are an olachen," || for that is a name coming from the home | of the olachen: and he looks at the other one of the twins, | and he names her Making-Satiated-Woman. When the twins come from | the Silver-Salmon, then the girl twin is called Abalone-Woman, | and the boy is called Only-One: || and when the twin-children come from | the Sockeye-Salmon, the girl is called Head-Dancer and | the boy is called Head-Worker. |


Now I shall talk again about the woman, the mother of | Salmon-Tail, the younger brother of the twins. You already || know that the cradles with notched head-board of the | twins, after they have been used for their younger brother Salmon-Tail, | are taken to the cedar-bark cave. The mother of twins does not keep their cradles. | If the woman expects another child, | the Indians are careful not to make the cradle before || the child is born, for often the child will be dead when it is born: | therefore the cradle is made after the child is born. | When the child is born, | they make the cradle at once. Then | the child and his parents go straight back to the old ways. There are none of the customs that are being observed with twins, || and with their parents, and the | child of the mother who had given

yikwīlemē begwānema: "Dzāxūns, qāst, mēmenlētēla," lāxa bēx^uk'ōdeqēla, qaxs hē^{maē} lēgēms lāxēs g'āx^ēidaasē āwīna- 35 gwisasa dzāxūnē. Wā, lā dōx^ēwidxa nēmōkwē yikwīlemē L'L'EL'eyadza^{ya} wā, la lēx^ēēdes Māmenlēyēga lāq. Wā, g'il'mēsē g'āyōla yikwīlemē lāxa dzā^{wūnē} laē lēx^ēēdayuwē Ex^ts'lemg'iyēga lāxa ts'lāts'adagemē yikwīlema. Wā, lā lēx^ēēdayuwē nēm^{g'}ēyē lāxa bābagumē. Wā, hē^{mis} lēgēmsa g'ayōlē yikwīlemē g'ing'inānem 40 lāxa melēk'ē Yāyaxūyiga yixs ts'lāts'adagemāē. Wā, hē^{mis} lēx^ēēdayowē Hayaleyē lāxa bābagumē.

Wā, la^{mēsēn} ēt'lēdel gwagwēx^sālal lāxa ts'edāqē, yix ābempas Ts'lāsna^{ēyē}, yixs ts'lā^{yāsa} yikwīlemē L'L'EL'EL'eyadza^{ya}, yixs le^{ma}an-qōs q'lālaqēxs le^{maē} lāyowēda mālexla qēqexeg'eyowē xēxaāp'lasa 45 yikwīlemē L'L'EL'EL'eyadzēxs laē gwāl xaāpase^{wē} ts'lā^{yāsē} Ts'lāsna^{ēyē} lāxa k'ādzek'waasē. Wā, laem k'leās la āxēlasō xaāp'lāsa yekwilayag'ōlē ts'edāqa. Wā, g'il'mēsē bewēx^{wid} ēt'lēda, wā, hēmenala^{ma} bāk'lumē aēk'ila g'eyōl xaāpēlaxa xaāp'lāxs k'lē^{smaē} māyōl'idēda ts'edāqē, qaxs q'lūnālaē le^{lālēda} g'inānemaxs māyōlē- 50 maē. Wā, hē^{mis} lāg'ilas āl^{em} xaāpēlase^{wēda} xaāp'lāxs laē māyōl'idēda ts'edāqē. Wā, g'il'mēsē māyōl'idēda ts'edāqasa g'inānemaxs laē hēx^{ēdaem} xaāpēlase^{wēda} xaāp'lē. Wā, laem naqē^{stēda} g'inānemē lē^{wis} g'ig'aōlnōkwē. La^{mē} k'leās la āxālas yikwīlēn-x'ōās lāxa hāyasek'āla. Wā, laemxaāwisē k'lē^s la L'L'EL'eyadza^{ya} 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. | The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōlēmas grīnānēma, yīsa yīkwīlayagōlē. Wā, laēmē grīnānēm-qāluma yu gwēx'sa ēnemōk'wēdza'yēx grīngīnānēma.

Wā, lēx'aēmēs ōgūx'fidaatsa grīnānēmaxs laē ēt'lēd yīkwīlēs ābēmpē. Wā, laēmē lēgades Hēx't'a'yē lāxēq. Wā, grīlēm ēt'lēd yīkwīlē
60 ābēmpasēxs laē gwāl hēlōgrīlaxa lāxat! ēt'lēd Hēx't'a'yā laas āēm grēxasēwē xaāplās. Wā, la ēt'lēd xēxaāplāsēwēda mālexla qēqexegreyowē xēxaāp'la qa xēxaāplāsa lā ēt'lēd yīkwīlēm lāl'lēl'eyadza'yē grīngīnānēma. Wā, laēmē āēm maqemgīl'ewēx grālē gwēgrīlas qaēs grālē yīkwīlēm lāl'lēl'eyadza'yā. Wā, grīl'mēsē
65 ēt'lēd māyōl'ēdes ts'lā'yāsa yīkwīlēmō, wā, laēmxaāwisē lēgades Ts'lāsna'yē. Wā, lawīslā gwāla gwāgwēx'sāla lāxen ēnāxwa wāldemīlāla lāx māyōl'ēna'yāsa ts'lēdāqē.

1 **Cauterizing.**—Wā, hēmisa māēnas, yīxs laē aēk'la ts'lōxwasōē qaēs lā gēx'walīlēm qa ālak'alēs lēm'xwīda. Wā, grīl'mēsē lēm'xwīdēxs lāē aēk'la k'lōx'semtse'wa qaēs lē grīts'loyo lāx grīldasasa yīkwīlē ts'lēdāqa. Wā, laēmē pēspats'lānoy's. Wā, grīl'mēsē gwāla
5 laē āx'ēdēda yīkwīlē ts'lēdāqxa gūnē aēk'laakwē xūnkwa qaēs lēxat! grīts'lōts lāxa māēnats'lē grīldasa. Wā, laēmē ēnāxwa qālē grōkūlōtasa yīkwīlē ts'lēdāqēxs axēlaaxa māēnē. Wā, hēmisa x'ōbēdzowē pēgedzowē kwa'ba k'wa'xlāwa. Hēm la grīts'lāxa māēnats'lē ē grīldasaxa grā gwālōgra (*fig.*). Wā, grīl'mēsē ts'lēx'ilē
10 ōk'wīna'yāsa bēgwānēmō lō'ma ts'lēdāqē, laē lāxa yīkwīlē ts'lēdāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lā x'ōpasōs. Wā, hēx'ēda'mēsēda yikwilē ts!edāq x'āx'wīdxēs 11
maēnats!ē grīdasa qa's ēpōdēxa grayolē lāxa lē'mōkwē maēna. Wā,
hē'misa q'ōyaakwē gūna. Wā, hē'misēs x'ōbedzowē. Wā, la'mē
dālaqēxs laē lāx grōkwāsēs x'ōpasōlē. Wā, hēm q'lūnāla x'ōpasō-
wa āwagolā'yaqēxs lē'wūns hāq'lūbāyēx lē'wūns ēwānōlema- 15
'yēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'ī āwāgoxlēqenōwēda
begwānemē lō'ma ts!edāqē lē x'ōx'apoxlēntsōsa 'wax'sōt!ena'ya-
sens xēmōmowēg'a'yēx. Wāx'ē ts!enpela la maēmaltsema x'ōpa'yē
lāxēns hānasxawa'yēx lōxs yāē lōx ēk'lanā'yaxsens dzāmēx,
wāx'ī ts!ex'ts!āla lā 'wāx'sanōlema'ya 'nāl'nemsgemē x'ōpa'ya 20
lōxs q'lūnālaē 'nemsgema x'ōpa'yē lāxēns ōxlāyēx lē'wūns āwāpla-
'yēx. Wā, yūemxat! q'lūnāla x'ōpasl'wēda ōkwāx'a'yē.

Wā, grīl'mēsē grāx k'lwāgalilēda yikwilē ts!edāqa laē āx'ēdxa
maēnē qa's tsōtsets!endēq qa ālēs ām'āmāyastā. Wā, āx'ēdxa
q'ōyaakwē gūna qa's bēl'ēdēq. Wā, lā gwēgūlqasa q'lwēkwē maēn 25
lāq. Wā, la āx'ēdxa x'ōbedzowē. Wā, lā dzōpstōtsa maēnqela
gūn lax kwax'ba'yas. Wā, grīl'mēsē qōt'lastowa kwāx'ba'yasa
x'ōbayowaxs laē pax'alelōts lāxēs x'ōpasōlē. Wā, lā āx'ēdxa
k'lwāxlāwē qa's mēx'lendēs ōba'yas. Wā, grīl'mēsē x'ix'ēdēxs laē
tsēx'tōts lāxēs x'ōbayowē. Wā, grīl'mēsē 'nemāla x'ix'ēdē 'wādze- 30
gasasa x'ōbayo laē lāqwalaxa yikwilē ts!edāqsēs gemxōlts!āna'yē

32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the
 35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has
 40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. |
 45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kūñxūlayugwa, a | L!al!asiqwāla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon;
 50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'lēšēs lēgūlela qaxs q'lūnālaē yawix'elilēda begwānemaxs laē leq'lūt!ēdēs l!ēsē. Wā, graem wāgwatsa x'ōbayowē'ga.¹ Wā, graēmēs 'wādzegats kwax'ba'fayasō'ga. Wā, g'il'mēsē
 35 q'lūlx'īdēxs laē wēx'īdxa x'ōbedzowē. Wā, ā'mēsē la k'lūtālē gūna'faya maēnqela gūn. Wā, ā'mēsa yikwilē ts!edāq ts!emsgemtsēs ts!emālx'tslāna'fē lāq qa lābetēsa gūna'fē. Wā, g'il'mēsē gwāla yikwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxsa p!elxelaxgem qaēda 'nāl'nemsgēmō x'ōpēs. yīxs 'nāl'nemp!enaē mōsgēmē
 40 x'ōpa'fayas. Wā, la hālaqasō'sa mōxsa p!elxelaxgema.

Cripples.—Wā, la'mēsen gwagwēx'salal lāxa k'lēse yikwi'lem l!āl!eyadza'fya, yīxs q'lūnālaē mayōlēda ts!edāqasa k'lūxstō; wā, laem hēx'īdaem 'nēk'ēda 'nāxwa begwānemqēxs l!āl!ayadza'fyaē. Wāx'a 'nemōkwē ts!edāq mayō'lila āxālaēda l!axsemē hē gwēx's
 45 legō lāx ōgwiwa'faya ts!ats!adagemō lāx'ga Tsāxisek', wā, laemxaē 'nēx'sōxs l!āl!ayadza'fyaē. Wāx'ēda māyōlemasa Gōts!axsemē wāk'alē hēlk'ōltsūdza'faya bābagumē. Wā, laemxaē l!āl!ayadza'fya. Wāx'ē māyōlemas Kūñxūlayugwa l!āl!āsiq!waxsemēxa 'melk'ōtēma bābaguma. Wā, laemxaē l!āl!eyadza'fya. Wāx'ē
 50 māyōlemas Ayagaxa Gōts!axsemēxa q'lūt!ōsaēs māyōlemē bābaguma. Wā, hē'mēsa q'lūtās ōk!wina'fē lōxs q!ēx'tslāna'fēxa gāyolē lāx q!wāq!wax'tslāna'fayas hēstaem gwe'fyo l!āl!el!eyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpine over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelpine. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

ʼyEN la gwāgwēxʼsʼālasa. Wā, lEN ʼnāxwaEM dōqūlaqēxs laē 53 negetewēEM qʼayENōlasas lēlqwālaLēxēs gwēgʼilasē qaē lāxēs gwēgʼilasē qaēda yikwīʼlēmē LʼālʼlELʼeyadzaʼya. Wā, lāxaē gʼīgaōl- 55 nōkwē ʼwīʼlaEM negetewēx aēkʼilasasa yikwīʼlē LʼālʼlELʼeyadzaʼya.

Navel-string.—Wā, hēʼmīsē gʼīgaōlnōkwas axēlaxa tsʼētseyōxʼla- 1 yas Lōxs gʼīʼmaē begwānema ʼnemōkwē lāx yikwīʼlEMas laē qʼlENēpsemʼtsa kʼādzekwē lāxa tsʼeyōxʼlaʼyē qaʼs tsʼlEWēs lāxēs māgʼilē LēʼlELʼālaXa ālēʼwinoxwē qa ālēʼwinoxwēʼtsēs yikwīʼlēmē. Wā, hēxʼīdaʼmēsēda ālēʼwinoxwē la gʼapōtsa tsʼeyōxʼlaʼyē lāx āwā- 5 gawaʼyas ōxʼlaʼyas dzēgumasēs mastowēxa gayoyāla gʼēbēʼlEXa-waʼyaatsa tsʼeyōxʼlaʼyē.¹ Wā, lā ʼnālʼnEMPʼlENa la pāqʼlEXawaʼya tsʼeyōxʼlaʼyax ōxawaʼyasa ālēxʼsaʼyas sēʼwayāsa ālēʼwinoxwē yīx lāgʼilas qENxʼsa sanapʼalē lāx ōxawaʼyas² ālēxʼsayo sēʼwayāsa ālēʼwinoxwasa gʼālē begwānema. Wā, laʼmē qāqakʼīna tsʼeyōxʼlaʼyasa 10 bābagumē lāx āwābāʼyasa lēmōkwē sānapʼāla, yīxs ʼnāxwaʼmaē hē gwēgʼilaseʼwē tsʼeyōxʼlaʼyasa yikwīʼlēmē lEʼwa kʼlēsē yikwīʼlEMA.

Wāxʼē ʼnēxʼsōʼ qaʼs Lēqʼlēnoxwēla bābagumē qaʼs lē gʼīpʼlālELō-dayowēs tsʼeyōxʼlaʼyē lāx āwābāʼyas yīʼlēmē kʼlīxʼōwaxʼsa kʼlīm-layāsa Lēqʼlēnoxwaxa xwākʼlūna. HēEM tsʼeyōxʼlaʼyē neqōstā- 15 wasa gayoyāla. Wā, la qʼlūnāla tēxʼwūnaʼya tsʼeyōʼlaʼyaxa qENx-waʼyasa Lēqʼlēnoxwē lōʼma ālēʼwinoxwē. Wā, gʼīʼmēsē wālagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q'ľlyax'wīdlō laē āx'ētse'wē t'ľmya-
 yāsa nāgadē qa's selbentse'wēsa ľekwē selema. Wā, k'ľwābeta-
 20 'mēsē sela'ya, yīxs 'nal'ľemp'ľenaē yūdux'den ľāxens q'ľwāq'ľwax-
 ts'ľana'yōx yīx 'wāľabedadasa sela'yē. Wā, g'ľľmēsē gwāľexs laē
 k'ľōx'ūntse'wēda ts'ľeyōx'ľa'yē qa's w'ľgw'ľemē ľāxa sela'yē ľāx
 ľex'ľba'yasa nāxs'a'yasē t'ľmyayā. Wā, ľā k'ľax'wītse'wēda k'ľwa'x-
 ľāwē qa ľēx'ēnēs. Wā, ľa dēgwēg'ints ľāxa ts'ľeyōx'ľa'yē ľāx
 25 tek'ēlaēna'yasa ľēx'ēna k'ľwa'xlāwa qaxs 'nēk'āē qa āľēs elāľa.
 Wā, g'ľľmēsē gwāľ dēqwaqēxs laē k'ľľmtōdex ōxtā'yasa k'ľwa'xlāwē
 qa āľēs 'nemabāľa ľōē ōba'yasa t'ľmyayowē.

Wā, g'a'mēs 'nemx'ēdāľa gwēg'ľlasgrada yīxs k'ľwats'ľoyāēxa bāba-
 gumē ľāxa me'nats'ľē. Wā, ľā āxk'ľāľase'wēda nāgadē qa mex'elēxa
 30 me'nats'ľāxs denxelaē k'ľēs hāseľa. Wā, ľāxaē k'ľēs ēāľtsilaxs
 mex'ēlaaxa me'nats'ľē. Wā, ľa mōp'ľena hē gwēx'ētse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sōē qa's yāľnek'ľwēnoxwēxa k'ľōtēľa ľē'wa p'ľā'yē,
 wā, ľa qenxōdayowēda ts'ľeyōx'ľa'yē ľāxa yāľnek'ľwēnox' bēgwā-
 35 nemxa 'nāxwa k'ľōk'ľūtēľa. Wā, hēemxaāwīsē gwāľaxa ľōq'ľwē-
 noxwaxa p'ľā'yē, ľaemxaē qenxāľaxa ts'ľeyōx'ľa'yē. Wā, ľā 'nā-
 xwaľm ľāyowa ts'ľeyōx'ľa'yasa bābagumē ľāxa 'nāxwa ēēaxelāē-
 nox' bēbēgwānem qa ľās qēqēuxā ľāq.

Wā, ľāxaē hēem gwēg'ľlasē'wē ts'ľeyōx'ľa'yasa ts'ľāts'ľadagemē,
 40 yīxs māľāē ľāľāľasas gwēg'ľlasaxa ts'ľeyōx'ľa'yas, yīxs qex'ts'ľāna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams: that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, " that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maāmtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'ledēlēlak'. The name K'ledēlēlak' of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'ledēlē, "sitting still in the house"). The word k'ledēlē has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'letlēnoxwaxa lē'wa'iyē lē'wa l'ābatilaēnoxwē ts'edāqa. 41
Wā, lā qenxālxaxa ts'eyōx'la'iyasa ts'lāts'ladagemēxa t'elts'lēno-
xwaxa k'lāwasē lē'wa xwāl'ēnoxwaxa k'lōtela lē'wa lāwēnoxwaxa
'nāxwa ts'lēts'lek!wēmāsa qa hōlemalitsa ts'lāts'ladagemāq qō q'lūly-
ax'widlō. Wā, hēmīsēxs wālagēlaē qas ye'winoxwēs qō q'lūly- 45
ax'widlō, yixa ts'lāts'ladagemē lō'ma bābagumē. Wā, la'mxāē lā
qex'sīdza'iyax ts'eyōx'la'iyasa ts'lāts'ladagemāsa ye'winoxwē ts'e-
dāqa. Wā, g'ilēmēsē xūlēq!wēnoxwa ye'winoxwē ts'edāqa laē
qex'ts'lāna'iyax ts'eyōx'la'iyē lāx hēlk'lōts'lāna'iyā. Wā, hēm
lāg'ilas hē gwālē qa xūlēqūlēsas ts'lāts'ladagemāxs laē ye'winoxwa. 50
Wā, lāxaa hēm gwēgilase'wē ts'eyōx'la'iyasa bābagumē, yixs
laaxat! qex'ts'lānēsa ye'winoxwē hāmats'la qa ye'winoxwēles qō
q'lūlyax'widlō yixa bābagumē. Wā, la'em gwāla.

MATURITY

Hē'maē k'ledēlasa ālak'lāla g'igāmēsa 'nē'mēmōtasa Maāmta- 1
g'ila, wā, hēm xāmagēmālatsa 'nāxwa 'nāl'nēmēmāsa 'nāxwa
lēqwālala'iyasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēx'sāl-
lāqēxs g'igadaas 'māxūyālidzē. Wā, lēda g'igāmā'iyē k'ledēdes
K'ledēlēlak'. Wā, hēm grāg'ilēlats K'ledēlēlak' la k'ledēltsēs 5
ōmpaxs g'ālaē ēxentlēda, yixs g'ālaē lāts'lāgralil lāxēs k'ledēlats'lē
ēxendats'lā. Wā, la'mē k'ledēlē lāq. Ma'lē gwēbalaasasa
k'ledēlē. Wā, la'mē āem seldēlēxs k'wāēlaē tesalēs ōkwāx'a'iyē

- pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

- lāxēs dzēdzamē. Wā, la^{mē} k'lēdēlē. Wā, hē^{mēsē}s laē hām^xēda.
 10 wā, lā mō^{xwē}dalēda k'lobēkwē xa^{māsa} āxtslāx hā^{maats}lāsa k'lē-
 dēlē. Wā, hē^{mēsa} hōlālē l'lēna qa ts'ēbatsēsa mō^{xwē}idāla ān-
 ēāmāyastōs k'lopē xa^{māsē}. Wā, g'il^{mēsē} gwā^{alts}lāxs laēda aē-
 xentsēla ts'edāq, yīxs q'lūmālē pāxāla dag'ililaxa hā^{maats}lē qa^s
 lā k'āgemlilas lāxa k'lēdēlē. Wā, ā^{mēsē} dōqwalēda k'lēdēlaxa hā-
 15 ēmaatslāxs laē k'āgemalileq. Wā, lā tsē^xēdēda aēxentsēla ts'ē-
 dāqxa ēwāpē qa^s lās lāxa ēxenta k'lēdēla. Wā, lā āxk'lālēda aēx-
 entsēla pāxāla ts'edāqxa k'lēdēlē qa ā^xēdēsēxēs nāgayowē xā^xēn
 g'āyōl lāx p'ēlemasa kwēkwē. Wā, lā l'ēnxstents āpsba^{yasēs}
 nāgayowē lāxa ēwāpē lāx hēēnēmasa aēxentsēla pāxāla ts'edāq
 20 dāfāxa ēwābetslāla. Wā, lā yāq'ēga^{fēda} aēxentsēla ts'edāqqa.
 Wā, lā ēnēka: "Wāg'il^{laga} nax'ēdlex. Gwāla hāyāxseq^{laxs} laaqōs
 mētq'ēdzentsōx ōba^{yaxsōs} nāgayowaqōs qa^s t'ōgūxstēlōs k'lēdēl.
 Wā, hē^{mīs} qa^s k'lēsaōs āwāwaemk'a nekwaaqōsaxa mōgemstowē
 ēwāpaxēs nex^{wētse}wōs qa^s k'lēselōs penl'ēslōl, k'lēdēl," ēnē^x-
 25 ēlāē. Wā, laēm hāmbendēda ēxenta k'lēdēlxēs xā^xēnē nāgayowa.
 Wā, la^{mē} hālselaēm ā^xēdē sēmsas laē hāmbendex ōba^{yasēs}
 xā^xēnē nāgayowa. Wā, lā hālselaēm k'lūmtaq. Wā, la^{mē} mōp'ē-
 naēm nex^{wēdx} ēwāpaxs laē gwāla qaxs dōqwalā^{maēda} aēx-
 entsēla pāxāla ts'edāqa, qa k'lēsēs nānagōlost'ēqaxa ēwāpē. Wā,

much water. ¶ After she has finished drinking water, she takes the 30
broken pieces of dried salmon, | dips them into the oil which is in the
small oil-dish, and puts them | into her mouth. She chews very
slowly, and she continues | doing this while she is eating the broken
dried salmon. As soon as she has swallowed her food four times, |
she stops eating, and immediately ¶ the attendant takes her dish and 35
oil-dish and | puts them away. She draws water for the princess to
drink after eating; for | the various kinds of straps are put around the
body of the princess, | who wears a hat with a tassel, and abalone
shells tied to the | outside of the hat and abalone shells are sewed
to her blanket. ¶ This is called "the abalone-blanket of the maturing 40
princess," | and her hat is called "the abalone-hat of the maturing
princess." ¶ If her father owns a copper, the expensive copper stands |
at the right side of the maturing princess. The copper is placed
there | that the princess may easily get coppers to carry on her back
to her ¶ future husband. She continues sitting in the house for | a 45
month. This is called *haqâdzâ'ilil* ("flat things meeting inside of the
house"). | She washes four times every fourth day. | Then the
straps are taken off her body, and it is called "taking the straps off
the body of | the maturing girl." Then the eyebrows are pulled out
by the ¶ attendant shaman-woman, and she cuts off | her hair. Then 50

g'il'mēsē gwāl nāqaxa 'wāpē, laē dāx'īdxa k'lobekwē xa'māsa qa's 30
ts!ep!ēdēs lāxa L!ē'na q'lōts!āxa āma'yē ts!ēbats!ā qa's ts!eq!ēsēs
lāxēs semsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
gwēg'ilaxs hā'mapaaxa k'lobek' xa'māsa. Wā, g'il'mēsē mōp!ēna
nēx'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'īda'mēsa
aēxentsēla ts!ēdāq āx'ēdex hā'maats!ās L!ēwa ts!ēbats!ē qa's lā 35
g'ēxaq. Wā, lā tsēx'īdxa 'wāpē qa nāgēg'ēsā ēxenta k'lēdēla lāxēs
laēna'yē 'wī'laem qēqex'ālalelē qex'ēdemasa ēxenta k'lēdēla L!ēwis
qwāLEXlāla L!ētemlā. Wā, la'mē q!ēnq!ēnālēda ēx'ts!ēmē lāx
ōsgema'yas L!ētemlas. Wā, laxaē q!ēnq!ēnālēda ēx'ts!ēmē lāx ne-
x'ūna'yas. Wā, hēem Lēgades ēxendēm k'len ēx'ts!ēmāla nēx'ū- 40
na'yē. Wā, hē'misē L!ētemlas yixs Lēgadaas ēxentēm! ēx'ts!ēmāla
L!ēteml. Wā, g'il'mēsē ōmpas āxnōgwatsa L!āqwa, laē Lāēla q!ēyō-
xwē L!āqwa lāx hēlk'lōdenōlemalilasa ēxenta k'lēdēla, yix lāg'ilas
hē gwaēla L!āqwa qa hōlemalēsa k'lēdēlaxēs L!āqwēg'ila lāxēs
lā'wūnemla. Wā, la'mē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
lāxēs ēt!ēdex'demla ēxental. Hēem Lēgades haqâdzâ'ililxa ēxen-
tāxs laē mōp!ēna kwāsa lāxa maēmop!ēuxwa'sē. Wā, laem 'wī'la
lawōyowē qēqex'ēdemas laxēq. Wā, hēem Lēgades qwōlēt!ēdex
qēqex'ēlāsa ēxenta. Wā, la'mē k'lūlx'ētse'wē aenasa ēxenta k'lē-
dēl yīsa aēxentsēla ts!ēdāq pāxāla. Wā, hēemxa'wis k'lēbeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se'yās x'ōmsas. Wā, la'mē gwāl lāxēq. Wā, la'mē āx'ēdēda aēxentsēla ts'edāqxa qex'idemas lē'wa k'waxlāwēsō' k'ādze'x'sa ēxentax'dē k'lēdēla qa's lā lāxa āl'ē qa's ālāx ēk'ētelā l'ēmqa. Wā, g'il'mēsē q'lāqēxs laē qex'it'ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il'mēsē gwāla laē āx'ēdxa k'waxlāwēsēwē k'ādzekwa qa's lās laxa k'ādzek'lwāsē. Wā, lawēs'lē gwāl lāxēq.

K'LĀLASA

1 La'men gwāgwēx's'alal lāx gwēg'ilasasa Kwāg'ulaxa ts'lāts'lex'itē begwānem lō'mēda ts'edāqē. Wā, hēm āx'ētsowēda k'lālasaats'lē, yīxa g'ildeg'a g'ilidasaxa 'nemasgeu'g'ig'a lē'wa 'wāsgemx'sdaasasa begwānemē ts'lāts'lex'ita, yīxs ma'lp'enk'ustāē lāxens q'lwāq'wax'-
5 ts'lāna'yēx yīx 'wālasgemasasa k'lālasaats'lē. Wā, g'il'mēsē gwāla laē āx'ētsēwēda k'lēsē q'lēnem t'ēsēma, yīxs lē'maē q'lēnemxs ma'ltsemāg'iyowāē qa's xexlanowē lāxa legwilasa g'ōkwē. Wā, g'il'mēsē 'wilx'lālaxs laē āx'ētsēwēda 'wālasē lex'a'ya qa's lā lents'ēsa begwānemē lāxa l'ēma'isaxa x'āts'lāēsē dālaxa 'wālasē lex'a'ya.
10 Wā, g'il'mēsē lāg'aa lāxa l'ēs'l'ek' laē k'lūlx'ideq qa's lēxts'lāls lāxa lex'a'yē. Wā, g'il'mēsē qō'tla lex'a'yasēxa l'ēs'l'ek' laē ōxlelaxa l'legwats'lē lex'a'ya qa's lā ōxlōsdēselāq qa's lā hānōlilas lāxa k'lālasaats'lē. Wā, lā āx'ēdxa dēdēxūtā'yēxa q'lēnemē qa's g'āxē āx'ālilas lax māg'inwalilas k'lālasaats'lē. Wā, lā āx'ēdxa l'ēs'l'ē-
15 kwē qa's lēx'āts'lōdēsa wāōkwē lāxa ōxlēlts'lāwasa k'lālasaats'lē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^{me}lxts!āwēsa L!ESL!ekwē lāqxa mōdenē lāxens q!wāq!wax'ts!ā- 16
 na^{fy}ēx, yix wāgwasasa L!ESL!ekwē lāx ōxlēts!āwasa k'!ālasaats!ē.
 Wā, lā āx^ēdxā k'!ip!ālāa qas k'!ip!ēdēs lāxa x'ixsemāla t!ēsem
 qas k'!ip!eqēs lāxa L!ESL!ekwē. Wā, lā ha^{na}ltsa waōkwē x'ix^{ex}-
 semāla t!ēsema laqēxs k'!ēsaē memk'ālaa t!ēsemē. Wā, g'il- 20
^ēmēsē wī^ēlaxa x'ix^{ex}semāla t!ēsemxs laē lexayentsa waōkwē
 L!ESL!ek^u lāqxa mōdenē lāxens q!wāq!wax'ts!āna^{fy}ēx yix wāgwasas.
 Wā, lā āx^ēdxā dēdēxwatā^{fy}ē qas lexwayendālēs lāxa L!ESL!ekwē.
 Wā, g'il^ēmēsē q!ēnema dēdēxūtā^{fy}axs laē āx^ēdxā p!elxa^ēma lē^ēwa
^ēwāpē. Wā, lā tsādzeleyintsa ^ēwāpē lāxa k'!ālasela. Wā, g'il- 25
^ēmēsē g'wāl tsāsaxs laē lepeyintsa p!elxa^ēma lāq. Wā, lā xānalēda
 begwānemaxs laē neleyindxa la k'!ālēla. Wā, lā āx^ētsē^ēwēda
 p!elxelasēmē qas nāseyindayowē lāq. Wā, la^ēmē lēx^ēaem la nēlalē
 x'ōmsas. Wā, hēx^ēsā^ēmēs gwēts!ā lāxa k'!ālasaats!ē lālaa laqēxs
 k'!ēs^ēmaē wūdex^ēidēda t!ēsem, yixs ^ēnāl^ēnemp!enaē lāgraa lāxa 30
 neqālēda ts!āts!ex^ēitē begwānem kūlgēxa k'!ālaselāq, yixs hēl^ēādaē
 ts!elqwa^ēna^ēfyasa k'!ālaselāq wāx^ē ts!ēts!elxkūna lā k'!ēs bēba-
 k!wēma. Wā, hē^ēmis āem la xwēlax^ēūts!ēwatsa ts!āts!ex^ēitē be-
 gwānem. Wā, āxwūqālase^ēwēda waōkwē ts!elqwa t!ēsema, qa hēl-
^ēālēs ts!elqwa^ēna^ēfyas. Wā, g'il^ēmēsē g'wāl laē xwēlaqa kūlqāq. 35
 Wā, laem ā^ēem lāts!āwēda ts!āts!ex^ēitē begwānem lāxa k'!ālaselāq
 yixs laē wūdex^ēidē gōsās ōk!wina^ēyas. Wā, la^ēmē xwanālē ōk!wi-
 na^ēyas qāēxs laē k'!ēnaēsa. Wā, la^ēmē kwāsīda qa lāwāyēsa dēx^ē-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!wina^ʔyas. Wā, g!il^ʔmēsē gwāl dēgritaxēs ōk!wina^ʔyē
 40 laē āxēdxa dzek!wisē qa^ʔs q!elsēt!ēdēs lāxēs ōk!wina^ʔyē. Wā, g!il-
 mēsē gwāla laē āxēdxa q!ōyaakwē k!ādzek^u qa^ʔs dēgritēs lāxēs
 ōk!wina^ʔyē qa lāwāyōsa dzēk!wisē, yix lāgrilas hāyalomāla q!elsētasa
 dzēk!wisē lāxēs ōk!wina^ʔyaxs k!ēs^ʔmaē hēm^ʔxūnx^ʔida yixs hē^ʔmaē
 ālēs pōsē ōk!wina^ʔyas qaxs gwaq!elaa l!ēm^ʔxēdēs l!ēsē qa^ʔlaxs
 45 lōmaē ts!ex!ila^ʔlaē l!ēsasa ts!ālt^ʔs!ex!itē begwānēmxa hēnsasēs
 k!ālasax^ʔdem yixs k!ēs^ʔmaē q!elsēt!ētsa dzēk!wisē lāxēs ōk!wina^ʔyē
 qaxs āla^ʔmaē la l!ēm^ʔxwīdē l!ēsasa. Wā, lā^ʔlaē ālak!āla ts!ex!ila.
 Wā, lā^ʔlaē hēwāxa l!ēm^ʔxīdē l!ēsasa begwānēmmaxs hēx^ʔidaē q!elsē-
 t!ētsa dzēk!wisē lāxēs ōk!wina^ʔyaxs k!ēs^ʔmaē hēm^ʔxūnx^ʔida. Wā,
 50 laēm gwāl lāxa ēnem^ʔxīdāla gwēgrilasxa k!ālasa.

Wā, g!il^ʔmēs ēnem^ʔxīdāla gwēgrilatsa k!ālasa yixs g!il^ʔmaē lālt^ʔlā
 lāxēs k!ālasaasē, laē ts!ōx^ʔwit!ētsa wūda^ʔsta ēwāpa. Wā, g!il^ʔmēsē
 gwāla laē dēgritasa q!ōyaakwē k!ādzekwa. Wā, lēda ōgū^ʔla begwā-
 nem āxēdxa k!ōl!a dē^ʔna qa^ʔs āxstendēs lāxa ēwāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āxēdxa l!ōp!ēk^ʔasa āxsolē qa^ʔs grēxēsa l!ōp!ēk^ʔasa
 āxsolē lāxa k!ōl!a dē^ʔna āxstabilē lāx ēwābets!āwē lāxa lōq!wa.
 Wā, g!il^ʔmēsē nēxwīdēda ēwāpē ēwābets!āsa lōq!wē laēda ts!ālt^ʔs!ex-
 x!itē begwānēm xōsūt!ētsa āxsolē^ʔstāla ēwāpa lāxēs ōk!wina^ʔyē, yixs
 laē gwāl k!ālasa. Wā, g!il^ʔmēsē ēnāxwa la k!lūnqē ōk!wina^ʔyas yisa
 60 āxsolē^ʔstala ēwāpa laē ā^ʔma ts!ālt^ʔs!ex!itē begwānēm seltāla k!wāēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1.
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lemx^εwidēsēs ōk!wina^εyē. Wä, g'il^εmēsē lemx^εwidē ōk!wina^εyas 61
 laasa ōgū^εla^εmē begwānem āx^εēdxa dzēk!wisē qa^εs q!elsēt!ēdēs lāx
 ōk!wina^εyasa ts!āts!ex'itē begwānema. Wä, g'il^εmēsē hamelx^εenxa
 dzēk!wēsaxs laē āx^εētsēwēda q!ōyaakwē k'ādzek^u qa^εs dēg'it!ēda-
 yowē lāx ōk!wina^εyas qa lawāyēsa dzēk!wisē. Wä, laem g'wāl lāxēq', 65
 ēnāxwa^εmaēda Kwākwak'ewakwē petasa k'lālasa lāx ēwāxasgema-
 gwasasa ēnāxwa lēlqwālala^εya. Wä, lā q!ūnāla hēx^εida^εm ēx^εidēda
 ts!āts!ex'itē begwānema. Wä, hēt!a hōlala k'lēsē ēx^εidēda ts!āts-
 ts!ex'itē begwānem lē^εwa ts!ēdaqē. Wä, laem lāba.

DEATH

Wä, hē^εmaaxs la'ē wā'wik!egēda lā^εwina^εyē xūnō'kwa: wä, la 1
 g'ī'g'aōlnōkwas hē'menalaem ha'wāx^εelaxa ha'yahilagasē qa k'lēsēs
 a^εwā'lila lā'xēs lā'lōl!aēna^εyasēx xūnō'kwas. "Wä, la^εmē'sen
 ā'yaltsgada gwēlgwā'lagasg'en xūnō'kwik' lōl k!wā'x'lālā'," ēnē-
 k'ixs la'ē axlē'ntsa gwēlgwā'lasa qē'lgwilē lā'xa legwī'lē. 5

Lae'm'laē halā'qē g'ī'g'aōlnōkwasa qē'lgwilaxa k!wā'x'lāla qa
 hawā'x'elāsēxa bēx^εunā^εyasa gū'gempasa qē'lgwilē qa k'lēs^εma-
 wī'slēs lā'lēlaqelaxēs ts!ō'x^ulema. Wä, la ē't!ēdē g'ī'g'aōlnōkwasa
 qē'lgwilē ax^εē'dxa mō'x^εwidāla hē^εma^εya,—yī'xa xa^εmā'sē g'ā'la.
 Wä, la k'lō'p!ēdeq qa^εs mō'x^us^εendēq. Wä, la^εmē's g'wā'lila, wä, 10
 la ē't!ēd āx^εē'dxa t!ex^usō'sē qa^εs k'lō'x^us^εemdālēxa mō'sgēmē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wā, lae'm gwā'lila. Wā, la ē'tlēd āx'ē'dxa t!eqa' qa's
 k'ō'p!ēdēq qa's mō'x's'ēndēq. Wā, lae'm gwā'lila. Wā, la ē'tlēd
 āx'ē'dxa t!ē'lsē mowē'xla k'ā'ts!ēnāqa. Wā, lae'm 'nā'xwa
 15 gwā'lila. Wā, la āx'ē'dē ō'mpasa qe'lgwilaxa xā'mā'sē qa's
 'nā'f'nem'ēmk'ē ts!exlā'laq lā'xa legwī'lē. Wā, la 'nē'k'ē
 ābe'mpasa qe'lgwilē: "Wā, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
 'mewilxen xūnō'kwāqen, k!wāx'lalāi'!"

Wā, la ē'tlēdē ō'mpasa qe'lgwilē āx'ē'dxa t!ex'sō'sē, qa's dā'x'ēi-
 20 dēxa 'nē'mē qas ts!ep!ē'dēs lā'xa L!ē'na. Wā, la ē'tlēd 'nē'k'ē
 ābe'mpasa qe'lgwilē: "Wā, k!wāx'lalāi', wē'g'il la hawā'x'ēlalexā
 ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik'," 'nē'k'ē.

Wā, la ē'tlēdē ō'mpas āx'ē'dxa 'nē'mē la'xa t!eqa' qa's ts!ep!ē'dēs
 lā'xa L!ē'na. Wā, la ts!exle'nts. Wā, la q!lulē'x's'ēm 'nē'k'a:
 25 "Wē'k'asla k!wāx'lalāi', lae'ms wē'g'il g'ā'xen qa's wā'x'idaōs qa
 q!lilā'lag'iltsg'in xūnō'kwik', k!wāx'lalāi'! Lae'ms wāxl lā'la-
 gwalāqāltsg'in xūnō'kwik', hayā'ililagasa' qa nōgwa'mē aā'xsilaqek',
 'nā'walakwai', qa nō'gwa'ma'wīslē's xwā'yen'x'silaqek', g'ig'ildō-
 kwilāi'."

30 Wā, la 'wī'lēda t!eqa' lā'x'lāla lā'xa legwī'lē. Wā, la ē'tlēd
 āx'ē'dxa 'nemē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nō'x'nō-
 kwas lā'xa legwī'lē. Wā, la mō'p!ēnaxs lā'ē gūxle'nts. Wā, la
 'nē'k'a: "Wē'k'as, k!wāx'lalāi', lae'ms hawā'x'ēlalexā hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^ēya qa wā'g'iltse wāxl wā's^ēidlenu^ēxⁿ lōgūn ge-
ne'mk'. Wā, lae'ms hawā'x^ēelalex q!wē'q!ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik'. Wāg'il la wa'x lāl
ha'yalēk'lāleq 'na'walakwa. Wa," 'ne'k'ēda ō'mpē lā'xa k'wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'lā'lasēwēda pā'xala qa's q!ā'p!altōlilēxs la'ē gwā'lē
g'i'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē lē'wa mō'x'wī- 40
dāla hē'ēma^ēya. Wā, hē'x'ida'mēsa pā'xala la qā's'ida lā'xa ā'l'lē.
Wā, lae'm'laē lāl bā'bak'ēwal lē'wa 'na'walakwāmasaq. Wā, la
āxse'wō'da qe'lgwilē qa ō'gwaqēs q!ā'p!altōlilēxs la'ē mē'x'ēdxa
gā'nulē qa wā'ldemlasa ha'yalilagasasens ā'lagawa^ēya lō'ma
k'wā'x'lāla. Wā, la ō'gwaqa^ēmē g'i'g'aōlnukwas q!ā'p!altōlilēxs 45
la'ē mē'x'ēdxa la gā'nul'ida qaxs lē'ma'ē 'nā'xwa'ma g'i'g'aōlnu-
kwa lē'wa qe'lgwilē 'nemā'x'is'em lē'wa 'wā'lasē pā'xala, qaxs
hē'ēmaē lā'x'lālasa gwēlgwā'la lē'wa hē'ēma'yē lā'xa hēgwi'lē.

Wā, la'mē mē'x'ēda. Wā, lae'mx'dē āx'ē'tse'wēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē'lax^us. Wā, g'i'l'mēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x'walilaq lā'xēs ōxtā'hilāsēs kū'lē'lasē. Wā, g'i'l'mēsē g'āx nā'-
'nakwēda pā'xala, wā, lē kū'lx'ēid lā'xēs kū'lē'lasē. Wā, hē'mē-
nala'mēsē g'i'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'i'l'mēsē mē'xelaxa qe'lgwilē da'lē'la, yīxs mē'xaē; wā, lae'm
q!ā'lēlaqēxs k'lē'sēlē wā'laL. Wā, g'i'l'mēsē mē'xelaq lā'lix'ē- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mālxēs se'ya', la q'lā'LEla^εma pāxa'lāqēxs le^εlē'la qe'lgwilē. Wā, hē'εmaaxs mē'xelaaq da^εle'laa; wā, hē'x'ida^εmēsēda pāxa'la yā'laqwa qā^εs lā lā'xa ā'Llē. Wā, lae'm lāl ā'lālxā bex^εūnā'εyasa qe'lgwilē qā^εs grā'xē āx'ā'LElōts lāq. Wā, hē'x'ida^εmēs ē'x'īdē
60 nā'qā^εyas grī'gaōlnōkwasa qe'lgwilē qaxs la'ē wulā'x'alelaqēxs yā'laqūlaēda pā'xala. Wā, grī'lmēsē k'lēs wule'lāq yā'laq'wāla; wā, lae'm q'lā'LElaqēxs le^εma'ē mē'xelēda pā'xalāqēxs lā'lēx'imā-laaxēs se'ya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

Wā, la^εmē nā'x'īdxa gaā'la. Wā, la^εmē εyā'x'se^εmē nā'qā^εyasa
65 grī'gaōlnōkwasa qe'lgwilē qaxs le^εma'ē q'lā'LElaqēxs le^εma'ē le^εlēs xūnō'x'dē. Wā, la^εmē hā'εlabala la wāl'lē'mas'īdēda qe'lgwilē. Wā, lae'm^εlaē grī'gaōlnōkwas āx'ē'dxa nā'x'wa ēk' hē'εmaōmas lē'wa ē'k'ē gwē'lgwāla qā^εs qe'lgwilē wā'wane^εma.

Wā, grī'lmēsē lē'ε'lsēda qe'lgwīldē; wā, la hē'x'ida^εmē grī'ga-
70 ōlnox'dās āx'ē'dxa ē'k'ē gwē'lgwāla qā^εs q'lō'xts'ōdēs lā'xa qe'l-gwīldē. Wā, grī'lmēsē gwa'lēda grī'gaōlnōx'dē, la'ē mō'p'lena kwā's'īdēda ābē'mpaxēs xūnō'x'dē. Wā, la nē'k'εxs grā'laē kwā's'īda: "K'lē'sLES melē'εxlāl grā'xēn." Wā, la xī'lp'lēda qā^εs ē'tlēdē kwā's'īdeq. Wā, la nē'k'εxs la'ē kwā's'īdeq: "K'lēsLES ē'dgem-
75 gīlīsLōL." Wā, la ē'tlēd xī'lp'lēda qā^εs ē'tlēdē kwā's'īdeq. Wā, la nē'k'εxs la'ē kwā's'īdeq: "Ā'emfts hē'gemlēsLōL." Wā, la ē'tlēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all ' the men only stop when
all the roof-boards have been pulled down: and that is | called "crazi-
ness strikes[en the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā'sīdeq. Wā, la ēnē'k'a: "Ā'emlts dā'da'mowil gā'xēn lō'gwa 77
ā'sek," ēnē'x'laēxs la'ē bās.

Wā, laēm āx'ē'tsōsa ā'tōgū'la begwā'neim lā'xēq qa's lā lā'x'-
sō'yō lā'xa k'lex'sa'wā'kwē lāx āpsā'nā'yasa grō'kwē. Wā, hē'- 80
ē'mēs la lā'ts'ōdaasxa wā'nēm'x'dē lā'xēs deg'aa'ts'ē. Wā, laēmē
wūne'mt'ētse'wa. Wā, grī'f'mēsē la wī'la qā'sīdēda wūne'mta
la'ē ts'lā'wē ābe'mpdāsa wā'nēmāsa ēnā'xwa ēk' hē'ēmaōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'laēmē ts'edā'q qa lās lēqwē'laq lāx
ā'lanā'yasa grō'kūla. Wā, grī'f'mēsē gwā'lexs gā'xaē nā'ēnakwa, 85
wā, lā'la mō'p'enxwa'sē ēnā'lās hē gwē'gilē ābe'mpdāsa wā'ne-
ma, ts'lexlē'ntsa haēmā'yaxa gaā'la lāx lēgwī'lasēs grō'kwē.

Wā, yī'la x gwē'gī'lasdāsa grī'lx'dā Kwā'gula, grī'f'māē nā'x-
sāla grī'nā'neimēda wā'nēmāxs la'ē hē'x'fidaem lēkwā'xelase'wē
lā'dekwas grō'kwas ō'mpdās. Wā, ā'f'mēs gwā' ā'xsō'sa ēnā'xwa 90
bē'begwānēm'xs lē'ma'ē wī'ē'la xē sā'lās grō'x'dās; wā, hē'em lē'-
gades "nō'lēmsīla lē'mkwa qāē'da lē'lgwāla'yē wā'nema."

Wā, la mō'p'enxwa'sē ēnā'lās wā'nēmāx'demas xūnō'x'dās; wā la
āxse'wa' k'lē'sē lēlēlā'la qa's gā'xē t'lō'sax se'yā'sa ābe'mpdē
lē'wa' ō'mpdē, lē'wis ēnā'f'nēm'wōt'ē qaxs ē'yā'x'sēmaēda lēlēlā'- 95
lāxs hē'ē t'lō'saxa se'yā'. Grī'f'em'laē hē t'lō'saxa se'yā'xs la'ē
ēnemā'x'is lō'ē t'lō't'ets'lexōdā'lāxēs lēlēlā'la. Wā, hē'ēmis lā'gilas
hē gwē'gilēda bā'k'lumē k'lēs hē'lq'lālaq hē t'lō'saxa se'yē'da

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange: | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G-ā'x^ēmen axō' L qans lā'lag'aens lā'xen laā's, ē'x^ēmaā'xō'les." 16 Lā'ēlaē p'lē'x^ēwidēda ts'edā'qasa qenxā'wa'yasa begwā'nem. "Ē's^ēmaē'lens lāl," ē'nē'x^ēlat'ēda ts'edā'q. Lā'ēlaē q'lāp'lē'x^ēidxēs jē'lā'xūla qa's qā's'idē. Lā'ēlaē lā'graa lā'xa wā. "Wē'grā ē'lā'qola-lāgrā qans g-ā'xē dā'sē'wa," ē'nē'x^ēlat'ēda begwā'nem, lā'xa ts'ē- 20 dā'q. "Qē'la dā'nu'xwē'," ē'nē'x^ēlat'ēda ts'edā'q. K'ē'tsaemflāwis q'lā'dzēsa g'ing'inānem ā'mlēlēs tā'tēnōma lā'xa wa. "Sō'-lagadzā'ma ē'lā'qula qens g-ā'xaens dā'sē'wa. Lā'ēlaēda begwā'nem ā'emēlāwis hā'x'ila. (G-ā'x^ēlaēda g'ing'inānem dā'wilaq qa's lē lā'xēs g-ōk^u. Lā'ēlaē hō'x^ēusdēs qa's lē hō'gwil lā'xēs g-ōk^u. 25

G-ā'x^ēlaē wī'wāq'wās la'wūnemasa ts'edā'q āwū'lpāla. Lā'ēlaē k'lūdzi'l. Lewi'hsēs p'lē'f'wūmp. Lā'ēlaē x'ō'x^ēwidxēs Lā'laxa-mēda ts'edā'q. Lā'ēlaē yā'x^ēwitsa k-ā'ts'enā'q lā'xēs p'lelp'el-ē'wūmp. K'ē's^ēlat'la āx'ē'deq. Lā'ēlaē ē'nē'k'ē lā'wūnemasa ts'edā'q: "Lā'x^ēlendā'xwa k-ā'ts'enaqēx. Hē'grāem q'lā'lēladzōxs 30 ts'lā'sē'waēx, yixs hē'ēx gwē'x'idayu ā'ēma."—"Ō'ēmiswi'tla axa', ā'eml la's lix'lawilxsen wa'x'ēx ts'lā'yōl," ē'nē'x^ēlaēda ts'edā'q. Lā'ēlaē ts'ēxla'lax'ēides lā'xa legwī'l. Lā'ēlaē x'ī'x'ēd ē'nā'xwēda k-ā'ts'enāq. Lā'ēlaēda ts'lē'daq lē'nemap'lix'ēdxa k-ā'ts'enaxs la'ē k'lūmk'lūmē'lg'ig'ax'ēidēda k-ā'ts'enaxdē. Lā'ē'm yā'l'lowēda ts'lē'- 35 daqxa k-ā'ts'enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my 45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a 50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried 55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

37 Lā'ēlaē bowē'x'wīdēda ts'edā'q. Lā'ēlaē mā'yul'fida. Begwā' nem'latla mā'yōlemasa ts'edā'q. Lā'ēlaē gā'lēda ts'edā'q. Lā'ēlaē ts'ix'īlē nā'qa'yas qaēs ōmp lē'wis ābe'mp. "Ladzā'x'ins 40 dō'x'wīdeq gaā'gempasōx g'ī'yaqōs," nē'x'ēlaēda ts'edā'q. "Wē'dzāx'ins," nē'x'ēlatlēda begwā'nem. Lā'ēlaē lā'la'sta qa's lē lā'xēs g'ōk". Lā'ēlaē laē'l. Lā'ēlaē dō'x'walelē ābe'mpasa ts'edā'qaxēs xūnō'k". "Ō, ō, ō, ō," nē'x'ēlatlēda ābe'mpasa ts'edā'q, "gē'la-kas'la lō'gwa'ē. Lae'nuk' wī'wōsilagag'as q'lā'q'ēk'ūgōs qa ēmā'- 45 sēsenū'x" lā ē'taga'wa'yasganū'x" wī'wōsila qaganū'x". Gē'la-kas'la xūnō'k", gē'latsōs xūnō'kwaqōs qen q'la'ē'daenlaq." Lā'ēlaē q'la'ā'masēda ts'edā'qasēs xūnō'k". Laem'la'wis q'la'ē'dēda ābe'mpasa ts'edā'q. Lā'ēlaē dō'qūmdxa g'īnā'nem. ēmā'slē-lawis? Kwā'lkūx'stōhida'wa, le'nxembida'wa, p'le'lp'eltsenule-māla. Lā'ēlaē "hā," nē'x'ēlaēda ts'edā'q, ts'ex'ē'dxa g'īnā'nem. 50 "ēmā'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzā'ēmas le'lelā'g'ilila," nē'x'ēlatla ābe'mpasa g'īnā'nem. "Gwā'las wū'ē'm le'lwīq'lāalen ēs wāl qen g'ā'xē ē'tlēd dō'x'walela g'ā'xen. Ā'ē'mēx'deg'īn wāx' wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," nē'x'ēlaēxēs ābe'mp lē'wis 55 ōmp. Lā'ēlaē qā'tsemaēda ābe'mpasa ts'edā'q: "Gē'lag'a wā'-x'ēx, gē'tsōs xūnō'kwaqōs qen q'la'ē'daenlaq."—"Aadā', la'men lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē'tlēdadzā xē'tlē-dex'gīn xūnō'gūn," nē'x'ēlatla ā'emxēs ābe'mpēda ts'edā'q.

woman cried in vain. The woman just started to go || to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly || about the soul of twin male and | female, for a 5
woman who was called Yāyaxūyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, "Don't you
know? I am a Salmon child, || and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with |
Māēsila (guardian of salmon). Our souls always walk about among
you || in your villages, but you don't see | us, for we are only souls. 15
Then I | asked my sweetheart Māmenlayē^ε, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | Māmenlayē^ε for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Â'em^εlawis qā's^εidēda
ts!edā'q qa^εs lā lā'xēs lā'^εwūnem, lae'm lā'xa lā'^εlēnōx". Lae'm 60
xek'la', k'lēs aē'daaq. Hē'em la g'ō'kūlōtsēda lā'^εlēnōx". Lae'm
q!lūba'.

The Soul of Man (Bex'ūnēsa begwānemē).—La^εmen gwāgwēx's- 1
ēlāl lāx wāldemasa pāxala lē^εwa yikwī^εlemēxa ma^εlōkwās māyōlē-
masēs ābemp. Wā, hēem gwe'yō l!āl!ayadza'ya yikwī^εlemē. Hē-
den lāg'ila hē g'il gwāgwēx's^εalasē, yixs xenlelaē q!wēq!lūk'lāxas
gwāgwēx's^εalaē lāxa bex'ūna'yasa yikwī^εlemē begwānemā lō^εma 5
ts!edāqē, yixs hāē xenlela q!wēq!lūk'lālēda ts!edāqēxa lēgadās
Yāyaxūyēga, yixs lēxaēda q!eta lāx āwāgawa'yas ēk'lanā'yas
dzēdzāmās. La^εmēsen wūlāq lāx yilgwasasēs; ā^εmēsē dāl'ida. Wā,
lā 'nēk'a gāxen: "K'oslas k'lēs q!ālelaxg'in l!āl!ayadza'yēk'
lē^εwen wālelaxen bex'k'lōtagawa'yēx lāxenu^εx" yikwī^εlemēgrasē- 10
nu^εx" lāx ābempa. Wā, yū'maōs wūlāse'waqōs sek'ayōx gāxen-
laxgranu^εx" lāq ts!elx'a lāxa ēwā lāxen melēk'ik'. Wā, lā ālēdē
māsasa sex'idē gāxen. Â^εmēsen la nā^εnak' lāxenu^εx" g'ōkwē lō^ε
Māēsila. Wā, hēmenala^εmēsenu^εx" g'ūx g'ig'elgēxgranu^εx" bē-
bex'ūnē lax'da^εxōl lāxōs g'ig'ōx'demsēx. Wā, las k'lēs dōqūla 15
g'ūxenu^εx" qaxgranu^εx" ēnāxwa'mēk' bex'ūna'ya. Wā, hē'mēsen
la āxk'lālasxen wālelax lāxōx Māmenlaya'yē. yix dzāxūnaē qenu^εx"
g'āxē bāsenu^εx" g'ōkwūlotaxs xenlelaē dentelasenu^εx" wālālaē-
na'yē lē^εwōx Māmenlaya'ē. Wā, hē'mēsenu^εx" g'āxēla lak'laē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of || 25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. | 30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^s, | who came with me when we escaped from our || 35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world. 40 Now Māmenlayē^s || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^sx^u ābembōlaxōx Laēlasēx. Hē^smenu^sx^u lāg'ila āem lēqelas lēgēmasōx." ēnēk'ē Yāyaxūyēga.

Wā, len wūlāq qaxs ēnēk'aaqēxs ēwīla^smaē aēdaaqē be^sūna^syasa l'lāl'ayadza^syē lāx g'ōkūlasasa Māēsila lāx l'lāsōdēsasens ēnālax. Wā, hē^smēsen lāg'ila wūlāq: "Lēx'a^smaē lātsa be^sūna^syasa be- 25 gwānemē Māēsila!" ēnēk'enlaq. Wā, lā ēnēk'a yīxs k'lēsaē qwē-sale g'ōkūlasasa Ēalex^usiwalis-xens gwe^syowē māx^sēnox^u. Wā, hēem lā^snākū^slatsa be^sūna^syasa ēs^sālēwinoxwē, qaxs hē^smaē g'āya^snā-kūlē be^sūna^syasa ēs^sālēwinoxwa Ēalex^usiwalis-xens gwe^syowē māx^sēnoxwa. Wā, g'ilēmēsē wīq!ex^sīdexs yāē lōx lāē nā^snakwē be^s- 30 ūna^syas lāx g'ōkūlasas Ēalex^usiwalis. Wā, k'lēstlē gāla q!ūlēda begwānemēxa ālēwinoxwē be^sūnēnu^sx^usa la nā^snakwa lāē wik!e-xēda, qaxs k'lēsaē lāxwa^sya qaēs be^sūna^syaxs k'lēsaē la āxāla lāx ōk!wina^syas. Wā, laems dōqūlatxen walelax yīxōx Māmen- 35 laya^syēx, yīxen ēnemōkwaxg'in g'āxaōl'granu^sx^u āwēqwasenu^sx^u g'ig'raōlnokwa, yīxs lāē lōmax^sīd gwāgwēx^sāla g'āxenu^sx^u lāxe-nu^sx^u wālālaēna^syē, yīxs ēnēk'aēx, laem lāl nā^sna^sx^ulē, lē^smaēs be- xūna^sya lānewēx bēbe^sūna^syasa k'lok'tūtelāx lāē lēlē^s lāxa ēwāxs lāē xwēla^swa. Wā, g'ilēmēsē ēwīla lēlē^slx^s lāē ēwīla nā^snakwē bēbe- 40 xūna^syē lāx l'lāsōdēsasens ēnālax. Wā, la^smēsōx Māmenlaya^syēx la hēwāxaem la lalo^sx^swīda, yīxs ā^smaēx la hēmena^sēm la mēxa: k'lē^s la ēk'lēxēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
'māx^uMEWēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

'yāg'inas nāq'ayas gwe'yās wālelēs weq'wa. Âmēsē dāfida. Wā, 42
lā 'nek'a: "Hēem^eel 'yāg'imsōx nāq'ayasōxgūn lāk' lā'wadesōx
'māx^uMEWēsax", 'nek'ōx. Wā, laem 'nek'e Yāyaxūyēgaxg'ins
hēmenalā'mēg'ins qāqesāla lē'wa bex'ūna'yasa k'ōk'lūtēlāxa gāga- 45
nolē qaxs 'nāxwāmaē bēbegwānema," 'nek'e. Wā, laem wūlāq
lāx k'wālaasas bex'ūna'yasa k'ōk'lūtēla lō'mensaxg'ins bēbe-
gwānemēk'. Wā, lāxāē dāfida. Wā, lā 'nek'a: "K'ōslas k'lēs
q'lālelaa! yōmaas k'wālēns ōxlā'yēx. Wā, lāxāē hēem k'wālē
bex'ūna'yasa k'ōk'lūtēlē ōxlā'yās. Wā, lāla ōgūqālaxa bex'ūna- 50
'yasa ēs'ālēwinoxwē, yixs ā'maē hēx'idaem lāts'lā lāxēs māxēmlē
q'as lā ālēxwaxa mēgwatē.

Wā, lāxāen ēt'ēd wūlāq. Wā, len 'nek'e: "Wēg'a g'wās'idēx
qen ōq'lūs'idaōl, ālaem q'lālelaxōs wāldēm'lālag'ililēx. Wālēns
bex'ūna'yēx, yixg'ins lāg'ins mēx'ēdxa gānolē k'lēsāē ōgwaqāem 55
mēxaa." 'nek'enlaq. Wā, lāxāē dāfida. Wā, lā 'nek'u: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yixs 'nek'aaxenqōsaq mēx'ēno-
xwa bex'ūna'yasa begwānemē lē'wa tēdāqē. K'lē: yixs k'lēsāē
mēx'ēnoxwa bex'ūna'yaxa gānolē lē'wa 'nāla, xa 'nāla lā q'ap'lēx'sā
lē'wēns qāēs q'lāq'alalalāē g'āxēns, wāx'ē gānol'ida lāg'ins mēx'ēda, 60
wā, hēx'ida'mēsēns bex'ūna'yē bāwēns q'as lā lāxa qwēsāla
āwīnagwisa. Wā, hē'mēsēns g'āx mēxa'yē lālālasasēns bex'ūna'yē
lē'wis g'wēgilasē. Wā, laem k'lēs lē'lēda begwānemāxs mēxaē.
La āem k'lēs lā lāxwēs, yixs mēxaē qaxs lā q'lān'ēstēs bex'ūna'yē.

65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
 75 Yāyax^uyēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

65 Wā, g'il^εmēsē ēx'āla ^εnāx'īdēxs g'āxaē aēdaaqēda bēx'ūna^εyē qā^εs lā k'!waxlālabēndxa begwānemē. Wā, hēx'īda^εmēsē ts'!ex'īdēda begwānemē, qā^εs lāx'wīdē: wāx'ē qwāqwēs'gilak'ina bēx'ūna^εysa begwānemāxs mēxaē yīxs k'!ēsāē g'āx aēdaaqa. Wā, la^εmē xēk'!aēl mēxēda begwānemē, laem lēla. Hēem hēx'dēms g'wēx'īdē be-
 70 x'ūna^εysa, yīxs laē lāxa ōgū^εlāmē begwānemā, yīxs lēxlēk'ēlsāē, yīxs hēē g'wēx'īdē." Wā, lāxaen wūlāq lāx laasasa bēx'ūna^εysa ^εnāxwaxa k'!ēsē l'lāl!ayadza^εya lē^εwa k'!ēsē ālēwinoxwaxa bāxūsē begwānemā, ^εwīstē bēx'ūna^εysa, yīxs laē lēlē bēx'ūnēnōkwās, ^εnēk'ēnlaq. Wā, la^εmē lāwas'ida yīx Yāyaxūyēga. Wā, lā ^εnēk'a:
 75 "Ēsaēla hēmenala hē g'ōkūlēda k'!ēsē ālaem qwēsala lāx āpsba-lasasa g'ōkūla. Wā, hē^εmis g'āx q'!ūnemē^εstelsxa gāgānōlē. Wā, lā ^εnēk'a: "La^εmen gwāl nā^εnaxmēxēs walīlālasē^εwōs. La^εmēg'in mēlx^εwālelaxg'in ts'!engūmēl^εgasa k'!ōk'ūtēla lē^εwōx bēx'ūna-^εyaxsa lā lēlēlaxg'in lāk' g'wāgwēx'sāla lāq; lāx^εes^εmēg'in g'āxl
 80 dasōl qen lā nā^εnakwa." Wā, lāxaen ^εnēk'a: "La^εmas lēla lūg'i-laōs ^εnēk'ēxs lēmaēx lāl nā^εnax^ul," ^εnēk'ēnlaq. Wā, la^εmē q'!wā-g'a^εla. Wā, lā ^εnēka: Qāl, la^εmen q'!ūlēx'stēqa qāen g'wēk'!ē-galasē lāl, qaxg'in lāk' bāx'ūs'īdamasxenu^εx^u g'wēx'sdēmaxga-nu^εx^u l'lāl!ayadza^εyēk'." Wā, la^εmē ālax'īd wānēx'īden. La^εmē
 85 ālax'īd q'!wāsa. Wā la^εmen bās lāxēq.

Now her brother Māmenlayē^e, to whom Yāyaxūyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqal^eenāla went up to the roof of his house, | and he called
Māmenlayē^e to go up and help him. || Immediately Māmenlayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqal^eenāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxūyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxūyēga || also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxū-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the || ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5
three elder sisters of Yāyaxūyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wā, laem āmē weq'wāsē Māmenlayayē, yix gwe'yās Yāyaxū- 86
yēga wālala āem hēmenalaem mēxa. Wā, laem xūlsē nāqayās.
Wā, lā ōmpas, yix Yāqal^eenāla lāgrās lāx ōgwāsasēs g'ōkwē. Wā,
lā lēlālax Māmenlayayē qa lās lāgrustā qa g'īwalisēq. Wā, hēx-
ida^emēsē Māmenlayayē la lāgrustā lāxa sālāsēs g'ōkwē. Wā, 90
hēmis ālēs lāgrāa lāx āxāsasēs ōmpē Yāqal^eenāla laasē tsāx'elelē
g'ōgūyās. Wā, la^emē tēxsā lāxa sālāsēs g'ōkwē. La^emē
hēba^eya. Wā, āmēsē 'nēk'ē Yāyaxūyēga q'eyōl'idē la nā'na-
kwē bex'ūnāyasōx. Wā, k'lēstla qwēsēga'yē Yāyaxūyēga
laaxat! ōgwaqa wik'lexēda. Wā, laem 'wīlē wāldemi'lālasa 95
nemōx'mē g'āx q'wēq'lūlk'lālasa 'nāxwa lāl'ayadza'ya.

G'axōlen L'elēwesōgwa, yixg'in lak'wūlaxa lāl'ayadza'yē Yāyaxū-
yēga lāx g'wēx'sdemasa bex'ūna'yasa begwānemē lō^e 'wālas
lō^e emā. Wā, lā 'nēk'a: "Ēsas dōqūlaxēs g'āgrōmasōs lāxa āwī-
nak'lūsaxs L'ēselāē. Wā, hēem gwēx'sa bex'ūna'yē. Wā, g'il'mēsē 100
'nēk'ēda bex'ūna'yē qa's lā k'wāla lāxēs hēmenālā'mēx k'wālaasens
ōxlā'yēx lā āmābidō^e la. Wā, hēem āmāx'idex'emsēxs 'nālaē.
Wā, g'il'mēsens mēxa laē 'wālas'ida yixs laē q'Enē'sta lāxēs lālālasē."

Wā, hēmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē,
yixs yūdukwaē ts'ēdaqē 'nō'nēlas Yāyaxūyēga. Wā, lā lēlālaxēs 5
ābempē qa g'āxēs k'wāg'alil lāx qelgwī'lasas. Wā, lā 'nēk'eq:
"Lōmās 'yaēx'sema lē'wōs lā'wūnemaqōs, yixs 'yāg'ilwataaqōs lāx
aēk'ila g'āxenu'x". Wā, la'mēsen lāl nā'nak' qenlō 'wīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died: | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sisenl!ē of the Nāk!wax'da'x^u
 5 his name is G'ēx'sēstālisēmē. || When Lānax'lanag'ek^u, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax'-
 da'x^u, having been invited. When night came, the | shaman Qāsnom-
 10 alas was asked to go and feel for the sickness. | He went and sat
 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax'da'x^u may come, | and I shall
 15 try to get back her soul. Now get | four kinds of sweet food, and
 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbex'ūna'fayaxsen 'nōn'elax', 'nēx'elāē. Wā, ā'mēsē yūdux^u!en-
 110 xwa's 'nālē 'nēx'demas Yāyaxūyēga lāxēs ābempdāxs laē wik!ex-
 'ida. Wā, k'lēst!a 'nemxēnxē ts!āwenx laē 'wīwela wik!ex'idēs
 yūdukwē 'nō'nēla. Wā, ā'mēsē hēlewīg'ayē g'ig'aōlnokwasēq. Wā,
 laem lāba wāldemas lāxēq.

1 Wā, la'mēsen gwāgwēx's'alal lāx wāldemasa pāxāda qāēda bēx'ū-
 na'fayasa begwānēmē, yixa 'wālasdā pāxālē Qāsnomalas. Wā, hēm
 lēgēms lāxēs pexēna'fē. Wā, lā lēgades G'ēx'sēstālisēma'fē lāxēs
 5 g'igēma'fayasa nē'mēmotasa Sisenl!ē lāxa Nāk!wax'da'xwē. Wā,
 lā ālak'lāla ts!ex'q!ē Lānax'lanag'ekwē k'lēdēlas Ts!āgeyosē, yixs
 lē'maē gwālālē deg'ats!ē lēwēs q!anēbēmlē. Wā, la'mēsen g'igēxa
 Nāk!wax'da'xwē yixs lēlēlakwāē. Wā, g'il'mēsē gānol'ida laē āx-
 k'lālasēwēda pāxālē Qāsnomalasē qas lā plēx'wīdxa ts!ex'qa. Wā,
 la'mēsē qas lā k!wā'g'il lāx Lāsalilasa ts!ex'q!a ts!edāqa. Wā,
 10 hē'mis g'il plēx'witsōsē ōxlā'fay. Wā, k'lēst!ē gēg'ilil plēx'waqēxs
 laē 'nēk'ēda pāxāla: “K'leāsē bēx'ūna'fayasōx; geyōl'idē la plē'ida.
 Wā'g'a ōx'wīdēxs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'-
 da'xwa qen wā'g'i lālolax bēx'ūna'fayasōx. Wā, laems lālol'alēx
 15 mōxwīdālā ōx'p!āēma hā'ma'fya; hē'misē mowēxlā ēsek' hā'maats!ā
 qa g'ēts!ewatsa ōx'p!āēma hā'ma'fya. Wā, hē'misē gwēlgwālasōxda
 ts!ex'q!āx. Wā, lāl k'leās g'āxltsa ēalostāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 muḡ^u, and the Nāk!wax'da^{xu}, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman 25
 worse, || according to the saying of the Indians, who say that the
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ɛnēk'ēda pāxāla. Wā, la^mmen ɛwīlaem wūlelax wāldemas 17
 qaxg'in la^mēk' lāg'ēq qaxs q!ūlēyaasg'in gēnemk'. Wā, la^memnu^{xu}
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^{wēda} g'ōkwē. Wā, g'il^mēsē
 g'wāl ēkwāxa g'ōkwē, lāasē qās'idēda la lēlālaxa ēalak'!enē 20
 bēbegwānemasa Gōsg'inmūxwē lē^wa Nāk!wax'da^{xu}. Wā, hē^misa
 ālak'!enē ts'ēdaq qaxs k'!ēsāē Qāsnomalasē hēlq'lālaq lāda ēalo-
 stāwē hā^yāla lē^wa ealostāgasē ts'ēdaq la x'its!ax'ila qaxs k'!ēsāē
 q!ēq!ag'ilālēda wēwālāla lē^wa ēxenta qō lālax k'!āl'idxa ts!EX'q!a 25
 ts!Edāqa lāx wāldemasa bāk!umē, yixs ɛnēk'aaqēxs hēx'ida^māē xēnl-
 'idēda ts!EX'q!āxs laē nēxwāx'idēda ēxenta ts!Edāqxa ts!EX'q!a,
 Hēem gwe^yāsa bāk!umē k'!āl'idxa ts!EX'q!a, yixa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!EX'qaē. Wā, hē^mis lāgilasa lēlēlālāsa
 ts!EX'q!a k'!ēs hēlq'lālaq la dōqwase^{wēs} ts!EX'q!a. Wā, hēemxat!
 k'!ēs hēlq'loem la dōqwaxa ts!EX'q!axa g'eg'ilgōwē ēlōstā hā^ya- 30
 sek'āla qaxs k'ōdēlaē k'!ēs g'wāl nēxwāla lāxēs g'aēlasē, yixs ɛnemā-
 x'is^māēda nēxwāla lē^wa ēxenta ɛyāx^{sem} qaēda ts!EX'qa yixs k'!al-
 ēdaaq. Wā, hē^masāēxs laē wik!EX'idēda ts!EX'q!ax'dē lā hēx-
 'idaem ɛnēk'ēda bāk'lumaqēxs k'!ā^kwaē yisa alōstāgas ts!Edāq la
 dōqwaq lōxs ālōstāēda begwānemē la dōqwaxa ts!EX'q!a, yixs 35
 q!ūnalaē q!āse^{wēda} alōmasē ēdemsa ēxenta dzems lāx ālanā^yasa
 hosē ts!EX'q!aats!ēsa ts!EX'q!a ts!Edāq.

When all the Gōsg'imux^u and the Nāk!wax'da^εx^u had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^εx^u. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^εx^u gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^εx^u for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'ēnxwālayugwa,—and you |
 60 'nāx'nag'em—and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, gril'mēsē 'wīlaēlēda Gōsg'imuxwē lē'wa Nāk!wax'da^εxwē
 laas hāstaem k!wālēda ōgwiwalilasa 'wālasē grōkwa. Wā, la'mē
 40 āx'ētse'wēda gril'ta ts!ēqla saōkwa qa's lā pax'ālilem lāxa ōgwiwa-
 lilasa grōkwē, lāx awāgawa'yasa k'imk'eqegemlila malts!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse'wēda q!lēmēmē t!ēt!emyayuwa qa's lā
 ts!āwaēselayu lāxa Gōsg'imuxwē lē'wa Nāk!wax'da^εxwē. Wā, gril-
 'mēsē gwāla lā āx'ētse'wē qemxwāsa kwēkwē qa's lā qemxwidayu
 45 lāxa k'imk'eqegemlilē malts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa grōkwē. Wā, lē āx'ētse'wēda ts!ex'qa ts!edāqa qa's
 grāxē qelgūdžōlilem lāxa ts!ex'asē lē'wa'ya lebēl lāx L!āsalilasa
 L!āsex'idālilēsa bēbegwānemē lāxa ōgwiwalilasa grōkwē. Wā,
 la'mē hēx'sā'ma pēpāxalāsa Nāk!wax'da^εxwē aaxsilax gwēgwālag'i-
 50 lilasas qaxs k!ēsaē q!lālēda Gōsg'imuxwē lāx gwayi'lālasasa Nā-
 k!wax'da^εxwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, gril'mēsē
 'wīla gwālala laasē 'nemāx'id lēxedžōlēda 'nāxwa lēxēmēlxā
 pāxāla. Wā, k!ēst!ē gēgrilila lēxedžā'yaxs laē 'nemāx'id gwāla.
 Wā, lā mōp!ena hē gwēx'idē. Wā, gril'mēsē gwāl lēxedžāya elx-
 55 la'yē g'axaasē grāxēlēda pāxāla, yix Qāsnomalasē dālxēs yadenē.
 Wā, lā lāx'ūlil lāx āwīlēlāsa t!ex'ilāsa grōkwē. Laem k!ēās
 gwēk'lālat; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēk'a: "Qēla L!ēmēlxālag'ilis, sō'mēts K'ēnxwālayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'ilayugwa, qa's wāxaōs gr'wāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women: | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by 'yāyak'i-
 laga; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da'x^u, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

g'āxēn. Sō^{maas} k'lē^s lēlāsgasa," ^{enēk'eq.} Wā, hēx'ida'mēsa 60
 mōkwē ts'edāq lā lāx lāwīlāsas. Wā, lā Qāsnomalas dāk'lāx
 l'āgēkwa qa qēqēxawēs lō^s qa qēqax'emēs. Wā, hē^{misē} qām-
 xwāsa kwēkwē. Wā, hēx'ida'mēsē la ts'ēwē lāq. Wā, hē^{mis} la
 ts'ēwā^{nakūlas} lāx mōkwē ts'ēdaqa. Wā, g'il^{mēsē} wī^{la} la qēqēn-
 xāxax l'āgēkwē lē^{wis} qēqēx'ema'yē, lā^{hēma} pāxāla, yix 65
 Qāsnomalas qēm^xwītsa qēm^xwāsa kwēkwē lāx mōkwē ts'ēdaqa.
 Wā, g'il^{mēsē} gwāla lā^{gwēla}līlāsa ts'ēdaqē qa lā^s ^{enāl'emōkwāla}
 lāx ēōnēgwīlāsa g'ōkwē. Wā, la^{mē} lāx'lēwīlēda ts'ēdaqē. Wā,
 lā ēdzaqwa yāq!ēg'a^{lē} Qāsnomalas. Wā, lā ^{enēk'a:} Qēlagax'i
 g'its'ēwaslaxsdāsen hēlīlālasō^{lēx} lō^s q'lenēbemlāxsdāsōx qaxō 70
 lāxaxsde lālanēms 'yāyak'ilagā qaxg'in la^{mēk} dōqūlaxōx bēx-
 'ūna'yaxsen hēlīlālasōlēx," ^{enēk'ēda} wālasē pāxāla. Wā, g'āxē
 hāng'alīlēma dēgrats'ē, la qōt'laxa p'elēxelasgemēxa q'lenēbem-
 laxsdās hēlīlālasē^{wasa} wālasē pāxāla. Wā, lā dāk'lāx
 g'āyōla lāx gwēl^{gwālasēs} hēlīlālasē^{wēxa} ts'ēx'q'la ts'edāqa 75
 lē^{wa} mōxla g'its'ēwatsa ēx'p'lāēma hāma'ya. Wā, g'āx'mē
 wī^{la} āx'alēlēm lāx lāwīlāsas. Wā, lā āxk'lāxaxa g'āyolē lāx
 Nāk!wax'da'xwē ōgū^{la} pāxāla qa g'āxēs tsōtse^xs'ēndxa dēgrats'ē
 qa wī^{lēs} mōx'lālas lāx laqawalīlāsa bābakwayol'laats'ē g'ōkwa.
 Wā, la^{mēsa} ōgū^{la} pāxāla dāxaxa sōbayō qa^s tsōtse^xs'ēndēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the clothing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and said, "Now let her who is being restored sit up. || that my friend may put her soul back into her." | Thus he said, and the shaman made the

81 deḡrats'le qa's mox'la'le's lāxa laqawalilē. Wā, lā āx'ēdxa q'lēnemē p'lelxelasgema qa's lexlālēs lāxa laqawalilē. Wā, mā'ēdāla'fēmē lāx'lanāsa ōgū'la pāxāla. Wā, laem āx'k'la'lasō' qa's hē'mē lāwīlē yisa 'wālasē pāxāla. Wā, la Qāsnomalas dāx'fidxa ḡwēlḡwālāsa
85 ts'lex'q'la ts'ledaqa qa's dālēqēxs laē lā'stalilēlaxa laqawalilāsa ḡōkwē yālaqūla, yatelasēs yadenē, lāa'las lēxedzāyēda 'nāxwa bēbegwānemixēs lēxedzewē. Wā, ḡil'mēsē lāḡ'aa lāxēs ḡāḡ'ililāsē laē yālagwatewēxs laē lexlālāsa ḡwēlḡwāla lāxa laqawalilē. Wā, lā dāx'fidxa ha'fmaats'le ḡi'ts'lewatsa ēx'p'laōmasē qa's k'ax'le'ndēs lāxa
90 laqawalilē. Wā, la'mē 'wī'la hē ḡwēx'fītsa waōkwē. Laem āem hāyōlis lēxedzāyēda lālēxēmīlaxa 'wālas pāxālē Qāsnomalas qaxs, hē'maē lēḡemsa 'nāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā la'mē ālax'fid lēxedzōdēda lālēxēmīlē. Wā, la'mē Qāsnomalasē dāx'fidxa bēx'ūna'yaxs ḡāxaē q'lēnem ḡāx ōlastē'wēx leqwilag'i-
95 laxa ḡwēlḡwāla. Wā, lana'xwē 'nēk'a: "ya, ōgū'ladzās qa's mex'ēdēq." Wā, lā ḡēḡ'ilil hē ḡwēḡ'ilē. Wā, la'mē dāx'fītsēs hēk'lo'ts'lāna'yē lāxa bēx'ūna'yasa ts'lex'q'la ts'ledāqa. Wā, la'mē ḡwāl lēxedzā'yēda lālēxēmīlaxa pāxāla. Wā, la'mē yāq'eg'a'lēda ōgū'la pāxālaxa lāwīlē. Wā, lā 'nēk'a: "Wāḡ'ax'ōx k'wāḡ'alīla
100 hēlase'wēx qa lālag'isḡ'en 'nemōkūk' āx'ālelōdesḡ'a bēx'ūnēḡ'a-sōx," 'nēk'ē. Wā, hē'misa pāxāla la kw'lāḡ'alilaxa ts'lex'q'la ts'le-

sick woman sit up. | As soon as she sat up, the great shaman swung 2
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the 5
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head: | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our 10
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great 15
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far 20
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, gril'mēsē klwā'galila laas yat'ledēda 'wālasē pāxālasēs 2
 yadenē. Wā, lā 'nāxwa lēxedzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlalēda pāxāla dālālēs gemxōlts'lāna'yē la klwadzewēda beḡ'ūna-
 'yaq. Wā, lā yatelasēs hēlk'ōtts'lāna'yē. Wā, gril'mēsē lā'aa 5
 lāxa ts'lex'q'la ts'ledāqa laē ts'lāsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts'lex'q'la ts'ledāqa. Wā, lā klwaxlālabentsa beḡ'ū-
 na'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'yas. Wā,
 gril'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts'lex'q'la ts'ledāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlila qa's yāq'leg'alē. Wā, lā 10
 'nēk'a: "Wēg'ax'ins yēx'wēda wīweq'wa," 'nēk'ēxa mōkwē ts'le-
 dāqa qa'ns ēēk' lēxsēle yēxwax laē lālex beḡ'ūna'yasa la q'ūlāx'ē-
 dēda laemx'dē g'ig'ilgēxa hayalilaga's, 'nēk'ēxs laē hēem dāqālasa
 neqāxalās t'emyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yēx'widēda mōkwē ts'ledāqa. Wā, lā ōgwaqa yēxwēda 15
 'wālasē pāxāla. Wā, gril'mēsē q'ūlbē q'ēmdemas laē gwāla. Wā,
 la'mē a'yasō'sa lāk'lendē p'lēlxelasgema; wā, hē'misa lāk'lendē
 p'lēlxelasgem hālagemxa lēxemilaxa pāxāla. Wā, la'mē q'ūlēda
 ts'ledāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la'mēsēn dōqūlax Qāsnomalas, yixs 'nemōk'wasaē klwās 20
 lāxa k'lēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lēslāla g'āxen qen lā lāq lāxa la 'nāx'idēs
 lāx'demas lālex beḡ'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsēn

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
 30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
 40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
 45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

- k'wāgrāels lāxa mak'ālaem lāx k'wādzasas. Wā, hēmis gril yāq!e-
 25 grā'ela. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqa'yaqōs qaens gwē-
 gwālag'īlilasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len
 nā'naxmēq. Wā, len 'nēk'eq: "lōma'maasas gwēx'ēdaasōs, yixs
 laaqōs 'nēk' qas tsōtsōx'sendaōsaxa deg'atslē laxsdāsa k'lēse āem
 gwasē ts'lex'q'la," 'nēk'enlaq. Wā, lā dāl'ida. Wā, lā 'nēk'a:
 30 "Wāh'ēlālawēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē gwē-
 x'ēdē. Wā, hēmisē bex'ūna'yasa ts'lex'q'la ts'ēdāq'xg'in la'mēg'in
 dōqūlaq'ēxs g'āx'maē plāl'ēlāla lāx āwīlēlāsa g'ōkwē. Wā, hē'nē-
 sen lāg'ila hē gwēx'ēd tsōtsōx'sendxa deg'atslē," 'nēk'ēda 'wālasē
 pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bex'ūna'yē wix'sē 'wālas'maē lō'
 ema'ya bex'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlaxa
 bex'ūna'yax gānolēxa g'āxē k'wādzōx'ts'ānend g'āxen, yixs
 yū'maē 'wālasens qōmax'ts'ūna'yēx, yixs laē k'ēl'wūtsenda qas
 āmāx'ēdē lāg'in lāgrāalēlōts lāx bekwānokwas lāx ōxlā'yaxsens
 40 x'ōmsēx laē q'wax'ēda qas lā yūem la 'wālasens ōk'wīna'yēx qaxs
 yū'maē g'ōx'sa bex'ūna'yens ōk'wīna'yēx, qaxs k'lēsaē g'ōx'sa
 bex'ūna'yē yixs ā'maē p'ēlemē'stālaxōx 'nālax lē'wa gānolē.
 Wā, lā hēem x'ōyatsēs bex'ūnayēdē qaxg'ins nōgwamēk' g'ōx's
 yixsens ōk'wīna'yēx Wā, lā lēl'wāēda 'nēk'eq g'ōgwadēda bex'ū-
 45 na'yē lāxa āwīnak'ūsē, yixs k'lēsaē g'ōkwa. La āem hēmenālaem
 p'ēlemē'stāla lāxens 'nālax. Wā, gril'mēsē elāq 'nāx'ēdxa gāilāxs

they come home to the owners of the souls. And then they tell | 47
where they have been, and what they have seen where they have been
all around our | world, and that is what we call dreams, the news that
are told by the souls || when they come back to us." Sometimes the 50
souls come back the wrong way, | when they return to the owner of
the soul, and then the soul is hurt,—| when it comes quickly and goes
in crosswise, or upside down, into the | body of the owner of the soul.
Then the soul is not strong enough | to come out where it is held, and
the man at once looks sick. || He is not strong. He does not die 55
quickly, | but he asks a shaman to cure him, and to feel for his |
sickness. Then the sides of the head | and the back of the head are
first felt of by the shaman, and last he feels of the top of the | head.
Then he knows that something is wrong about the soul. || And the 60
shaman tells him that his soul is in the wrong way. Then the
man | asks the shaman to put the soul right when | night comes.
Thus he says. And the shaman only says that he will | do so. Then
the shaman goes out of the house | into the woods and breaks off the
tops of hemlock-branches, || and he makes a ring out of them, 65
through which he makes the man go. | When the ring is done, he
hangs it up under the shelter of a thick | tree. Then he leaves
it. As soon as night comes, a man goes to | call a number of

gāxaē wīla nānak^u lāxes bex^unāyēdē. Wā, hē^unis la ts'lek'lāle- 47
lasēs lālālasē lē^uwēs dōdegūlē lāxēs lālālasē lāxōx āwīstāxsens
nā^ulax. Wā, hēmēsens gwe^uyō mēxa^uyē ts'lek'lālemasens bex^una-
yaxs gāxaē lālaqa grāxens. Wā, lā q'lūnāla ōdzegaa^ulēlēda bex^u- 50
na^uyaxs gāxaē lālaqaxēs bex^unāyēdē. Wā, hēm yilgwatsa
bex^una^uyaxs yix'ak'enaē, yixs gayalaē lōxs ēk'laxsdlālaē lāx
ōk'wina^uyasēs bex^unāyēdē. Wā, la k'lēas lāxwēsa bex^una^uyē qas
gāxweqāwē lāxēs la xek'layuasa. Wā, hēx'ida^umēsē ts'lex'q'lema-
lax'idēda begwānemē. K'lēs la lāloqwāla. Wā, la k'lēs geyōl 55
lēla. Wā, hē^unis la hayalik'laatsēxa pāxāla qa lās plēx^uwīdex
ts'lex'q'lēmas. Wā, lā hēm g'il plēx^uwītsō'sa pāxālē ēwanōle-
ma^uyas lē^uwis āwāp'la^uyē. Wā, lā elxlāla plēx^uwīdex ōxlā^uyas
x'ōmsas. Wā, la^umē q'lā^ulālaqēxs ōdzasaē bex^una^uyas. Wā,
lēda pāxāla nēlaqēxs ōdzasaē bex^una^uyas. Wā, la^umēsēda begwā- 60
nemē hawāxelaxa pāxāla qa wāg'ēs hē^ul'idlex bex^una^uyas qō
gānol'idlō, nēk'ē. Wā, ā^umēsēda pāxāla nēk'ēxs lē^umaē wāg'il hē
gwēx'idēlē. Wā, la^umēsē lāwēlsēda pāxāla lāxa g'ōkwē qas lā
ālē'sta lāxa āllē qas l'lex^uwīdēxa nēnwalagwatā^uyas q'waxē.
Wā, la^umē qenāyōgwilaq qas qex'elēxa begwānemē. Wā, g'il- 65
mēsē gwāla qenāyowē lā tēx'ūlsaq lāxa t'henyag'a^uyas lēkwē
lāsa. Wā, g'ūx^umē bās. Wā, g'il^umēsē gānol'idēxs lā qās'idēda la
lē^ulāluxa ēalak'lenē bēbegwānem qa lās lēxōmilxa pāxālāxs hēlē-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the sha-
 man beat fast time again; | and after they have beaten time four times,
 Qāsnomalas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomalas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 LAX hēx^ēūna^ēyas, ^ēnēk^ē lēqelax lēgemasa begwānemē. Wā, lā
^ēnēmp^ēlēnō^ēsta^ēma qāselg^ēisē qāda pāxāla qaxs ^ēnāxwa^ēmaē gagāla-
 se^ēwa pāxālāsa ^ēnāxwa bēbegwānemā qāes sāsēmē qō ts!ex^ēq!ex^ē-
 ēdlaxō. Wā, hēmēs hēgilas gwēgilē. Āem hēx^ēīdaem la ^ēwīla
 hōgwēla lāxa grōkwa ts!ex^ēq!a begwānemā. Wā, lā hēx^ēīdaem
 75 ts!ewanaēdzēmēda tēmyayowē lāq. Wā, lāxāē qēm^ēxwasōsa qēm-
 xwāsa kwēkwē hālabala, qaxs hēmaē wūlēlaxa pāxāla yālaqlwāla
 lāxa āllē. Wā, la^ēmēs lēxdzōdēda lālēxēmīlaxa pāxāla. Wā,
 gīl^ēmēsē q!wēl^ēīda, laē āxētse^ēwēda ts!ex^ēasē lē^ēwa^ēya qāes gāxē
 lep^ēlāhilem lāx lāsālilasa lālēxēmīlaxa pāxāla. Wā, gīl^ēmēsē
 80 gwāla gāxaasa begwānemē k!wādzōlīlaq. Wā, la^ēmē xanāla, k!eās
 q!esenēs. Wā, gīl^ēmēsē gwāl^ēalila laē ētlēd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wā, gīl^ēmēsē mōplēna la lēxdzōdēxs gāxāē Qāсно-
 malas yālagwatā^ēya dādanewēx ^ēwāx^ēsanāyasēs lēxts!ā qenāyowē.
 Wā, gīl^ēmēsē gāxōl lāx āwīlēlāsa t!ex^ēilāsa grōkwē; laē lāx^ēū-
 85 lila qāes dōqwalēxa begwānemē. Wā, hēmīs laatsa ōgūēlamē
 pāxāla q!wēts!emēxa qēm^ēxwāsa kwēkwē qāes lā qēm^ēxwīdxa qena-
 yowē. Wā, gīl^ēmēsē gwāla laē hēmē Qāsnomalas ^ēnēk^ēa: "Wā."
 Hēx^ēīda^ēmēsa lālēxēmīlas lēxdzōdēxs t!emēdzowē saōkwa. Wā,
 lā qāselīlēda pāxāla dādanewēxēs qenayowē qāes lā lāxa begwāne-
 90 maxs k!wādzālīlaaxa lē^ēwayōē. Wā, gīl^ēmēsē lag^ēaa lāqēxs laē
 x!lplīdēda pāxāla. Wā, la^ēmē qex^ēīdxa begwānemē grayabalēda
 qenayowē lāx xōmsasa begwānemē. Wā, gīl^ēmēsē lāgaēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx'aŷasa begwānemaxs laē lāx'ūlilaxs laē qex'ā- 92
lilēda qenayowē. Wā, hē'mis la gax'welts'lāwats hēlk'!ōltsīdza-
ŷasa begwānemē qas x'ilp'lidē hēlk'!ewē'sta, qas lē xwēlaqa
k'!wādzolīdaxa lē'waŷyē. Wā, lā mōp'lēna hē gwēx'īdēxs laē
gwāla. Wā, laemxaāwisē gwāla lēxdzā'ya lālēxēmīlas. Wā, lā 95
g'īg'alilēda pāxālāxēs qenayowē. Wā, lā plēx'wīdēx ōxlā'ŷasa
begwānemē. Wā, k'!ēstlē gēg'ilila laē yāqlēg'a'la. Wā, lā 'nē-
k'ēda pāxāla: "Wā, laems nāqē'sta," 'nēk'ēxs laē dādan.ōdxēs
qenayowē. Wā, lā 'nēk'a: "Wāē." Wā, hēx'īda'mēsa lālēxēmīlas
lēxdzōda. Wā, la'mē lā'stalī'lēlaxa laqawālīlaxa g'ōkwē. Wā, 200
g'il'mēsē g'āx'ālela lāxēs g'āg'ilīlasaxs laē lāx'lēntsēs qenayowē
laxa laqawalilē. Wā, la'mē gwāl lāxēq. Wā, āla'mēsē la 'ēx'īdēda
begwānemē lāxēq. Wā, ā'mēn 'nēk' qen gwāgwēx'sālē lāq.

Wā, lēn wūlāx Qāsnomalas lāxenu'x' k'lūdžāsē lē'wē: g'ins'īdalē 5
laasas bēx'ūnaŷasa begwānemē. Wā, lā 'nēk'a: "ŷa, qlēnēmaas,
wā hēem laatsa bēx'ūnaŷasa begwānemaxa ēselexwālalaŷyē, xa
ēselēxwalalse, xa mēmeyoxwana, hē'misaxa dex'dex'ālēlēmī.

"Wā, hēem lā'nakū'latsa bēx'ūnaŷen la lēlēqalase'wa," 'nēk'ē.
Wā, lā k'!ēs bēx'ūnaŷa lālēnoxwē, yīxs lēx'a'māē dōx'walēlasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like 15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

1 **Shamanism.**—I will talk about the head shaman. | The “head shaman” is not nearly the same as the shaman of the Kwāg’ul, for | the Kwāg’ul call the head man of the Sparrow Society “head shaman.” That is the same as *q’entq’adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to 5 be initiated): || that is the “head shaman” of the Kwāg’ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk’wax’da^xu | use the name “head shaman” for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society “head shaman;” | they call him Wādanem. He is the head of the Sparrow Society of the 10 Nāk’wax’da^xu, || Gwa^sela, Rivers Inlet tribe, the Lāl’lasiqwāla, Gōsg’imux^u, Gāp’lénox^u, Gwats’lénox^u, and Llasq’lénox^u, all of these |

11 ā^smaē q’lēq’layak’ilaxēs gwē^yō qa dōx’walelaq, yiqēxs senāla^smaē begwānem lē^wis xāqēxa la gāla lēla begwānema. K’lēs hē gwē^xsa bex’ūna^sya^s k’lēsaē xāxēq’lēga^sya yīxs k’lē^smaaxat! elkwa, yīxs ā^smaē yū gwē^xsa bex’ūna^sya kwax’ilax lē^wa grāg’ō- 15 mas. Wā, la k’lē^s grō^xus ōgū^slā lāxens ōk’wina^syēx lāx ōk’wina^syas bex’ūnayēdē. Laem lāba.”

Len mālp’lēna dōqūlax Qāsnomalas lē^wen gālē k’lata^sya.¹

1 **Shamanism.**—Hō^smawēslalen g’il gwāgwē^xsalasla pexemē yīxs k’lēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yīxs hēē gwē^yāsa Kwāg’ulē pexema^sya gwēsema^syē, yīx gwē^xsde^smas q’lētq’adas, yīxa qex’emakwasa lāgēkwēxa hēwāxa x’isēda. 5 Wā, hēem gwē^yō pexemēsa Kwāg’ul. Wā, lāxaē lēqelasō^s gwēsema^syē. Wā, laem k’lē^s pāxāla. Wā, hētlēda Nāk’wax’da^xwē lēqelas pexemē lāxa pexe^sma^syasēs pēpāxāla yīx ōguma^syas pēpāxālās. Wā, lā k’lē^s lēqelas pexemē lāxa gwēsema^syē, yīx gwē^yās wādanem qaxs hē^smaē gwēsema^s Nāk’wax’da^xu lē^wa 10 Gwa^sela lē^wa Lāw’lénox^u lē^wa Lāl’lasiqwāla lē^wa Gōsg’imux^u lē^wa Gāp’lénox^u lē^wa Gwats’lénox^u lē^wa Llasq’lénox^u. Hā^sstaem

¹ The terms for “soul” among the various tribes are as follows:—

bex’ūna^syē (man on body) Kwāg’ul
bekwa^syē (manhood) Gōsg’imux^u
q’ūlayu (means of life) Dzūwade^slénox^u
tēk’lwa (bird) Lāl’lasiqwāla
begwānemem (man’s mask) Nāk’wax’da^x
hētēlayu (means of healing) Awik’lénox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'ul and 12
 Q'ōmoyā'yē, 'wālas Kwāg'ul, Q'ōmk' lūt'les, | Mamalēleqāla, Qwēq'
 sōt'ēnox", 'nemgēs, || Lawēts'les, Mādilbē', Denax'da'x", | Awailēla, 15
 Dzāwadeēnox", Hāxwāmis, Gwawaēnox", | and Lēgwilda'x"—all four
 tribes(?)—own the | "head shaman," who is not a shaman, on whose
 head red cedar-bark is placed, and who | never dances in the winter
 ceremonial. The other name of the || head man of the Sparrow Society 20
 is "head shaman;" for the "head shaman" is the same as a "doctor"
 in a | museum, who is just called "doctor" but who is not a doctor. |
 It is the same with the "head shaman" in the winter dance. As soon
 as the | winter ceremonial is finished, that man is no longer "head
 shaman," for he is only like a head shaman in the winter ceremonial,
 when all act in different ways. || It is the same with the "head 25
 shaman" of the winter ceremonial. | If the one who is speaking
 wishes to call him "head man of the Sparrow Society," | then he calls
 him "head man of the Sparrow Society." When another man | sends
 him to call the cannibal to a feast, he says, "Go, now, 'head shaman,
 and call our friend:" || for the speakers do not always use the same 30
 words. | . . . Therefore they want to have only one speaker of the
 winter dance house.

I shall first say what I know about the shamans when they heal
 the | sick:¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē LE'wa Naqemg'ilisela. Wā, lā hēdēda 12
 Kwāg'ul LE'wa Q'ōmoyā'yē LE'wa 'wālas Kwāg'ul LE'wa Q'ōmk' lū-
 t'les LE'wa Mamalēleqāla LE'wa Qwēq'sōt'ēnox" LE'wa 'nemgēs
 LE'wa Lawēts'les LE'wa Mādilba'yē LE'wa Denax'da'x" LE'wa 15
 Awailēla LE'wa Dzāwadeēnox" LE'wa Hāxwāmis LE'wa Gwawaē-
 nox" LE'wa Lēgwilda'x" 'wēlaxs mōsgemakwā, wā, hā'staem āxnō-
 gwatsa pexemēxa k'les pāxāla, yīxa qex'emakwasa lāgekwēxa
 hēwāxa yēxwa lāxa ts'lets'ēqa. Wā, hē'mēs 'nem lēgemisē gwēse-
 ma'yē lō' pexemē, yīxs hāē gwēx'sa pexema'ya doctor laxa 20
museum, yīxs wūl'māē lēqelasō's doctor, yīxs k'lesāē doctor. Wā,
 hēt'la gwēx'sa pexemē lāxa ts'lets'ēqa. Wā, g'il'mēsē gwāla ts'le-
 ts'ēqa lāē gwāl pexemēxa begwānemē qaxs ā'māē hē gwēx'sa
 pexema'yasa ts'lets'ēqa, yīxs ā'māē 'nāxwa ts'lēgkwe gwayi'lālasas.
 Wā, hē'mis ā'em ōgwaqa gwēx'sa pexemēsa ts'lets'ēqa. Wā, 25
 g'il'mēsa yāq'ent'lāla 'nēx' qas hē lēx'ēdayuwē gwēsema'yē lāq
 lāē lēx'ēdes lāxa gwēsema'yē. Wā, g'il'mēsa ōgū'la begwānem
 'yālaqas qa lās lē'lālaxa hāmats'la qa lās k'wēla, lāē 'nēk'a, "Hāga-
 xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'lesāē q'lōnāla
 naqālē wāldemasa yā'yāq'entlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30
 'nemōx'mēsa yayāq'entemīlasa yā'wēx'ilats'ē grōkwa.

Hēemlen g'il wāldemla q'lāq'lalak'la'yasa pāxāla yīxs hē'lik'a-
 axa ts'lex'la qaxs ālaaqos k'wāg'ila lēxleqwālil lāxēs wāldemī-
 lālayōs, yīxs 'nēk'a'yāqōsaqēxs q'lāq'lālāhelgr'snokwāēda pēpāxāla

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks ||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K' l̥so^əyak' ilis, | whose soul was restored by a female shaman of the
 Ninkish, whose | name was H̥l̥agōlsela. K' l̥so^əyak' ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K' l̥so-
 ʔyak' ilis said to all the people, | that it was dried berries, for K' l̥so-
 ʔyak' ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Ninkish, H̥l̥agōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K' l̥so-

35 lax ts̥l̥ts̥!EX'q̣!āsa ʔnāxwa b̥b̥egwānema. Wā, laem k' l̥eās q̣!āq̣!ā-
 l̥al̥l̥gr̥ts̥ yix̥s̥ gwe^əyōs̥ la n̥elas ts̥!EX'q̣!āsa begwānem l̥ō^ə āxāsas
 ts̥!EX'q̣!ōlemas l̥āx̥ ōk'!wina^əyas.

Wā, laemxaē l̥ōqwa, wā, h̥ē^əmis̥ wāldemōs̥, yix̥s̥ n̥ēk'aaqōsaq
 h̥ē^əmēda p̥p̥āxala l̥EX'ēd̥ qa ʔwāxaats̥ ayāsa ts̥!EX'q̣!āq̣x̥s̥ laē
 40 h̥ēlik'aaq.

Wā, laemxaē l̥ōqwa, wā, h̥ē^əmes̥x̥s̥ ʔn̥ēk'aaqōsaq̣x̥s̥ q̣!EX'ēd̥ēda
 p̥āxālāx̥s̥ k' l̥ilem̥ē qa^əs̥ neqwēxa elkwa qa^əs̥ h̥ōqwalax̥s̥ laē qaya-
 p̣!entsōx̥s̥ h̥ā^əmāpaē.

Wā, laemxaē l̥ōqwa, wā, h̥ē^əmes̥x̥s̥ ʔn̥ēk'aaqōsaq̣x̥s̥ k' l̥EX'wē-
 45 d̥ēda p̥āxālāxa āxāsasa ts̥!EX'q̣!ōlem qa^əs̥ q̣!EX'ēd̥ēq̣ qa t̥l̥EX'wīd̥ēs̥.

Wā, laemxaas̥ l̥ōqwa yix̥s̥ wāldemōs̥, wā, h̥ē^əmisḁ wāldemōs̥
 qaēda b̥ex̥ʔūna^əyēxa t̥!eqa, yix̥s̥ āletaē begwānem̥ K' l̥so^əyak' ilis̥xa
 la āx̥ʔālel̥ōdayōs̥ b̥ex̥ʔūn̥ē, yisa ts̥!edāq̣ē p̥āxāl̥asa ʔnemgēs̥xa l̥ēga-
 dās̥ H̥l̥agōlsela. Wā, la ʔn̥ēk'ē K' l̥so^əyak' ilisaq̣x̥s̥ t̥!eqaē āxts̥!ā-
 50 ōq̣!ūsex̥ K' l̥so^əyak' ilis̥ax̥s̥ laē ts̥!ek' l̥ālel̥axa ʔnāxwa b̥ēbegwānem̥
 ʔn̥ēx̥q̣x̥s̥ t̥!eqaē, yix̥s̥ ēgr̥ilwataē K' l̥so^əyak' ilis̥ē l̥āx̥ aeml̥āsa
 ʔnāxwa eml̥a d̥ōg̥ūlts̥ g̥wēg̥ilats̥a p̥p̥āxala. Wā, len̥ h̥ēwāxa
 yaēq̣!egra^ə l̥ē^əwa p̥āxāl̥asa ʔnemgēs̥ē H̥l̥agōlsela. Wā, len̥ k' l̥ēs̥
 55 q̣!ālel̥aq̣ l̥ō^ə ālaem̥ t̥!eqa l̥ō^ə k' l̥ēs̥ yix̥ wāldemas̥ K' l̥so^əyak' ilis̥

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56 believe that Hēlagōlsela, | that Ninkish woman is a shaman; for all the men | and women of the Kwāg’ul are angry on account of what K’lēso‘yak’ilis said || when he made fun of her, because Hēla- 60 gōlsela only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him well never asks for pay, and generally they | are not paid. When the man is poor, then || he does not pay the shaman; but when the 65 one who is cured is a chief, | then he would be ashamed not to pay the shaman, because he is a chief, for he would be made fun of by his | tribe if he did not pay the shaman. All the shamans act that way, | and not one of them names the price to be paid by the one who is cured, | for if it is a common man who is cured by the shaman, || he generally pays two pairs of blankets to the shaman, but | often 70 he is not paid at all; and when (the patient) is a chief, | then the chief gives as much as is proper for the greatness of his position. | It depends upon his own wish how much he pays the shaman. | The shaman never names the price; for the shaman does not || talk about 75 the chief if he does not pay him well, for | the tribe of the chief talk about their chief when he | pays little to the shaman. That is all about this. |

qaxs lāwislāē lēx^usemē begwānē^umēna‘yas. Hēden ‘nē^unak’ilē yixs 56 ālāē ‘nāxwa ōq’ūsēda bēbegwānēma^uq ālak’āla pāxālē Hēlagōlsela, yixa ts’edāqē pāxālasa ‘nemgēs. qaxs ‘nāxwa^umaēda bēbegwānēmē lē^uwa ts’ēdaqasa Kwāg’ul ts’ēn^ux^us wāldemas K’lēso‘yak’ilis yixs lāē aemlālas qaxs ā^umaē Hēlagōlsela la lāēl lāx gōkwasa ts’ēx^uq’la 60 qa^us hēlēx^u‘idēq.

Wā, gril^umēsē ēx^u‘idēda ts’ēx^uqa begwānēm lōxs ts’ēdāqāē lā hēwāxa āā^uyalaxēs la ēx^u‘idamatse^uwa. Wā, lā hē q’lūnālsēxs hēwāxāē ayāse^uwa. Wā gril^umēsē wīwosēlagēda begwānēmē lāē k’lē^us ayaq. Wā, gril^umēsē grīgāma^uyē hēlik^uase^uwas lāēda grīgāma^uyē 65 max^uts’lā k’lē^us ayaq qaēxs grīgāma^uyāē qaxs lālxē aemlālayolaxsēs gōkūlōtē qō k’lēslax ayā lāxa pāxāla, lax ‘nāxwa gwēgilatsa pēpāxāla k’lēsaē ‘nemōk^u lēx^u‘ēdes qa ‘wāxuats ayāsēs hēlik^uase^uwē, yixs gril^umaē begwānēm^uq’lāla^umē hēlik^uase^uwas pāxāla. wā. lā q’lūnāla ayasa ma^ulēxa p’lēxelasgem lāxa pāxāla. Wā, hē^ula 70 q’lūnālsēxs k’lēsaē āya. Wā, gril^umēsē g’ayōl lāxa grīgēgāma^uya lāē hē^uma grīgāma^uyē āem gwa^unaxōdex ‘wāla^uyasasēs gēq’lēna^uyē. Wā, hās^umēsēq nāq^u‘yēs gwe^uyō qa ‘wāxuatsēs ayāxa pāxāla. K’lē^us hēdēda pāxāla ‘nēmp’lēna lēx^u‘ēda, yixs k’lēsaē hēdēda pāxāla gwāgwēx^us’āla lāxa grīgāma^uyaxs k’lēsaē aēk’la ayaxa pāxāla qaxs 75 hāē gōkūlōtasa grīgāma^uyē gwāgwēx^us’āla lāxēs grīgāma^uyaxs hālēgīlāē ayaxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the
 one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is
 asked to cure a person, | he goes at once and sits down at the right-
 hand side where the sick person lies in bed. | Then he asks the sick
 person for the place where he feels | sick. Then the sick person tells
 him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water,
 which has been put down for him for sucking out the disease. | After
 the shaman has washed his hands, he feels of the place referred to
 by | the sick man. Then the shaman presses his | first finger on
 the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he
 has pressed in. If it gets red at once, he knows | that the sick one
 will get well. Then the shaman is glad. | When the place which he
 has pressed in remains white and never gets red, | then the shaman
 recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman
 says that he will be sick for a long time. | Then he sucks at the place
 that he has pressed in; and when he lifts his head, he watches | the
 place where he has been sucking. And when it turns blue, he knows
 that | the sick one will not live long. When it | turns red, the

78 Wā, hēmisa pāxāla yīxs ʔnēkʔaaqōsaq q!ekʔax lʔēsāsēs hēlikʔa-
 seʔwē qa tʔēxʔwidēs lʔēsas. Wā, laʔmēts ālakʔlāl q!āʔalelal lāx
 80 gwaʔyīʔlālasasa pāxāla. Wā, hēmācxs laē haʔyulikʔaseʔwēda pāxāla
 lā hēxʔidaem la qaʔs kʔwāgalilē lax hēlkʔōtagaʔwaʔlilasas qelgwē-
 lasasa ts!exʔq!a. Wā, lā wūlaxa ts!exʔq!a lāx q!ākʔelasasēxa
 ts!exʔila. Wā, lā nēlēda ts!exʔq!āxs laē ts!emxʔiʔsēs ts!emā-
 laxʔts!ānaʔyē lāxēs q!āgilē ts!exʔq!ōlema. Wā, lēda pāxāla ts!en-
 85 ts!enxʔwida lāxa gāx haʔnēla kʔāts!ē q!ōts!ewaxʔsa ʔwāpē. Wā,
 gilʔmēsē gwālēda pāxāla ts!ents!enkwaʔs laē p!ēxʔwīdxā gweʔyāsa
 ts!exʔq!a begwānem ts!exʔila. Wā, lēda pāxāla ts!embetentsēs
 ts!emāxʔts!ānaʔyē lāx neqelāsa ts!exʔila. Wā, lā gagāla ts!emā-
 laq. Wā, gilʔmēsē wēxʔīdxēs ts!emāxʔts!ānaʔyē laē dōqūlaxēs
 90 ts!emālasōxʔdē. Wā, gilʔmēsē hēxʔidaem l!āxʔwida, laē q!ālela-
 qēxs ēxʔidaʔmēla ts!exʔq!a. Wā, laʔmē ēkʔē nāqaʔyasa pāxāla.
 Wā, gilʔmēsē āem ʔmelstolelē ts!emāhaʔsdās, hēwāxa l!āxʔwida.
 Wā, hēm māmalʔēkʔēsa pāxālāxs kʔēsēlē gālal q!ūlala ts!exʔq!a
 begwānem lāxēq. Wā, gilʔmēsē gūgāla kʔēs l!āxʔwida, wā, lā
 95 l!agūʔnakūla, wā lā ʔnēkʔēda pāxālaqēxs gūlēlē ts!exʔq!āl. Wā, lā
 kʔēxʔwīdxēs ts!emālasōxʔdē. Wā, gilʔmēsē xʔiʔlēdxēs laē dōqwa-
 laxēs kʔaxʔmōte. Wā, gilʔmēsē kʔēs tʔēxʔwida laē q!ālelaqēxs
 kʔēsēlē gālal q!ūlala ts!exʔqa begwānema. Wā, gilʔmēsē āem

shaman knows that he will lie in bed for a long time. „ And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'!ALMÖDĒLANAGA

The Nāk!wax'da^εx^u were living at Tēgūxstēi. | Their chief was 1
Q!ädē. He was giving a winter dance that winter. |

Then the sister of Q!ädē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^εx^u stay when they disappear, a mountain on 5
the ground back of | Tēgūxstē^ε. She had not been there long, when
she became really sick. | Then her brother Q!ädē became uneasy,
because he saw that | his sister could not recover; and Q!ädē called
the | chiefs of his tribe, the Nāk!wax'da^εx^u, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ädē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, „Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

L!ax^εwida, wā, lä q!älēda pāxālāqēxs ga^εyi^εlālāl qelgwēla ts!ēx^εq!a
begwānema. Wā, gr!ē^εmēsē ālak!āla t!ēx^εwidē k!ax^umōtas, wā, 100
la^εmē q!āLElēda pāxālāqēxs hali^εlālēLē ēx^εīdla ts!ēx^εq!a begwā-
nema. Wā, hēem wāxen q!alē lāxen la gwaḡwax^εs'alasa.

K'!ALMÖDĒLANAGA

G'ōkūlaēda Nāk!wax'da^εxwē lāx Tēgūxsta^εyē. Wā, lā^εlaē gr!gā- 1
ma^εyasē Q!ädē yāwix'elaxa la ts!āwūnxa.

Wā, laem^εlaē x'is^εēdē wūq!wās Q!ädēs Q!wālanēnega. Wā, k!ēs-
ēlat!a gāla x'isālas lāael ts!ēx^εq!ēx^εīda yix Q!wālanēnega lāx lāasas
x'ix'ēsalāsa Nāk!wax'da^εxwa ālaap!a^εysa nek!ēsē lāx āl!as 5
Tēgūxsta^εyē. Wā, lā^εlaē gagālaxs lāael ālax^εīd ts!ēx^εq!a. Wā,
laem^εlaē nōlē wūq!wāsē Q!ädē qaxs lemaaēl dōqūlaqēxs k!ēāsāē
ḡwēx^εīdaas la ēx^εīdēs wūq!wa. Wā, lā^εlaē Q!ädē lēlts!ōdxa
gr!gēgāma^εyasēs g'ōkūlōta Nāk!wax'da^εxwē lē^εwa pēpexema^εysaxa
la ḡwāl negēg^εēxa ḡānūLē. Wā, gr!ē^εmlawise ēwīlaēlēxs laē nōlē 10
Q!ädāsēs wūq!wē Q!wālanēnegāxs lē^εmaē wāwēk!ēq!a. Wā,
hēx^εīdaē^εmlāwis ēyāq!ēg^εa^εlēda ēwālasē pāxālē Lēbidē. Wā, laem^εlaē
ēnēk'a: „Wēg'a dōqwałaxs nenāqa^εyaqōs gr!gēgāmē^ε qaxs k!ēāsau-
xent neḡwālasa ēnāx^εēnāwalak!ūsa lāx āxāsasens wūq!wa lāxēs gr!-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālōtsē. Wā, 15
hē^εmis k!ilemsa haūyalilagasa āl!ē ḡāx hēbelsaxens wūq!wā.
Wā, la^εmēsēn ēnēnk!ēqela qa ḡāxlāgr!isē lōlt!a qa ḡāxēsē qelḡwīl

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^x had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^x, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalilasōsa 'nax' 'nawalagwī-
laxsa lōbekwēx," 'nēx' 'lāē. Wā, hēx' 'idaem' lāwisa g'īg'egāma'yē
20 'nāxwa 'x'ak'ex wāldemasa 'wālasē pāxāla. Wā, g'il' 'lāwisō
gwālē wāldemasēs lāael hōqūwēsa.

Wā, g'il' 'lāwisē 'nāxwa mēx' 'ēdēda Nāk!wax'da^x wāxs lāē
āxk' lālasē 'wēda mōkwō lē'lāk' bēbegwānema qa lās lāxa q!ap!eya-
sasa x'ix' 'esāla dāg'ilqelaxa 'wālasē lē'wa'yā qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āxl lālt!anolō. Wā, lāem' lāwisē 'lāq 'nāx' 'i-
dexs g'āxaē aēdaaqa. Wā, lāem' qelx' wālēlēmē Q!wālanēnega lāx
āladzē'lilasa k' lōgwilē 'wadzō ts!ex' 'sem saōk' lāx hēlk' 'otēwālilasa
lōbekwē. Wā, g'il' 'lāwisē qelx' wālilem'xs lāē ālael la 'nemāx' 'is
lē'wa lā lē'la. Laem' lāē k'ōtasō' laem wīk' 'lex' 'ida. Wā, hēwāxa-
30 'lat!a q!wēnal'idxa la 'nāx' 'idxa gāāla. Wā, lā' lāē dzāq wāxs lāē
lē'lālasē 'wēda 'wālasē pāxālāsa Nāk!wax'da^x wēxa lēgadās Nenōlō
qa lās plēx' 'wid qaxs lē'māē 'nōk' 'ē Q!ādāq laem wīk' 'lex' 'idēs wū-
q!wax'dē. Wā, g'il' 'lāwisē Nenōlowē gwāl plēx' wāqēxs lāael
dāl'idēda 'wālasē pexemēsa pēpāxāla Nenōlowē. Wā, lā' lāē 'nōk' 'a:
35 ' 'ya, adā, yūl Q!ādē. Wēga xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx' 'gaēla. Wā, g'il' 'lāwīts
gwāl, wā lāles āx' 'ēdlex ts!ex' 'asa k' lēs dzādžēqelak' lē'wa'yā qa's
lēbabōlilaōsas lāxōx wūq' wāqens. Wā, yū'mesōx māmaxs qa
'nāxwa'mēsōx ts!ex' 'asa. Wā, g'il' 'lāwēts gwālālila laaqōs āx' 'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take | red cedar-bark and split it into 40
 narrow strips; and when | much cedar-bark has been split, take
 four | slender newly chopped cedar-trees of the same length as | our
 sister here, and also four | stout poles half a fathom in length, which
 are to be the posts of the room in which our sister is to lie down: ||
 and when they have been put down there, drive one of the | posts 45
 into the floor at the right-hand side of the head of our sister, and |
 drive down another at the right-hand side of her foot, and still |
 another one at the left side of her shoulder, and the last | one at the
 left side of her feet; and when you have finished this, || take the four 50
 slender cedar-trees, and lay their ends on the | four posts: and when
 you have done so, take the | split strips of red cedar-bark, and hang
 them from the | four poles of cedar-wood, just above our sister.
 When they have been | hung up, take much eagle-down, and ||
 strew the eagle-down on the red cedar-bark, and on our sister where 55
 she is | lying down in the middle of this frame which you made to
 hang up the | cedar-bark covered with eagle-down, and when you
 have done so, sweep out the place | where you have been working, so
 that nothing is left on the floor: | and do not be weak on account of
 our sister, and go to see her. || Don't go to see her this side of four 60
 days, | otherwise you will frighten away what will come to take pity

L'ägekwe qa's dzedzeksälaōsaq qa ts'ēlts!eq!astowēs. Wä, g'il- 40
 'mēsē q'lēnemōs dzexayōs L'ägekwa laaqōs äx'ēdxa mōts!aqē wis-
 wülē alōmas dzeseqwa, yixs yū'mēla äwās'gemōx 'wāsgemxsdaasax-
 sens wūq!wax. Wä, hē'mis mōts!aqa häxk'!ōt!ēbōt lāxens bāla
 dzōxūma LESLEK^{uk}!ñālē, qa lōlāmsōx qelgwilasaxsens wūq!wax.
 Wä, g'il'ēm!wisē g'āx äx'älil lāq^u qasō lāl dēx'walilaxa 'nemts!aqē 45
 lām laxōx hēlk'!ōdenōlema'yaxsens wūq!wax. Wä, las ēt!alilasa
 'nemts!aqē lām laxōx hēlk'!ōtsīdza'yaxs. Wä, lās ēt!alilasa 'nem-
 ts!aqē lāx gemxōltseyāp!a'yas. Wä, lās elx!älax dēx'walilasa
 'nemts!aqē lāx gemxōltsīdza'yaxs. Wä, g'il'mēsē g'wālexs äxayōs
 laaqōs äx'ēdxa mōts!aqē wiswül dzeseqwa qa's k'ādetadoōsas lāxa 50
 mōts!aqē lēlāma. Wä, g'il'mēsē g'wālexs laaqōs äx'ēdxa q'lēnemōs
 dzexē ts'ēlts!eq!astō L'ägekwa qa's gēxūndalaōsas lāxa dzēdzese-
 qwē mōts!aqa lāx ek!a'yasens wūq!wa. Wä, g'il'mēsē 'wī'la la
 gēx'ūlālelaxs laaqōs äx'ēdxa q'lēnemē qemxwasa kwēkwē qa's
 qemx'wīdaōsas lāxa L'ägekwe lō'mens wūq!wa laxōs laēna'yēx 55
 qelx'ts!ā lāx nextslāwasa k'humōdzekwē tētex'ūñālaxa qemōkwē
 L'ägekwa. Wä, g'il'mēts g'wālalaqōs 'wī'la xēx'wīdxōx yālag'ili-
 lasaqōs qa k'lēāsēs g'ael lāx yä g'il'mā'yaxsōs äxalē'lemaqōs. Wä,
 hē'misa wāx'ema lēlwēqelasens wūq!wax qa's g'āxaōs dōx'wīdeq^u.
 Gūnō g'āxlax dōx'wīdeq^u lāx g'was'agawa'yas mōp!enxwa'sē 'nāla. 60
 ālas hāwīnalaxwa g'āxlēx wāx'īdl hēlelilalaxens wūq!wax qa q'lūē

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman. | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I | may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wā, âemlalts 'nēx'l qa's a'mēlāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'wīdēlqōx gwās'a'yasa mōp!en'xwa'sō 'nāla. Wā, yū-
 'mōq, g'īgāmē, ādā Q!ädā;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wā, g'il'ēm'lāwisē q!wēl'idēxs yāq!ent!ālaaxs laē lāwelsa.

Wā, hex'idaem'lāwisa g'īgāma'yē Q!ädē ēax'ēda lāx gwe'yāsa
 'wālasē pāxāla qa g'wālaatsa qelgwīlasas Q!wālanēnega. Wā, g'il-
 'ēm'lāwisē gwālasx g'āxaē Q!ädē bās. Wā, laem'laē āla ts'ex'ilē
 nāq'iyas Q!ädē qa's wūq!wa, qaxs le'maē dōqūlaxēs wūq!wāxs
 70 le'maē ālak'lāla le'la qaxs wīōq!ustsōkwālaē Q!ädāx ālē wāldemil-
 'lālasa 'wālasē pāxāla qa's lēlak!wālaēna'yē Q!ädāxa pēpāxāla.
 Wā, hē'mis lāgrilas āla q!wāq!ūts!ēqela. Wā, lāla'la 'nēnk'!ēqe-
 la'mē Q!ädē qa's nānagēg'emēx lēxs'alayāsa 'wālasē pāxālaq. Wā,
 la'mē hēwāxa Q!ädē lā 'nēxwabālaq qelgwīlasasēs wūq!wa.

75 Wā, hē'lat'la lā mā'lexsē gānolas la l'al!ēgēkūlākwa lā le'lē
 Q!wālanēnegāxs lael ēt'ēd gānolexs lael wūlāx'a!ēlexs laē
 yaēq!ent!āla le'wēs gwe'yā Hēlemil. Wā, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'ēāsāē yāla'x'lena. Wā, lā'laē ēt'ēd 'nēk'ē Q!wāla-
 nēnega: "Wāg'illa Hēlemilts 'nawalak q!ūlāx'ēdāmasōl g'āxen qen
 80 wāg'ilen lēgadelts Q!ülents!ēsemaga." Wā, gagālaem'lāwisē l'e-
 k'lāla Q!ülents!ēsemaga lāxēs laēna'yē yaēq!ant!āla lō' Hēlemil.
 Wā, lā'laē yālaqwē Q!ülents!ēsemaga yis'ga:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! āē."

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, and Q'wālanēnega 95
replied to what Hēlemīl said, "O friend, Hēlemīl! how is my
sacred song? Do I succeed nearly in the way I do it, friend?"
And for a long time they were silent. Then Q'wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, | Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q'wālanēnega | said, and it was quiet after that. |

1. Wā'ra qastā Hēlemīl wāx q'ūlāx⁴idamaōxENS⁴nemōx⁴ōx yisōs 83
q'wēq'ūlag'ilayāqōs Hēlemīlts⁴nawalax⁴s. qastā wāē wāē wā.

2. Wā'ra qastā Hēlemīl wāx heli'lalā⁴ōxENS⁴nemōx⁴ōx yisōs 85
heli'lālayāqōs Hēlemīlts⁴nawalax⁴s. qastā wāē wāē wā.

3. Wā'ra qastā Hēlemīl wāx⁴naqē⁴stenda⁴ōxENS⁴nemōx⁴ōx yisōs
nāqē⁴stendayāqōs Hēlemīlts⁴nawalax⁴s. qastā wāē wāē wā.

4. Wā'ra qastā Hēlemīl waxēda⁴ōsōs q'wēq'ūlag'ilayāqōs Hēle-
mīlts⁴nawalax⁴s⁴nawalax⁴s qasta, wāē wāē wā. 90

5. Wā'gilla qastā Hēlemīl waxēda⁴ō g'āxENLASōs heli'g'ayāqōs
qen wax⁴owē nōgwa g'āx heli'g'ayōno⁴x⁴sōs heli'g'ayāqōs Hēlemīlts⁴
nawalax⁴s qastā, wāē.

Wā, g'il⁴mēse q'wēl⁴idEXS⁴laē ēl⁴ēd yaēq'legra⁴l⁴LE⁴wis yaēq'ent⁴la-
lōte. Wā, laem⁴laē nā⁴naxma⁴yē Q'wālanēnegāx wāldemas Hēle- 95
mīlaq: "Yūl, qāst, Hēlemīl, wix⁴sen yālaq'ūlaēna⁴yē. La⁴maen
nexts⁴āxēs gwe⁴yāōs gen gwēk⁴lālasa, qāst." Wā, lā⁴laē gagāla
l'lek⁴ālaxs laa⁴las ēdzaqwa yāq'legra⁴lō Q'wālanēnega. Wā, lā⁴laē
nēk⁴a: "Yūl, gēlak⁴as⁴la qāst Hēlemīl laems wāx⁴ēd q'ūlāmas
g'āxEN, g'il⁴g'ildōkwēlas⁴nawalak⁴. La⁴mēsen lāl lāxēs wāldemōs 100
g'āxENLAXwa nēg⁴ikwēx." Wā, heem waxē wāldemas Q'wālanē-
negāxs laē selt⁴ēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wālanēnega. |
In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da^{xu} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da^{xu} thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da^{xu} were called to come into the || dance-

3 Wā, laem^llāwisē gāla negrikūxs laael wūlēlē Q!wālanēnegāxs laē
yālaq!wāla lāx āl!ās Tēgūxsta^{yē}. Wā, la^{mē} ālak!lāla x'isēda. Wā,
5 la^{mē} hēwāxaem la gwābala lāxēs x'isalatē lāxēs g'ig'ōk!walē lāx
ālaapla^{yasa} negrū lāx āl!ās Tēgūxsta^{yē}.

Wā, la^{mē} ēt!ēd la q!ēq!āēk'ēlē Q!ādē qaēs wūq!wāxs laē k'leās
q!ālasa ^{enāxwa} bēbegwānemx lax x'iyats Q!wālanēnega. Wā,
hē^{misēxs} hēwāxaē wūlēl yālaq!wāla. Wā, hē^{lat!a} lā q!ēl!exsa-
10 g'iyowē ^{enālās} la bāsa lōbekwāxs laē wūlaxa^llēl yālaqūla lāxa
ālala lāx āl!ās Tēgūxsta^{yē}. Wā, la^{mē} grāx yāwas^{id} l!āsōlēla.
Wā, k'lē^{lat!a} ālaem grāx ^{enēxwabāla} laxa ālanā^{yasa} grōkūlāxs
laē xwēlaqa qwēsaxsda^{enakūlaxs} yālaq!wālaē. Wā, la^{mē} ēx^{idē}
nāqa^{yas} Q!ādē qaxs lē^{maē} q!āl!alelaqēxs q!ūla^{maēs} wūq!wa.
15 Wā, laem^{laē} ^{enēk'ē} Q!ādē qaēs hali^{lālalagri} k'im^{yaxa} g'ig'iyak-
k'ela yūduk^u ōgū^{la} lāx Q!wālanēnega. Wā, gil^{mēsē} ^{enāx^{id}xa}
gaālāxs laē ^{ewī^{la}ma} bēbegwānemē lē^{wa} ts!ēdaqasa Nāk!wax'da-
^{xwē} la k'im^{yaxa} yūdukwē g'ig'iyak'ela. Wā, gil^{mēsē} grāx
aēdaaqaxa k'im^{yaxa} g'ig'iyak'ila. Wā, gil^{mēsē} ^{ewī^{la}} hōgwūl lāxa
20 lōbekwāxs laē q!em^{tlēts} q!emq!emdenasa ōlala lē^{wa} bayalik'flalē
lē^{wa} nōnltsē^{stālalē}. Wā, gil^{em^llāwisē} gwāla yūdukwē yixwa
laael lats!ālil lāxa hē^{mēlats!ē}. Wā, laem^{laē} negēqūla^{mē} Nāk!wax-
da^{xwaq} ^{ewālasl} pāxālē Q!wālanēnega. Wā, gil^{em^llāwisē} gānulⁱ⁻
dexs laē qāsase^{wēda} Nāk!wax'da^{xwē} qaēs grāxē ^{ewī^{la}lēla} lāxa

house to sing for the three who had stayed in the woods. As soon as 26
they were all in, the great shaman, Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and | four times they beat the 40
boards in vain. Then the Nāk!wax'da'xⁿ went out to sleep. And
they had not been asleep long, when the sound of the sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax'da'xⁿ call hāmdzedzewē^ē, || and 45
it is called by the Kwakiutl onēqwa. It is partly a great shaman,

lōbekwē qa's grāxē q'ēm̄ta qa yīxwōsa yūdūkūwē grīg'iyak'elax'dē. 25
Wā, grī'ēm̄lāwīsē grāx 'wī'laēla la'las lāx'ūlilēda 'wālasē pāxāla
Nēnōlowē qa's yāq!egra'lē. Wā, lā'laē 'nēk'a: " 'ya, 'nē'nēmōkwai'.
Wāga dāxlendēns t'ēm̄yayāqōs qa's 'wī'laōs grīldēs lēxedzōdēns
t'ēmēdzāqōs. Wā, grī'ēm̄lūwīs q'wē'fidel lā'les gāgālal tsemōtala-
lōl. Wā, lā'les ēt'ēdel lēxedzōdēns t'ēmēdzāqōs. Wā, mōp!e- 30
nales hēl gwēx'ēdelē qaxg'in grīgaēqelē grāxēns 'nēmōx'dzaē
Q!wālanēnega. Hēden lāg'ila 'nēx' qa's mōp!enaōs lēxedzōdēns
t'ēmēdzāqōs qa'ens wāwūldzewaēna'yē qa grāxēsē grāxēl lāxa
lōbekwaxwa gānolēx. Wā, hē'mis qens wūlāx'alelēqē yālaq!wā-
lasēs yālaqūlayā, " 'nēx'laē Nēnōlowē. Wā, la'mē hēwaxa wūlā- 35
x'alelaqē yālaqūla. Wā, āem̄lāwīsē denx'īts q'ēm̄q'ēm̄demasa
yūdūkūwēxa ōlala lē'wa hayalik'ilalē lē'wa nōnltsē'stādē. Wā,
grī'ēm̄lāwīsē gwālēns laē hōqūwēsa. Wā, ma'lp!enxwa's laē
gānolas wū'ēm̄ lānaxwa 'wī'laēlēla lāxa lōbekwē qa's wū'ēm̄
mōp!ena lexlēxa. Wā, lāem̄lāwīsē 'wī'la hōqūwēlsēda Nāk!wax'da- 40
'xwē qa's lā mēx'ēda. Wā, k'lēs'ēm̄lāwīsē gāla mēxax grāxaasa
yālaq!wāla lāxa ālanā'yasa lōbekwē. Wā, grī'ēm̄lāwīsē q'ūlbē
yālaqūlaēna'yasēns laē hāmts!egra'la. Wā, laem̄ k'lēas medzōses
gwēx'sdēmas. Hēem gwē'yōsa Nāk!wax'da'xwē hāmdzedzewē-
sē'wē gwēx'sdēmas. Wā, hē'mis gwē'yōsa Kwāg'ulē onēqwaxa 45

partly hāmshāmts!ēs. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē^ē, although | Q!ādē did not own the hāmdzedzewē^ē. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awak-
 55 ened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
 60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^ēx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ē. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
 65 Then the song-leaders of the Nāk!wax'da^ēx^u said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē lō^ē ēwālas pāxāla lē^ēwa hāmshāmts!ēsē lāx gwēx'sdaasas Q!wālanēnegāxs pāxāla^ēidaaxs x'isālaē. Wā, la hāsex Hēlemilē nāqa'yē laēna'yas hāmdzedzewē^ēwa, wāx'ēmaē k'!ēs āxnōgwadē Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!ēnema q!ayōlē hē gwēx'ēdāsa x'ix'ēsāla laē pāxāla^ēida yīxs x'isālaē. Wā, lā ōgū!aem lās lēdāxs g'āxaē nē!ēdaxa wāx'ēmē k'!ēās lāx g'alemg'alāsas yīxs qesaax wāldema Haāyabilagāsē.)

Wā, g'il'mēsē gwāl hāmts!āla^ēxs laē Q!wālanēnega ēt!ēd yālaqwa. Wā, hēx'ēdaem!āwisē ēwālasē pāxāla, yix Nenōlowē la gwēts!axsta-
 55 laxa ēnāxwa bēbegwānem qa g'āxēs ēwī!a hōgwīl lāxa lōbekwē. Wā, g'il'ēmē!āwisē g'āx ēwī!aēlēxs laē hēx'ēdaem ēwī!a āx'ēdxa t!ēm'ayowē lē^ēwa ts!ēdāqē lō^ēma hē!ak'!ā!āsa g'ing'īnānemē qa's ēnemāx'ēidē t!ēmēdzōdxa t!ēmēdzō. Wā, k'!ēs'ēmē!āwisē gēg'ilil t!ēmsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ēx'ilāsa lōbekwē.
 60 Wā, g'il'ēmē!āwisē g'āxēl lāxa g'ōkwaxs laē gwā'sta lāxēs pexēna'yē. Wā, laem k'!ēās q!ēmtēlēs nenāgadāsa Nāk!wax'da^ēxwē qaēxs k'!ēsāqē q!ālelaqēxs hāmdzedzewē^ēwaē Q!wālanēnega. Wā, la'mē āem yālaqūlasēs yāla^ulēnē. Wā, g'il'mēsē gwāl yālaqūlaxs laē hāmadzelaqwa. Wā, la'mē q!ēx'ēdxa mōkwē bēbegwānema. Wā,
 65 la'mē ēnēk'ē nenāgadāsa Nāk!wax'da^ēxwē qa's denx'ēdēs altsema q!ēmdem qaē. Wā, g'a'mēs q!ēmdemsēg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemil of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemil of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemil of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemil
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemil, and he said my name shall be Q!lents!ēsemaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemil said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa^ēyālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa^ēyālag'iltis Hēlemilas Baḡ["]bakwālanux["]-
sīwak'asdēa.

2. elahax'k'asdewēsen āyāmēlā^ēmatsōs Baḡ["]bakwālanux["]sīwa- 70
k'asdēa hamaē hamaē hama. hēhēhēx'dōs lanōgwa laēlēmāē lax
lēm["]laēlasdēs Hēlemilas Baḡ["]bakwālanux["]sīwak'asdēa.

3. elahax'k'asdewēsen hak'waānēm["]x'dōs Baḡ["]bakwālanux["]sīwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa^ēyasōs
ēnenwalak'wēna^ēyēx'dōs Hēlemilas Baḡ["]bakwālanux["]sīwak'asdēa. 75

4. Wihēs qaē lālōla^ēyālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla^ēyālag'iltis Hēlemilas Baḡ["]bakwālanux["]sī-
wak'asdēa.

Wā, g'ilēmēsē gwāl yixwaxs laē yāq!ēgra^ēlē Q!wālanēnega. Wā,
lā^ēlāē ēnēk'a: "Ġēlak'as^ēla ēnēnemōk["]. La^ēmen q!lāx["]ēidā["]matsō- 80
sens ēnemōkwaē Hēlemila. Wā, hēem^ēlāwisen lēgemlē Q!lents!ē-
semaga. Wā, laems ēnāxwal lēqelales gāxen. Wā, hē^ēmisa
laems k'leas^ēl lā nālal gagak'eyalal gāxen lāgaal lāxa neqaxen-
xēla. Wā, hē^ēmaa wāldems Hēlemilē gāxen qasō gagak'eyalasō-
lōx gwāsa^ēyasa neqaxenxē lālen hēx["]ēidā^ēl lēlāmaslēqē, ēnēk'ins 85
ēnemōx["]dzā gāxen. Wā, hē^ēmēsa neqaxenxēlālen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Hēlemil would kill me." Thus said Q'ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!elwaēl. Therefore her name was Ts!elwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!elwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ōts!ex'q!āq!ōs, wā, lāLES k!ēs ayāl gāXEN, qa^ēlaENLō aa^ēyālalax laem^ēlāwisea nōgwal hē^ēlāmatsōs Hēlemila," ^ēnēX^ēlaē Q'ūlents!ēsemagāxēs gōkūlōtē. Wā, laem ^ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

1 Gōkula^ēlaē gālāsa ^ēne^ēmēmōtasa Ts!ōts!ena lāX ^ēnelk!ōdoyā^ē yas wās Hānwadēxa lēgadēda gōX^ēdēmsas Tselēxwas. Wā, lā^ēlaē gāgēlaaēnoxwē Q!ēgēdēxa k!ēsē grīgūma^ēya, yixs ā^ēmaē begwānēmqlala^ēma, yixs k!ēsaēX nō^ēyema, yixs q!ayōlaēX grāgīLEla
5 laqēxs gālaōl gāX gōX^ēwalisa mamal^ēa lāX Tsūxis, yix lāgrīlas laem hānLEMē hānaLElās Q!ēgēdē. Wā, lā^ēlaē gegradē Q!ēgēdāsa LEMqa ts!edāqxa lēgades Ts!elwaēl, yix lāgrīlas lēgades Ts!elwaēl qaxs hēmenala^ēmaē LEMLEMqlāla lōxs hēmenala^ēmaē aē^ēnotlaxēs lā^ēwūnemē Q!ēgēdē lāX gwēgrīlasasa ts!ūdagEX^ēsala, yixs
10 k!ēāsaē ēgrasa ōgū^ēla lāXēs LEMqaēna^ēyē. Wā, laem^ēlāwisē Q!ēgēdē k!ēs^ēfl q!āselaxēs genemaxs lāwisaaq. Wā, lā^ēlaē ^ēnēmXsa ^ēnālaxs laē āla ^ēyāX^ēsemē wāldemas Ts!elwaēlaxēs lā^ēwūnemē. Wā, hēem^ēlāwis lāgrīlas Q!ēgēdē k!ēlax^ēidXēs genemē. Wā, grīfem^ēlāwise gwāl k!ēlak^ēaqēxs laē dāX^ēidē Q!ēgēdāXēs hānLEMē qa^ēs
15 lā lāwēls laxēs gōkwē qa^ēs lūel qas^ēid ^ēnā^ēnalaaqa lax wās Hānwadē. Wā, laem^ēlāwisē Q!ēgēdē dōX^ēwalelanaxa grīla qaxs ā^ēmaē kōdēltsēs gōkūlōtē qaxs wūLEl^ēmaaxs malp!enaē hānLE-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ëgëd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ëgëd was given up. Then the young men of the numaym Ts!ôts!ëna made themselves ready | to go and look for Q!ëgëd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ëgëd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ëgëd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ëlwäel was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ëgëd had been killed || by the grizzly bear. Now it was 40

g'a'la. Wä, laem'laē k'wäg'ila dzāqwaxs laē hān'lāla. Wä, lā 18
 'laē p!edex'ida. Hēwāxa'lat!a g'āx nā'nakwē Q!ëgëdē. Wä,
 g'wālelaem'lawisē g'ōkūlōtas k'ōtaq laem yelkwa. Wä, lā'laē 20
 'nāx'idxa gaāla wū'em'lawisē nak'lālase'wa qa's g'āxē nā'nakwa.
 Wä, hē'lat!a la gāla 'nālaxs laē nānox'q!alayewē Q!ëgëdē. Wä,
 laem'lawisē xwānal'idēda hā'yāl'āsa 'nemēmōtasa Ts!ôts!ëna
 qa's lālag'rē nenānuḡlax Q!ëgëdē. Wä, lāx'dax'laē qās'ida. Wä,
 wīlaxdzē'laē qwēsgrila qāsaxs laē dōx'wālelax qāqesmōtas. Wä, 25
 lā'laē qāstōdeq. Wä, lā'laē qwēsgrilaem qāsaxs laē q'lāxa hān'lemas
 yix ōxlāx'dās. Wä, lā'laē alēx'ida. Wä, laem'laē q'lāxa āpsōtsīdza'yas
 g'ōgūyās. Wä, wāx'em'lawisē hānal ālāx ōgū'la g'āyōl
 lāx ōk'wina'yas, wä, lā'laē k'leās ōgū'la q'lasōs laxa āpsōtsīdza'yē
 g'ōgūyō lē'wa ōxlā'yasa hān'lem, wä, hē'mēsa dzex's'anālas. 30
 Wä, g'āx'laē nā'nakwa nenānuḡlax Q!ëgëdex'dē. Wä, g'āx'em-
 'laē dāg'ilqālaxa āpsōtsīdza'yē g'ōgūyō lē'wa g'āyōlē lāxa hān-
 lemē. Wä, g'il'em'lawisē lāgraa lāxa gōx'dās Q!ëgëdē laē ts!e-
 k'lāl'idex genemx'dās. Wä, laem'lawisē 'nēk qa wūnentase'wēsa
 āpsōtsīdza'yē g'ōgūyōsēs lā'wūnemx'dē, yix lāgrilas g'wāgwēx'sa- 35
 lasa yixs hāsele'amaē k'le's q!wayālisemē Ts!ëlwāelē qaēs lā'wū-
 nemx'dē, yixs hās'maaq nāqa'yē laēna'yas qās'ida. Wä, laem-
 'laē g'wāla wūnemtāxa 'nemē g'ōgūyōs lā'wūnemx'dēxa lāyēnxē.
 Wä, laem'laē gwēbē lāxa ts!āwūnxē, yix lāx'demas k'lelax'-
 'itse'wē Q!ëgëdex'dāsa g'ila. Wä, laem'lawisē ēt!ēd lāyēnxā la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q'lēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts'ōts'ēna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 āpseyenx, laem dzēdzak'owa ēnemxenxē. Wā, laem^ēlaē lenē^ēsta-
sewō Q'lēgēdex'dāsēs g'ōkūlōtē. Wā, laem^ēlawisa ēnāxwa bēbe-
gwānem lē^ēwis ts'ēdaqē hōqūwels lāxēs gr'g'ōkwē qaxs lā a^ēwax^ē-
ūlsa lax l'āl'lāsānā'yasēs gr'g'ōkwē qaxs ēk'aēda ēnāla. Wā, k'lēs-
45 ēm^ēlawisē ālaem gēx'gas a^ēwāqwalas laasa gēmōt'ēgrā^ēlēda ālanem
lāx ēnalēnagwisasa g'ōkūla. Wā, lā^ēlaē ēdzaqwa gēmōt'ēgrā^ēlēda
gālanemē lāxa ālanā'yasa g'ōkūla. Wā, lā^ēlaē ēdzaqwa emōt'ē-
grā^ēlēda ālanem laxa āpsōtasa ēwa lax nexk'lōtasa g'ōkūla.
Wā, lā^ēlaē ēdzaqwa gēmōt'ēgrā^ēlēda ālanem lāx gr'ildzagwas-
50 dāsa grālē gēmōt'lāla. Wā, lā^ēlaē q'lēnema la ēnemādzaqwa gēmō-
t'lalēda alanema. Wā, laem^ēlaē senbendxa ēnāla lē^ēwa gānolē
gēmōtēda q'lēnemē ēalanema. Wā, laem^ēlaē q'layaxēda bēbe-
gwanemas hēgilas gwēk'lālē qaxs hāē gwēx's dādag'ilt'sēda ēala-
nemaxa g'ōkūlāxa gānolē. Wā, laem^ēlaē ēnāxwa ts'lēndek'ēda grālā
55 ēnē^ēmēmotsa Ts'ōts'ēnāsa grāxē xenlela ēnexwābalēda q'lēnemē
gēmōt'lāla ēalanem lāx ālanā'yasa g'ōkūlāxa gānolē. Wā, lā^ēlaē
ēnāx'ēdxa gāāla, lāā^ēlase lāwelsēda ēnemōkwē begwānem lāxēs
g'ōkwē. Wā, lā^ēlaē dōx^ēwalelaxa q'lēnem ēalanem lax ēnālēna-
gwēsasa g'ōkūla grilemg'ilisela lāq. Wā, grāx^ēlaē gr'ilōt'lālisēda
60 ēwālasē ālanem k'waxlātālaxa begwānemē. Wā, hēx'ēdaem-
lāwisa begwānemē la gwayē^ēl'esxēs g'ōkūlōtē qā dōx^ēwidēsēq.
Wā, gr'ilem^ēlāwisē grāx ēwī^ēla hōqūwelsēda bēbegwānemē lē^ēwis
ts'ēdaqē, wā, laem^ēlaē dōx^ēwalelaxa ēwālasē ālanemaxs k'wax-

sitting | behind his head, and many wolves walking around him. || G'ilälalit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q'lēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilälalit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q'lēgēd. They were watching what was going to happen. | They cleared the house of Q'lēgēd. | When Q'lēgēd saw the men sitting on the ground, he got off from the neck | of G'ilälalit, and stood on the beach. Then || G'ilälalit and the many wolves went back into the 80 woods. Q'lēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q'lēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

laatälaxa begwānemē. Wē, hēmēlāwisa q'lēnemē ēalanem gilestālaq. Wā, hēmē lēgades G'ilälalitēxa ēwālasē ālanēmxa klwax- 65 laatälaxa begwānemē. Wā, laēmēlaē ēmāltēgaaēlēda begwānemē, hēmē Q'lēgēdēda yālaqūla. Wā, laēmēlaēda q'ūlsq'ūlyakwē ēnēx'qa āēmēs hēx'ēidaēm ēwīla q'lēqelax'ēidēda ēnāxwa bēbegwānem lēwis tslēdaqē. Wā, hēx'ēidaēmēlāwisa ēnāxwa bēbegwānem lēwis tslēdaqē la l'lex'wid lāxa q'lwāxē lax ālanāēyasēs 70 g'ig'ōkwē, qaēs lā hōxsta lāxa ēwā neqemalisasēs g'ig'ōkwē. Wā, laēmēlaē ēnāxwa q'lwaxēta. Wā, āēmēlāwisa ēwālasē ālanēmxa G'ilälalitē g'ilēs hē gwēx's x'ūts'lax'ilax gwēgwālag'ilildzasas lēwa q'lēnemē ēalanema. Wā, g'ilēmēlāwisē gwāla q'lēqelax'ēidē lāwlasē hōx'wūsta lāxa ēwā. Wā, lāx'daēx'ēlaē klūs'ēlsa lax l'āsanāēyas 75 g'ōkwas Q'lēgēdē. Wā, laēmēlaē doqwalaxēs gwa'yiēlālasla. Wā, hēx'ēidaēmēlā ēx'ēwētēēwē g'ōkwas Q'lēgēdē, wā, laēmēlaē dōqūlaēma klūts'ēsē bēbegwānem lāx Q'lēgēdāxs laē lāxa lāx ōxlaatāēyasa G'ilälalitē. Wā, āēmēlāwisē la lāwēs lāālālasē g'ilēyag'ida G'ilälalitē lēwa q'lēnemē ēalanema. Wā, laēmēlaē Q'lēgēdē lāwis 80 yālaqūla. Wā, laēmēlaēda ēnāxwa bēbegwānem xwānālela qaēs lālagē dāq. Wā, g'ilēmēlāwisē ēwīla qāē'idēda bēbegwānem gwe'yōlela lāx lāfwīdzasas Q'lēgēdē lāwlasē Q'lēgēdē nōx'ēwītēs daakwē hē gwēx's t'ēm'yayō lāxa negā lāx āpsōtasa ēwa. Wā, hēx'ēidaēmēlāwisē ēnāxwa x'ix'ēdē ōgūmaēyasa negā. Wā, lāēlaē 85

86 Then | he pointed his fire-bringer to the mountain up the river, | while he was standing on the beach, and continued singing his sacred song. Then | the mountain caught fire. Then | the ancestors of the numaym Ts!ôts!ena were afraid on account of what was
90 done by Q!ëgëd. || The old men encouraged all | the men, and told them not to be afraid. Then all | the men stood in a row, and walked together. |

When they came near him, the | line of men bent around Q!ëgëd;
95 and as soon as the || ends of the line of men passed Q!ëgëd, who was standing on the beach, | they encircled him. Then Q!ëgëd was in the middle of the circle. When | the ring of men was getting small Q!ëgëd disappeared and | stood on the beach farther up the river from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old man spoke, | and said, "O Tribe! let us go home for a while." | Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ëgëd. As soon as they were all in || the old man spoke, and said, "Let them call the women to come quickly, and the virgins." | At once four young men | went out of the house

86 ët!ëd nōx^éwātsēs xūmtxūmtagila lāxa negā, lāx ^énāla^éyas lāwidzasas lāxēs hēmendzaqūlaēnē^{mē} yālaqūla. Wā, laem^{laē} x'ix-^édē ōgūma^éyas negā. Wā, laem^{laē} k'ëk'alëx^éidēda g'alā ^éne-^{mē}mōtasa Ts!ôts!enās gwālagilidzasas Q!ëgëdē. Wā, lā^{laē}da
90 q'ūlsq'ūlyakwē aem lēlāk'lūlax nēnāq^éyas ^énāxwa bēbëgwānem qa k'lē^{sēs} k'ilela. Wā, laem^{laē}wisē yipemgalisēda ^énāxwa bēbëgwānema. Wā, lā^{laē} ^énemāx^éd qāsida.

Wā, g'il^éem^{laē}wisē ëx^ānakūla lāqēxs laē wāg^énakūlēda ^éwāsgemgitelasasa bēbëgwānemēx Q!ëgëdē. Wā, g'il^éem^{laē}wisē
95 hā^éyāqē ^éwāx^{sba}yas bēbëgwānemax lā^éwidzasas Q!ëgëdāxs laē k'emēsgemlisaq. Wā, laem^{laē} nexts'lālisē Q!ëgëdē. Wā, g'il^éem^{laē}wisē t'lōxts'lā^énakūlēda bēbëgwānem, laē x'is^édē Q!ëgëdē q^és lā lāx^éwalis lāx ^énālalisasa k'em^éyāq; wā, laē wāx^é ët!ëdēda bēbëgwānemō k'emēsgemlisaq. Wā, āem^{laē}laxaūwise hē gwēx^éidēs
100 g'ilx^édē gwēx^éidaasa. Wā, lā^{laē} yāq'leg^élēda q'ūlyakwē begwānema. Wā, lā^{laē} ^énēk'a: "éya, grōkūlōt, lālag^éemaslens nā^énakwa," ^énēx^élaē. Wā, lā^{laē} hēx^éida^éma ^énāxwa bēbëgwānem ëx^éak'ex wāldemas. Wā, lāx^éda^éx^élaē ^éwīla qāsida q^és lā ^éwīla hōgwēl lāx grōkwas Q!ëgëdē. Wā, g'il^éem^{laē}wisē ^éwīla^élēxs laē
5 yāq'leg^élēda q'ūlyakwē begwānema. Wā, lā^{laē} ^énēk'a: "Hāgax^é lē^élālasē^éwa ts!ēdāqax qa g'āxēsō ^éwīla lē^éwa k'lēk' lē^éyālāx hā^énak^éwāla," la ^énēx^élaē. Wā, hēx^éidaem^{laē}wisa mōkwē hā^éyā^éla la hōqūwēls lāxa grōkwē q^és lā lō^élāla ^éwīlaxa ts!ēdaqē lē^éwa k'lē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q'lēgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q'lēgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q'lēgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q'lēgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q'lēgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k'le⁵yāla. Wā, g'āx'da⁵x⁵laē⁵ wī⁵laēla. Wā, lā⁵laē yāq'leg⁵lōda q'tūlyakwē bēgwānema. Wā, lā⁵laē⁵ 'nēk'a: "Wēg'a hōlēlaxen 10 lāg'ila⁵ 'nēx' qas laōs lē⁵lāhase⁵wa yūl ts'ēdaq qaxg'in k'ōta⁵mēg'in-lōl⁵ 'nāxwa āxēlaxēs cēdemaōs. Wā, la⁵mōsen wālaqēlōl cēxenta yūl k'lēk'leyal, yixg'en⁵ 'nē⁵nak'ēlek' qens lālag'i nē⁵wēxsō⁵stents cēdemaqōs lāxa wālasē lōgwalē Q'lēgēdē," 'nēx'laē. Wā, hēx'ī-daem⁵lāwisa cēxenta ts'ēdaq āxālaxēs k'ādzekwē cēdem qas 15 āxālēlēōs. Wā, lā⁵laēda k'lēse cēxenta la hōqūwels lāxa grōkwē qas lā āx⁵ēdxēs cēdemōte laxēs gr'igrōkwē, qaxs caxēla⁵maa⁵q. Wā g'āxda⁵x⁵laē dālaq. Wā, gr'il⁵em⁵lawisē g'āxexs laē wī⁵la ēt'lēdē hōqūwelsēda bēbēgwānem lē⁵wa ts'ēdaqē lē⁵wa k'lēk'le-⁵yala. Wā, laem⁵laē wī⁵la lāl k'em⁵ya⁵lex Q'lēgēdē. Wā, gr'il⁵em⁵lā- 20 wisē lāg'aa lāx lā⁵widzasas laē x'emō⁵stendeq. Wā, lā⁵laē menqase⁵wa cēdemasa⁵ 'nāxwa ts'ēdaq. Wā, gr'il⁵em⁵lāwisē gū⁵nēx⁵widaxs laē 'nāxwa klūsālisēda 'nāxwa bēbēgwānem lē⁵wa ts'ēdaqē. Wā, gr'il⁵em⁵lāwisē lāgaēda gū⁵nēqula lāx Q'lēgēdē, laē x'is'īdē dāukwas-xa xūmtxūmtag'ila hālāyā. Wā, lā⁵laē Q'lēgēdē yāq'leg⁵lōda. Wā, 25 lā⁵laē⁵ 'nēk'a: "Wēg'a q'wāg'elis qens lālag'i nā⁵nakwa qaxs lē⁵maa⁵qōs bāxus'īdamas grāxen," 'nēx'laē. Wā, la⁵mō lālanemō Q'lēgēdē lāxēq. Wā, gr'il⁵em⁵lāwisē laēl lāxēs grōkwaxs laē ts'ē- k'lālēlasa ālanemāxs hē⁵maē la māmedsgemāx 'nāxwa wīwelx'lā- lās, yixs laē ts'ēqemē⁵stāla⁵yōsa g'ila mōwa. Wā, lā⁵laēda āla- 30

31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!ēgēd had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'wālas'axaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundred men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilālalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

31 nemē laēlas lāxēs g'ōkwē qa's lā āxōdāla x wīwelx' lalas. Wā,
g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs āx'ētsē'wa āpsōtsi-
dza'yē g'ōgūyōs-xa wūnemtasē'wasēs g'ōkūlōtē. Wā, g'il'ēm'lāwisē
la aēdaaqa dāg'ilqelaxa āpsōtsīdza'yē g'ōgūyōs laē k'lūt lālelōdayo
35 lāxēs āxalaasē. Wā, g'il'ēm'lāwisē gwālexs laē xōs'ētsōsa q'lūla'sta
'wāpa. Wā, laēm'laē q'lūlāx' idē Q!ēgēdē lāxēq. Wā, g'il'ēm'lā-
wisē gānōfida laē qāsasē'wēda 'nāxwa ōgūq'lēmas g'ilg'aōmas qa
g'āxēs x'is' lāx'ilax Nūng'āxtā'yē, yixs 'wālas'axaakwēlaxa gānōlē.
Wā, k'lōs'lat'la gālaxs g'āxaē aēdaaqa xā mōkwē la'nāxwa bēbe-
40 gwānemxs ālanem'maalal. Wā, laēm'laē 'nēk'xs la'mēx'dē
lā'stālīxsens 'nālax. Wā, k'lōs'lat'la gālaxs g'āxaē hōgwēlelēda
'nāxwa ōgūq'lēmas g'ilg'aōmas, lāxa 'wālasē g'ōkwa. Wā, g'il'ēm'lā-
wisē 'wīlāēla, wā, hēx'idaēm'lāwisē lēxēdzōdēda nē'nāgadāxs
lēxēdzowē saōkwa. Wā, g'āx'laē hōx'wūl'talilēda lāk'tendē bēbe-
45 gwānem x'ix'ēsēwāla x'isēwa'yē xā nānaxts'lē'wa'max x'ōmsasa
ālanem. Wā, laēm'laē lā'stālīlēlaxa lāqawalīlaxa g'ōkwē. Wā,
g'il'ēm'lāwisē 'wīlōt'lalila laē denx'ēdēda nē'nāgadē. Wā, mōs-
gem'laēda q'lēmq'lēmdemas. Wā, k'lōs'ēm'lāwisē q'lūlbēda elx'ā'yē
denx'ēdayāsa nē'nāgadāxs laē lats'lālil lāxa mawilō k'lādedzālaxa
50 G'ilālalit. Wā, laēm'laē gwāla lāxēq. Wā, lā'laē yāq'ēga'lē
yāyaq'lēntēm'lāsa g'ōkwē. Wā, lā'laē 'nēk'a: "Lē'mas dōqwalāa,
qāst, Q!ēgēdē. Laemis lāl lōgwālalexa 'wālas'axaak'; wā, hēmisa

Now you will obtain the ¹walas¹axaak⁰ and ¹ the name Nūng¹äxtä¹yē. 53
This will be your name, and you will have the ¹ fire-bringer and
death-bringer. You shall not ¹ stay here long, only until the end 55
of the year. Then we shall ¹ take you home, friend." Thus he had
said. Thus said Q'ēgēd while he was telling his ¹ tribe what had
happened. Now this is imitated when they ¹ give a winter dance,
and that is why the Awa¹ILEla own the ¹walas¹axaak⁰. ¹ That is the
end of this.¹||

lēgemasē Nūng¹äxtä¹yē. Wä, haems lēgadełts. Wä, gra¹mēsēgra 53
xūmtxūmtag¹ilak hālāyā. Laem¹xaak¹ lāl lāl, qāst. Wä, k¹ēsles
gālāl lāq⁰. Äemles dzēdzekūgwilal yūł lōx, qāst, qemu¹xō lāl 55
taōdlos, qāst." ¹nēx¹laē, ¹nēk¹ē Q'ēgēdāxs laē ts¹ek¹lālelaxēs
gōkūlōtē. Wä, ā¹mēsē la nānaxts¹ē¹wax gwēg¹lālasas laē yāwi-
x¹Ela. Wä, hēem lāg¹ilasa Awa¹ILEla āxnōgwatsa ¹wālas¹axaakwē.
Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Adlenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainess gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people
- — — — —

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'lopēsa mōdzilasa g'īgāma'yaxs hāmgrīlaaxa be-
gwānemē. Wä, lāla āwāwastowē k'lopa'yasa genemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa g'ig'egāma'ya lāg'a'yē lē'wa bāsbelē laxa
5 ēwālasē sakwēlaxa k'lolōt!ē. Wä, hē'mis yāq!wēmasa xamagē-
ma'yē g'īgāma'ya hāq!wayāsa k'lolōt!ē. Wä, lā yāx'wīdayuwa
ōgwīda'yē lāxa bēbegwānemq'lālanē. Wä, laem g'wāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxācda mēgwatē q'lof'alēlatsa begūlida'yaxēs āwāloxē-
ūnasē qācda g'ig'egāma'yaxs yāgwadaasa hāq!wāyowē lē'wa
10 lāslāla lāxa g'āgelē. Wä, ā'mesē lā yeyāq'wax's'alayo ōgwīda'yasa
mēgwatē lāxa begūlida'yasa lēlqwalala'yē. Wä, lā yāx'wīdayowē

¹See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L'ôdzayoxsda⁵yasa mēgwatē lāx bekwaxa. Wā, hē⁵mis lāgrilas 12
 q'lūnāla xōmalelasa sakwēlaxa mēgwatē lē⁵wa t'leqwēlāxa t'ex^u-
 sōsē lē⁵wa laxapēlāxa laxabālisē qaxs gril⁵maē l'el'elāsālēdā
 sakwēlaxa q'lēnemē mēgwata qā⁵s lāsa ōgwidēdzēsē xūdzē laxa 15
 wāx⁵em grēqamēna, wā, lāxaē hēm gwēgrilayowa t'ex^usōsē.
 Wā, laem gwāl lāxēq.

FEAST OF CURRANTS

Wā, gril⁵mēsē grāx wī⁵la gwāx'gūlilexs laē yalaqasa hā⁵yālā
 ma⁵lōkwa qa lās lē⁵lālx grōkūlōtasēs lā⁵wūnemē. Wā, lāx⁵da⁵xwē.
 Wā, gril⁵mēsē wīlxtōlsaxa grōkūlāxs grāxaē aēdaaqa. Wā, lāxaē 20
 yālāgem qā⁵s lā tsāx wāpa. Wā, hēx⁵ida⁵mēsē wāx⁵senx⁵wīdxa
 āwāwē naengatslā qā⁵s lā tsēx⁵īdxa wāpē, qā⁵s grāxē gūxts'lālasa
 hōlālē lāxa lōelq'wāxs laē mexēla. Wā, gril⁵mēsē wīlgilts'lāwēda
 naengatslāxs laē ēt'ledex⁵da⁵x^u tsēx⁵īda yīxaasa mōsgemē āwā
 naengatslā. Wā, gril⁵mēsē grax wāx⁵senkūlaxa wābets'lāla naen- 25
 gats'lēxs laē āxse⁵wēda ma⁵lōkwē tsētseyilgis, qā⁵s hanemgalilēs,
 qā⁵s lā ētsē⁵staxa t'ext'lāqlaxa q'lēdzēdzowē t'leqa. Wā, gril⁵em-
 xaāwisē wīlxtōlsaxa grōkūlāxs grāxaē aēdaaqa. Wā, gril⁵mēsē
 grāx aēdaaqēda ma⁵lōk^u etsē⁵stelgis hā⁵yālāxs laē āxk'lālasō⁵, qā⁵s
 lēp'lālilēlēsā grilsg'ildēdzowē lē⁵wa⁵ya lāx āwī⁵stāhīlasa t'ext'agats'lē- 30

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last;

- 31 LAXA q'łédzedzowē grōkwa. Wā, hēx'ida^ēmēsē nānagegrēx wāldemasa q'łēsēlaxa q'łédzedzowē t'leqa. Wā, gril'mēsē gwālexs laē ālak^u ētsē^ēsta. Wā, la^ēmō gagegrililela lāx grigōkwasēs ētsē^ēstase^ēwē. Wā, la^ēmō grāxamenq'ile ētsē^ēstase^ēwas. Wā, gril'mēsē lābelsaxa
- 35 grōx^udemsaxs grāxaē aēdaaqa. Wā, lāx'da^ēx^umēda ma'łōkwē ētsē^ēstelg'is āx'ēdxā leqwa qa^ēs leqwēlax'ēdē. Wā, gril'mēsē gwālexs laē ēyālagemsa q'łēsēlaxa q'łédzedzowē t'leqa, qa^ēs lā dadōqūma. Wā, hēx'ida^ēmēsē lāx'da^ēxwa, qa^ēs lā lal'lesela lāxa grōkūla. Wā, hē^ēmō la wāldemxte^ēwēsē "dadōqūmai'." Wā, gril'mēsē q'lāxa
- 40 ēnemōkwē begwānema lo^ēma ts'edāqē, laē ēnemāx'ējd ēnēk'a: "Wo, wo, wo, wo! lāx'wīd qa^ēs laōs k'wēla." Wā, hēem gwēk'lālatsēxs ts'ēts'leqaē. Wā, lā k'les hē gwēk'lālaxs bāyūsaaxa hēenxē, yixs ā^ēmaē ēnēx'xa hēenxaxs laē mōp'lēnē^ēsta ētsē^ēsta: "Grāxmēnu^ēx^u ēnenqema ētsē^ēstōl." Wā, lā āem lāxwēmīlxēs
- 45 ētsē^ēstānemaxs laē xwāna^ēīda. Wā, gril'mēsē gwālexs grāxaēda ētsē^ēstelg'isē qāqelaxēs ētsē^ēstānemē. Wā, gril'mēsē ēwjlāēlexs laē q'lūnāla māx'ts'lēda alēlē ētsē^ēstānemxs nāxsālaē bek'wēna^ēyas. Wā, gril'mēsē klwāgalilexs laē āxk'lālaxa nāgadē, qa denx'ēdēsēsa klwēlayalayowa q'lemdems, "qa gwānem^ēsen gēnēt'lēna^ēyē,"
- 50 ēnēk'a ālēlxsa^ēyē ētsē^ēstānema. Wā, hēx'ida^ēmēsē denx'ēdayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numaym, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

k'wēlayalayās q'!emidema. Wā, g'il'mēsē q'!wē'fīdēda k'wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq'!ent'lālaxa elkwē grayōl lāx 'nē'mē-
motas. Wā, g'il'mēsē g'āxa laēda gēnētē lāxēs lē'lālasē'wē, qā's
āxk'lālaq, qā qāsowēs hāmāxasa xwāk'lūna, qaxs hē'maē q'lūnāla
lē'ētsō'sa qāsowē. Wā, hēem g'wēg'ilasxa hēenxē. Wā, g'il'mēsē 55
ts'lēts'ēqaxs laē aōgū'qēla, yīxs laē dādoqūmēda ētsē'sta, yīxs
k'!ēs'maē g'āx hōgwīla hāāmats!a lē'wa mēemgwatē. Wā, g'il-
'mēsē k'!ēs q'!āxa lēlwēgemē la'wēnē ts'lēdāqa, yīxs laasnokwāē.
Wā, g'il'mēsē xēnlēla gāla k'!ēs g'āx nā'nakūxs laē pex'īdayā.
Wā, ā'misē la ētsē'stase'wēda hāāmats!a lē'wa mēemgwatē. Wā, 60
g'il'mēsē g'āx hōgwīlaxs laē k'lūs'ālila lāxa neqēwalīlaxa q'lēsq'la-
dzats'lēlaxa q'lēdzēdzowē t'lēqa. Wā, g'il'mēsē g'wāla ts'lēlwaqāqēs
laas lāwelsē lāxa g'ōkwē. Wā, lā dōx'walelaxa yālē ētsē'stasō'xs
g'āxāē g'āx'alīsa sēx'wīdēx'dē. Wā, lā ēdēla lāxa g'ōkwē qā's
lā nēnlēlaxa k'wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65
sē'wa. Wā, hēx'īda'mēsē la ētsē'stasō'sa ētsē'stelg'īsē ma'lōkwa.
Wā, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ētsē'stelg'īsa: "Āems la ēts'lēltsē'wa. Gēlaga, g'ax'mēnu'x'
'nēnqema 'yālagēmsa k'wēlasē, gēnu'x' g'ūxē ētsē'stōl." 'nēx'da'-
xwēq. Wā, hēx'īda'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qā's nēx'ūn- 70
dēs. Wā, g'il'mēsē g'wālexs laē qāgēxa ētsē'stānēmaq. Wā,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

72 hē^hmis g'ālag'iwa^hyēda ma^hlōkwē četsē^hstelg'isa. Wā, g'il^hmēsē laē^hda^hx^u lāxa t'lē^hilāsa k'wēladzats^hlē g'ōkwa, laē ^hnemāx^hid ^hnēk'a: "Wāg'a, dōqwalālā g'āx^hemg'a." Wā, g'il^hmēsē laē^hlēda ts'edāqaxs,
 75 laē ^hnāxwa^hma k'wēlē ^hnēk'a: "Čēnēt, gēnēt, gēnēt." Wā, ā^hmēsēda ts'edāqē qāsa, qā^hs lā lāx^hūlil lāxa ōgwiwalilasa g'ōkwē, lāx l'āsalihasa k'wēlē lāx āwāgawalilas t'ē^hwa laqwāwalilē. Wā, hēx^hida^hmēsē ōmpas t'ax^hūlila, qā^hs wāxēxa nēnāgadē, qadenx^hēdēsēs q'ēmdemasēs xūnōkwē. Wā, hēx^hida^hmēsē denx^hē-
 80 dēda k'wēlē. Wā, lā yex^hwidēda ts'edāqē. Wā, g'il^hmēsē q'wē l'īdēda denxelāxs laē k'waqēda ts'edāqaxēs ts'edāqwūtē. Wā, la^hmē qāsowē ōmpas qā^hs g'ōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, g'il^hmēsē gwālexs^h laē hōgwīlēda ha^hyasek'āla qā^hs lā k'ē-nemg'alilaxēs gwatgūdats'ēlē lōēlq'wa; wā, hē^hmisa k'āk'ets'ēnaqē qā^hs g'āxē mex^hālilelas lāx gemxōtstolilāsēs gwatēlats'ēlē g'ōkwa. Wā, hē^hmisa l'ē^hna. Wā, hē^hmēda ts'edāqē g'ax āx^hililelas, yīxs
 5 lā^halēs lā^hwūnemē čkwaxēs gwatēlats'ēlē g'ōkwa. Wā, lāxāē lēp'lālielas lēlwa^hyē qa k'wadzōltsēs gwatēlag'ilaxa gwādemē. Wā, g'il^hmēsē gwāl'alilexs laē l'ē^hlāxēs g'ōkūlōtē, qa g'āxēs gū-gwādemg'exa gwādemē. Wā, g'il^hmēsē ^hwilxtōlsaxa g'ōkūlāxs t'āxāē aēdaaqa. Wā, laem g'āx lāg'aya grayōlē lāx ^hne^hmē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. ¶ When he invites to the huckleberry feast, he says, | when he first invites the tribe, "I invite you to | come and eat the huckleberries of Breakfast-Food-Giver." Then he sends the two | young men to call again; and they say, "We come to call you again | to eat the huckleberries of Breakfast-Food-Giver;" for this name belongs to the huckleberry feast ¶ when they are given at a feast to many tribes. They have to call | four times for a huckleberry feast. When | the people come in, the host who gives the huckleberries at once gets ready, | and at the same time the guests begin to sing the songs. | Then they put the huckleberries into the dishes, so that they are half full. ¶ They take oil and pour it over them, so that it is one | half huckleberries and one half oil. After doing so, | they distribute the spoons; and when every one has his spoon, they put the | huckleberry-dishes one each in front of six men; | and after they have been put down, they ¶ all eat with their spoons, and they eat the huckleberries covered | with oil; and they do not stop until they have eaten all the huckleberries | and oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma^lōkwē hā^ʔyā^ʔfa. Wā, hē^ʔnis wāldemsa g^ʷwatēla-
laxa g^ʷwādemaxs g^ʷālāc la lē^ʔlā^ʔaxēs g^ʷōkūlōtē: "lē^ʔlā^ʔenlōl, qā^ʔs
layōs g^ʷwāt^ʷgūt lāx ǵamōlselas." Wā, lā^ʔ ēyālaqasa ma^lōkwē hā^ʔyā-
fa qā lās ētsēsta. Wā, lā^ʔ nēk^ʔa: "La^ʔmenu^ʔx^ʷ ētsēsta^ʔni qā^ʔens,
g^ʷwāt^ʷgūdaslē ǵamōlselas," qaxs hē^ʔmaē g^ʷēga^ʔya g^ʷwādemaxa lēgād-
gīlē k^ʷwēladzema lāxa q^ʷlēnemē lōlq^ʷālala^ʔya. Wā, lāxaē mōp^ʔle-
nēsta ētsēstase^ʔwēda g^ʷwāt^ʷgūtlaxa g^ʷwādemē. Wā, g^ʷil^ʔmēsē g^ʷāx
ēwīlāclexs laē hēx^ʔida xwāna^ʔlōdēda g^ʷwātēlalaxa g^ʷwādemē, yixs
laālā^ʔ denxelasa k^ʷwēlayalayowa g^ʷwāt^ʷgūtlaxa g^ʷwādemē. Wā,
la^ʔmē k^ʷlats^ʔālasa g^ʷwādemē lāxa lōelq^ʷwē, qā naengoyoxsdalēs.
Wā, lā^ʔ āx^ʔōdxa l^ʔē^ʔna, qā^ʔs k^ʷlūng^ʔileyindēs lāq. Wā, la^ʔmē nāx-
saap^ʔēda g^ʷwādemē lē^ʔwa l^ʔē^ʔna. Wā, g^ʷil^ʔmēsē g^ʷwālexs laē ts^ʔle-
wanaēdzema k^ʷākets^ʔēnaqē. Wā, g^ʷil^ʔmēsē wīlxtōxs laē k^ʷāēdze-
ma g^ʷwēg^ʷwāt^ʷgūdat^ʔlē lōelq^ʷwa lāxa q^ʷlēq^ʷlōkwē bēbegwānem lāxa
ēnā^ʔlēnemēxla lōq^ʷwa. Wā, g^ʷil^ʔmēsē ēwīl^ʔgalilexs laē hēx^ʔidaem
ēnaxwa ēyōs^ʔitsēs k^ʷākets^ʔēnaqē, qā^ʔs g^ʷwāt^ʷgūt^ʔēdēxa tlep^ʔlegeli-
saxa l^ʔē^ʔna g^ʷwādemā. Wā, āl^ʔmēsē g^ʷwālexs laē ēwīlaxa g^ʷwādemē
lē^ʔwa l^ʔē^ʔna. Wā, g^ʷil^ʔmēsē ēwīlaqēxs laē hēx^ʔidaem la ēwīla^ʔ hō-
qūwēsa.

VIBURNUM-BERRY FEAST

Wā, la^ʔmēsen g^ʷwāgwēx^ʔsex^ʔidel lāxa t^ʔelsaxs laē t^ʔelsēlēda
t^ʔelyadāsa t^ʔelsē, yixs hē^ʔmaē mākilaxa l^ʔē^ʔnagilāxa l^ʔē^ʔnāxs ēwā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k'wēladzema lāxa q'lēnemē lēlqwālala^{ya}. Wā, hē^{mē} gwāsa
 t'ēlsa mēgwatēlāxa mēgwataxs sakwēlag'ilaēda q'lēnemē lēlqwāla-
 5 la^{ya}. Wā, hā^{staem} hēx^{uts!}ōyo lāxa lēlōqūlilēxa māx^{ēno}xwē
 lōqūlila lē^{wa} mēgwatē, lē^{wa} gwe^{yimē}, lē^{wa} l'lēxenē lōqūlil
 lē^{wa} ts'lāwē lōqūlila, lē^{wa} nānē, lē^{wa} ālanēmē loqūlila, lē^{wa}
 dēndelāgēse^{wē} dzōnoq!wa lōqūlila; wā, hē^{mis}lēda ēwāx^{sgem}lilē
 sīseyōla. Wā, hā^{staem} ha^{maats!}lēxen lā lēlēqelase^{wa} lāxa
 10 āxnōgwadās lāxa ēnāl^{ne}mēmasasa ōgūxsemakwē lēlqwālala^{ya}.
 Wā, hē^{ma}axs laē ts'lēts!ēqa la ts'lāwūnxa, laē ts'lēts!āqewēda
 lēlēlāxa ēnāxwa lēlqwālala^{ya}. Wā, lā lē^{lālase}wa yīsa t'ēlsēla-
 laxa t'ēlsē. Wā, g'il^{mēsē} lā g'ālēda g'ālē^{sta} lē^{lālaxs} g'āxaē
 mēx^{alilē}layewa t'lēt^{elyats!}lē lāxa gēmxōtstālēlas t'ēx^{ilāsa} t'ēls-
 15 t'ayats!lēlē g'ōkwa; wā, hē^{misa} dēdengwats!ē l'lē^{nāxs} q'lū-
 nālāē ma^{it}sema dēdengwats!ē l'lē^{nāxs} k'lūngēmāxsēsa neqasgēmē
 t'lēt^{elyats!}lēyē k'wēladzemasā begwānemē. Wā, hē^{misa} lōqūli-
 laxs hēmenālāē mowēxla lāxēs g'wēgwēx^{sdemē}. Wā, hēem
 mexesa l'āsānā^{yasa} t'ēlst'ayats!lēlē g'ōkwa. Wā, hē^{mis}la ēwī-
 20 ēla mēxōlila lēlogūma alalilasa t'lēt^{elyats!}lē lē^{wa} dēdengwats!ē
 l'lē^{na}; wā, hē^{misa} k'ēk'ayats!ē g'āx hāx'hānēla lāx mēmēxōlilē-
 lasasa lēlōgūmē, yīxs lē^{maaxat!} lēpsē^{stale}kwa g'ōkwasa lēlwa^{yē}
 qa k'lūdzedzewiltsōltsa t'ēlst!aslaxa t'ēlsē. Wā, g'il^{mēsē} ēwīē-
 laēlēda t'ēlst!aslaxs laē mōp!ēnē^{sta} ētsē^{stase}wa, lā hēx^{idaem}

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^{ts}itsa 'wālayalayo men^{ts}lāla q^{ts}l'emdema. Wā, ā^{ts}mēsē klūsāla 25
'nāxwēda 'ne^{ts}mēmotasa t^{ts}elselāxa t^{ts}elsē. Wā, g^{ts}il^{ts}mēsē gwāl
denxelaxs laē q^{ts}wālēx^{ts}elilē 'ne^{ts}mēmotasa t^{ts}elselāxa t^{ts}elsē. Wā,
la^{ts}mē hōqūwelsēda hā'yā^{ts}ā, qā^{ts} lā dādebendxa mewēxla leloqūlila,
qā^{ts} g^{ts}āxē mex^{ts}ālilelas gwēgwēgemāla lāx ōgwiwalilasa t^{ts}elst^{ts}laya-
ts^{ts}lē^{ts}lē g^{ts}ōkwa. Wā, la dādanōdxa t^{ts}elyats^{ts}lē, qā^{ts} lā gūqāsasa 30
t^{ts}elsē lāxa lōqūlilē. Wā, lāx^{ts}da^{ts}x^{ts}u^{ts}mē 'nāl^{ts}'nemsgem t^{ts}elyats^{ts}lē
gūqādzemas lāxa 'nāl^{ts}'nemēxla leloqūlila. Wā, g^{ts}il^{ts}mēsē gwālexs
laē āx^{ts}ēdxa lēlōgūmē qā^{ts} lā hāng^{ts}agents lāxa waōkwē t^{ts}lēt^{ts}l-
yats^{ts}lā. Wā, lā āx^{ts}ētse^{ts}wēda tsēxla, qā^{ts} lā tsēstanō lāxa t^{ts}elsē.
Wā, lā 'nāl^{ts}'nemēxla qōqūt^{ts}la lāxa 'nāl^{ts}'nemēxla lēlōgūma. 35
Wā, g^{ts}il^{ts}mēsē lā t^{ts}elts^{ts}lālaxa t^{ts}elsaxs laē mex^{ts}ālilelayo lāx ālālilasa
lōlōqūlilē. Wā, la hēmenāhēm k^{ts}lēs lābalaxa ma^{ts}ltsemē t^{ts}lēt^{ts}l^{ts}elya-
ts^{ts}lā, qā^{ts} t^{ts}lōqūlilaxa g^{ts}ig^{ts}egāma^{ts}yasēs t^{ts}elsēlag^{ts}ilaxa t^{ts}elsē. Wā,
g^{ts}il^{ts}mēsē 'wiwelts^{ts}ewakwēda lēlōgūmaxs laē k^{ts}lūnq^{ts}eqasa q^{ts}l'emē
L^{ts}ē^{ts}na lāq. Wā, lā āx^{ts}ēdex^{ts}da^{ts}x^{ts}ā 'wālasē tsēxla, qā^{ts} tsēx^{ts}idēs 40
lāxa L^{ts}ē^{ts}na, qā qōt^{ts}lēsēxs laē gūq^{ts}eqas lāxa lōqūlilts^{ts}lāla t^{ts}elsa.
Wā, laemxaē 'nāl^{ts}'nemēxlēda tsēxla qōqūt^{ts}la lāxa L^{ts}ē^{ts}nāxs laē
gūq^{ts}legem lāxa 'nāl^{ts}'nemēxla lōqūlila. Wā, g^{ts}il^{ts}mēsē gwālexs laē
lāx^{ts}ūlilē elkwāsa t^{ts}elst^{ts}layasaxa t^{ts}elsē. qā^{ts} yāq^{ts}leg^{ts}ā^{ts}lē. Wā, laem
'nēx^{ts} qā wēg^{ts}ēs yāl^{ts}ewila g^{ts}ig^{ts}egāma^{ts}yasā 'wi^{ts}welsgemakwē lēlqwā- 45

47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries. Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāgnul give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq^sōt^lēnox^u." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Ninkish | and Lawēts^lēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!" 65 and they put it down before the Maāmtag^lila || and Gwawaēnox^u.

46 laLa^lya, qa^s gūnx^lidēl^l ēwā^lwilaatxa t^lelse grēts^lāxa lōelqūlilē. Wā, lā lē^lālaxa hā^lyāl^lāsēs ēnēmēmōtō, qa lālag^lis k'ax^ldzamotsa lōelqūlilē lāxa mekwētema^lyasa t^lelst^las^laxa t^lelsē. Wā, hēm^lis la q^lwag^lililatsa hā^lyāl^la. Wā, laem ēnāxwa xānemgalilelaxēs 50 ēnaenx^lū^lna^lyē, qaxs gwāq^lelaē aōdzek^llālaq qō x^llpsēslax laqēxs laē wig^lelilaxa lōelqūlilē. Wā, g^lil^lmēsē ēnāxwa la xāxenālaxs laē yāq^leg^la^lēda ēnemōkwē lāx q^lūlyak^lūga^lyas. Wā, la^lmē wāxaxa hā^lyāl^la qa wēg^lis dādebendxa lōqūlilē. Wā, lā ēnāxwa dādebendēda hā^lyāl^laq. Wā, lāxaē dēdag^lāga^lyēda waōkwaq. Wā, hē- 55 m^lis la ēnēg^latsa q^lūlyak^lūga^lyasēx ā^lmaē lawila: "Wooyē!" Wā, lā ēnāxwa ēnēg^labā^lya hā^lyāl^la ēnemādzaqwa: "Wooyē!". Wā, hēt^lala mōp^lendzaqwa wooyēxaxs laē wēg^lililaxa lōqūlilē qa^s lā hānx^ldzamōlilas lāxa mekūmā^lyasa lēlqwāla^lyēxa Mamalēleqāla, yixs Kwāgnulaēda t^lelst^la^lyasaxa t^lelsē. Wā, lā lasgemē q^lūlyak^lūga^lyasa hā^lyāl^la, wā, g^lil^lmēsē hānx^ldzamōlilema laē ēnēk^la: 60 "Lōqūlas Mamalēleqāla mā^ltales lō^l Qwēq^sōt^lēnoxwē". Wā, lā ēt^lēd hēm gwēk^llālaxs wooyēxaē, qa lōqūlas ēnemgēsē lō^l Lawēts^lēsaxs mā^ltaē lē^lwē lāxa ēnemēxla lōqūlila. Wā, lā ēt^lētsa ēnemēxla lōqūlila wooyēxaxs laē k'ax^ldzamōlilas lāx Maāmtag^lila 65 lō^l Gwawaēnoxwē. Wā, lā ēt^lētsa elx^lāyē wooyēxaxs laē k'ax^l-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox" and Hāxwāmīs. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq!" They shout all at
the same time, "Woosq!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwō lē'wa Hāxwāmīsē. Wā, laem 66
ēwilg'ilila loelqūlilaxs laē 'nāxwa'ma hā'yāl'a k'ikag'ililaxa lōel-
gūmē, qa's lā k'ax'dzamōlilelas lāxa maēmokwē bēbegwānema
lōxs q'lēq'la'laēda waōkwaxa āwāwē lōelgūma. Wā, g'il'mēsē
ēwilg'ililexs laē lāx'ūlilē Elkwāsa t'elst'ayasaxa t'elsē, qa's wāxēxa 70
t'elst'aslaxa t'elsē, qa wāg'ēs t'elst'as'ida. Wā, hēx'ida'mēsa
g'ig'egāma'yasa maēmaltsemakwē q'lwāg'ilila lāxēs k'lēts'ēna'yē
'naenx'ūmālxēs, naenx'ūna'yē, yīxs ā'maē x'ix'ilg'ēlālaq lāxēs
klūdzelasde, qa's lā k'lūsāgetilaxēs lōqūla t'ēt'elst'lāla lōelqūli-
laxs laē 'yōs'itsēs k'ak'lēts'ēnaqē, qaxs la'mēx'dē t'elwanaē- 75
dzem lāq. Wā, lāxaēda bēbegūlida'yas ōgwaqa 'yos'itsēs k'āk'ē-
ts'ēnaqē lāxēs lōloqūlēda lōelgūmē. Wā, g'il'mēsē 'yōs'ida, laas
yāq'eg'a'lē Elkwāsa t'elst'ayasaxa t'elsē. Wā, laem wāxaxēs
'nē'mēmōtē, qa q'lap'lēg'ililē, qa's k'wamēlalē denxela. Wā,
hē'mis la l'āsg'ililats xūnōkwasa t'elst'ayasaxa t'elsē. Wā, g'il- 80
'mēsē denx'idē 'nē'mēmōtasēxs laē yīx'widē ts'edāqē xūnōx's.
Wā, g'il'mēsē nexsemalila yīxwāxs laē woosq', 'nēk'ēda t'elst'la-
saxa t'elsē. Wā, la'mē 'nemādzaqwa woosq'waxa. Wā, hē'mis la
dāx'idaatsa ma'lōkwē māx'meg'il lēlēlālāsa t'elsēlāxa t'elsaxa
'nā'f'nēmē āwā g'ilsg'il't'elx'lāla ts'etsēxla, qa's wēk'ilēqēxs laē 85
yāwas'id yēx'widē. Wā, g'il'mēsē gwālexs laē qās'idex'da'x',

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq"sōt!ēnox"; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa's lä tsēx'id läxa k'lēsem lābal t'ēt!Elyatslä. Wä, g'il'mēsē
 qōqūt!ēda tsēxlāxs laē qās'idēx'da'xwa, qa's lä lāxūmlāxa
 g'ig'egāma'yē 'nemōk" g'ayōl läxa Mamalēleqāla; wä, lä 'nemōkwa
 90 g'ayōlē läxa Qwēq"sōt!ēnoxwē. Wä, la 'nēx'da'xwa laē ts'lālas
 lāq: "Laem xwot!ēdlōlē g'ig'egāma'yē," 'nēk'ixs laē lāx'ūlilēda tsēqa-
 se'wē, qa's dāx'idēxa tsēxlā, qa's nāx'idēx 'wāpalāsa t!ēlsē.
 Wä, g'il'mēsē hēlak!ēsēxs laē qepts!ōtsēs ānēx'sāyē läxa lōqūli-
 laxs hē'maē ālēs yāla yixwē xūnōkwasa t!ēlst'ayasaxa t!ēlsē.
 95 Wä, la'mē yāla hē gwēg'ilēda ma'lōkwē bēbegwānēmsa ma'lē tsē-
 tsēxlā. Wä, g'il'mēsē 'wīlāxs laē gwāla. Wä, ā'misē la hōqūwel-
 seks laē gwāla. Wä, g'il'mēsē la 'wīlēwelsēda t!ēlst'asdāxa
 t!ēlsaxs laē k'ēk'aodalē 'nē'mēmōtusa t!ēlsilāxa t!ēlsēxa lōelqūlilē
 läxa xamāgemā'yē g'ig'egāmēsa 'nāl'nēmšgemakwē lēlqwālala'ya.
 100 Wä, lä āem ma'ls!eq lōē g'ig'egāma'yasēs ma'ltsemakūlōtaq. Wä,
 g'il'mēsē 'wīlēwelsēda lēlogūmaxs laē selt!ēda. Wä, lāem gwāla.

SALMON-BERRY FEAST

1 Wä,¹ g'il'mēsē g'āx 'wīl'galisa hāmsāx'dāxa q!ēmdzekwaxs, laē
 'wīlaem la gūxts'lālas läxa dēdengwats!ēmōtē, yixs 'nāl'nēmp!ē-
 naē sek'lasgema q!ēmdzegwats!ē naeng'oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'ūm, together
 with the Sēnl'ēm; || and to the Lāyalalawa, together with the 15
 Laālax's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'ōmoyā'sē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl; | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q'!emdzekwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'w'ēlāclē
 hāmyānemasa ts'ēdāqē hē'lānemaxs laē hēx'idaem lāda lē'lālāx 5
 g'ōkūlōtas, qaxs ā'maē t'ēnsēlayowēda q'!emdzekwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūltalēhema l'ē'sna, qa's grāxē
 hā'nēla. Wā, welmēsen 'nēx' qen tēdēlts!axstalē gwāgwēx's'āla
 laqēxs ā'maē lā naqemgiltawilālah gwāyilālasasa t'ēlsēlāxs laē
 t'ēlts!asa lāxen g'ālē gwāgwēx's'ālasa lōqūlilts!ōlēda t'ēlsē. Wā, 10
 lā hēemxat! gwēgilēda lex'uts'ōdāxa q'!emdzekwē, yixen dōgūlē
 laxgrada Kwāg'utēk; yixs hāē gwēgilāxs lex'laqwaaxa q'!emdzekwē
 l'ē'snaqela. Wā, hēem g'il k'āx'its-ō'sēda Maāmtag'ila. Wā, lā
 ma'ita lō' G'ēxsemē. Wā, lālasa Kūkwāk'ūmē ma'ita lō' Sēnl'ē-
 mē. Wā, lālasa Lāyalalawa ma'ita lē'wa Laālax's'endayo lāxa 15
 'nāl'nēmēxla lēlōqūlila, yixs hāē q'!emdzekwilanōkwa Q'ōmoyā'sē
 Wā, lāxaē hēem gwēgilāxs hāē q'!emdzekwilanōkwa 'wālasē Kwā-
 g'ula, yixs 'nemmaēs gwayilālasē lē'wa t'ēlsaxs lex'uts'oyāē. Wā,
 lā hālēbida'wē ōgūx'ida'yās, yixs l'ē'snaēda la tsēqelaxa grig'igā-
 ma'yasa q'!eq'!emdzegwāxa q'!emdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'ēāsaē hānx'lēndaēnēq, qa l'ōbatsa q'!emdzekwē. Wā,
 laxaē q'!eq'tēkinē saaqa lāx t'ēqag'ilasē'wē. Wā, lawēs'la lāba.

CRABAPPLE FEAST

1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water
15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

1 Wā, laem lāyowē lēgemasa q'ōlkwē tselxwaxs laē g'its!ā lāxa tselwats!ē dengwats!emōta, yixs laē ts!āwūnx'ēda. Wā, laem lēgades tselx^usta, yixs hē^{maē} 'nē^{na}kiq'ēxs tselxwa lē^{wa} 'wāpē; hā^gilās tselx^ustaxelase^{wa}.

5 Wā, la^{mē}sen gwāgwēx's'alal laqēxs laē tselx^ustag'ilōda grīgāma^{yē} qaēda q'lēnemē lēlqwālala^{yā}, yixs q'lūnālā nēqasgema tselx^ustaats! lōx gril^{maē} lāwisa grīgāma^{yā}x laē ma^{lt}semg'ōstōwa tsētselx^ustaats!ē, yixen 'nē^{na}kiq'ēxs naenqasaxwaasa p'elxelasgema 'nemsgēmē tselx^ustaats!ēxs k'ilxwase^{waē} 'nemā^{is} lō^f
10 nēqasgem dzāk!ēma laqēxs 'nemsgēmaēda tselx^ustaats!ē. Wā, hēemxaūwis lax^{sa} t!elsaxs 'nemsgēmaē t!elyats!ā, yix sēsek!asgēmts!āēda 'nemsgēmē tselx^ustaats!ēxa koninats!ē k'!ewelx^usema. Wā, hē^{mis} wāyats!ōltsa begwilōda^{yā}sa grīgāma^{yē} la^xwas.

Wā, la^{mē}sen wāg'il gwāgwēx's'alal laqēxs laē lē^{la}lōda tselx^u-
15 stag'ilalaxa tselx^usta, yixs hē^{maē} gril āx'ētsōsēs lōelqūlilē, qa grāxēs mēxēs lāx lāsana^{yāsēs} tselx^ustag'ilats!ē grōkwa. Wā, lāxaē 'yālaqasa ma^{lō}kwē hā^{yā}l'a grayōl lāxēs 'ne^{mē}motē, qa lās ānēqax leqwā, qa's tselx^ustag'ilax'dema legwila. Wā, la^{mē} āx'ēdxā xwōdek^{wē} xwāk'lūna, qa's ānēgats!ēxa lēdzekwēda
20 hā^{yā}l'a. Wā, laem k'ēls hē ānēqaxa leqwēda lēma^{isē}, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āl'lāsa maemk'āla, qaxs k'lēsaē ālalēs l'lēdzekwē. Wā, 21
k'lēst'a gūlaxs grāxāē aēdaaqamālaxa temg'ikwē l'lēdzekwa. Wā,
g'il'mēsē grāx'alis lāx l'lema'isasa g'ōkwaxs lāē lālālē 'ne'mēmotas
tselx"stag'ilalaxa tselx"sta, qā's lā wāwig'alaxa ānēganēmē l'lē-
dzekwa, qā's lā wēx'wūsdēsēlaq lāxa l'lema'isē, qā's lā wix'elsaq 25
lax l'lāsanā'yasa tselx"stag'ilats'lē g'ōkwa. Wā, g'il'mēsē 'wī'lōs-
dēsēxs lāē l'ēlalēda ma'lōkwē lōxs mōkwaēda hā'yāl'fa grayōl
lāx 'ne'mēmotas. Wā, g'il'mēsē lā 'wīlxtōlsaxa g'ōkūlāxs grāxāē
aēdaaqa. Wā, la'mē hānōlt'alilelaxa tsēttselx"staats'lē, qa g'āxēs
hāx'hānēl lāx gēmxtōstābilas āwōlēlās t'ex'ilāsa tselx"tsawats'lē 30
g'ōkwa. Wā, g'il'em neqasgema tsēttselx"staats'lāxs lāē sek'lasgema
dendagwats'lē k'lūngemaxsēs l'lē'na. Wā, hē'mis grax 'wī'la hāx'hā-
nēlē. Wā, hē'misa mewōxla āwā tsēqela tsētsexlā grāx q'lūlālēl
lāx āpsōstābilasa t'ex'ila. Wā, g'il'mēsē 'wī'la la g'wālītēxs lāē
wēg'ilēlēda hā'yāl'fāxa temg'ikwē l'lēdzek' leqwa, qā's laqolilēxa 35
āwāgawalilasa tselx"tsawats'lēlē g'ōkwa. Wā, g'il'mēsē g'wālēxs lāē
x'iqōstāwēs laqolilā'yaxs lāē ētsē'sta. Wā, la'mē mōp'lenē'staxs
grāxāē 'wī'laēlēda tselx"tsax'laxa tselxwē. Wā, g'il'mēsē 'wī'laē-
lēxs lāē k'lūstātil lāxēs k'wa'yēxa k'lē'sē lēqwi'lāla. Wā, hēx'ī-
da'mēsē lāyowa menats'lē lāq, qa dēnx'idēsēsa k'wēla'yāla q'lem- 40
dēma. Wā, la'mē hē g'il dēnx'idayōsē k'wēla'yāla q'lemdēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq^usōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Ninkish | sing
 their feasting-song; and when they end their song, | the Lawēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag!ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq^usōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Ninkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Lawēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag!ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma^əyasa mekwētema^əyēxa Mamalēleqālāxs Kwāg'ulaēda tsely^u-
 stagilāxa tselywē. Wā, g'il^əmēsē q'lūlbē den^əxēna^əyasēxs laē
 denx^əidēda Qwēq^usōt!ēnoxwasēs k'wēla^əyālayo q'ēmdema. Wā,
 45 g'il^əemxaāwisē q'lūlbē den^əxēna^əyasēxs laē denx^əidēda ^ənemgēsēs
 k'wēla^əyāla q'ēmdema. Wā, g'il^əemxaāwisē q'lūlbē den^əxēna^əyasēxs
 laē denx^əidēda Lāwēts!ēsasēs k'wēla^əyāla q'ēmdema. Wā, g'il^əem-
 xaāwisē q'lūlbē den^əxēna^əyasēxs laē denx^əidēda Maāmtagilāsēs
 k'wēla^əyāla q'ēmdema. Wā, g'il^əmēsē q'lūlbē q'ēmdemasēxs laē
 50 āx^əētse^əwēda menats!ē, qas lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx^əida^əmēsē la āx^əētse^əwēda loelqūlilē lāxa L!āsanā^əyasa
 g'ōkwē, qas g'āxē mex^əālilem g'wēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx^əētse^əwēda ^ənemsgēmē tsely^ustaats!ē, qas lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla ^əlēwa Qwēq^usōt!ēnoxwē.
 55 Wā, g'il^əmēsē ^əwilg'iltslāwēda tsely^ustaats!āxs laē hānwildzem
 lāx L!āsanā^əyasa g'ōkwē. Wā, g'āxaēda hā'yāl^əa āx^əēdxa ^ənems-
 gemē tsely^ustaats!ā, qas lā gūxts!ōts lāx lōqūlalasa ^ənemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tsely^ustaats!ē lāx L!āsanā^əyasa
 g'ōkwē. Wā, g'āxaēda hā'yāl^əa, qas āx^əēdxa ^ənemsgēmē
 60 tsely^ustaats!ā, qas lā gūxts!ōts lāx lōqūlalasa Lāwēts!ēsē.
 Wā, lāxaē hānwelsasa lōlapmōtē lāx L!āsanā^əyasa g'ōkwē. Wā,
 lāxaē āx^əēdxa ^ənemsgēmē tsely^ustaats!ā, qas lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag!ila. Wā, lāxaē hānwelsasa lōlapmōtē lāx L!a-
 sanā^əyasa g'ōkwē. Wā, g'āxē ēdēlēxs laē āx^əēdxa loelgūmē

and put the crabapples into them so that they are all | half full. 65 They do not empty all the boxes containing crabapples, | but they keep one of them, which | they do not touch. Then they take the four boxes of oil and | pour the oil over the crabapples until there is half as much oil as crabapples || in the carved dishes and small 70 dishes. After this has been done, | they distribute the spoons; and when every one has his spoon, | the speaker of the host stands up and gives out | one of the house-dishes containing crabapples and water to the Mamalēlaqāla and Qwēq^usōt^lēnox^u. | Then the young men go to each side of the carved dish || and shout four times, "Wooyē!" as 75 they lift it up. Then they go and put it down | immediately in front of the Mamalēlaqāla and Qwēq^usōt^lēnox^u; | and as soon as they put it down, one, the oldest of the young men, | says, "This house-dish is for you, Mamalēlaqāla, for two tribes, for you and the Qwēq^usōt^lēnox^u. | Now, eat!" Then the young men go and || stand 80 on each side of another house-dish, and they shout again four times, "Wooyē!" | and lift it up. Then they go and put it down in front of the Nīmkish; and the | one who gives out the dishes says, "This house-dish is for you, Nīmkish. Now, eat!" | and they shout also in the same way for the house-dishes of the other chiefs of the Lāwēts^lēs | and Maāmtag^lila. As soon as the four house-dishes have been put 85 down || the host picks out the one who had given before a crabapple feast

q^lēxla qā^s tsēts^lālēsa tsēlx^usta lāq. Wā, la^mēⁿāxwaem naengo- 65 yoxsdāla^x tsēlx^usta. Wā, lā k^lēsⁿāxwa^lwilg^lēts^lāwēda tsētsēlx^ustaats^lā^x tsēlx^usta. Wā, lā āxēla^x nēm^lsgēmē tsēlx^ustaats^lā. Wā, laem k^lēsⁿ lābalaq. Wā, lā āxēd^x mōsgēmē dēdengwats^lā, qā^s k^lūngeqēs lāq. Wā, laem nāxsaap^lēda l^lēⁿā lēⁿwa tsēlx^usta lā^x lōlqūlils^lāla lēⁿwa lēlōgūmts^lāla. Wā, g^lil^lmēsē gwālexs laē 70 ts^lewanaēdzema k^lāk^lēts^lēnaqē. Wā, g^lil^lmēsēⁿ wīlxtōxs laē lāxūlilē elkwasa tsēlx^ustag^lilā^x tsēlx^usta. Wā, la^mēⁿ k^lāk^lēg^laltsaⁿ nēmēxla tsēlx^ustats^lā la lōqūlil lā^x Mamalēlaqāla lēⁿwa Qwēq^usōt^lēnoxwē. Wā, la^mēsa hāⁿyāl^lā lā^x wāx^lsanōdzaⁿyasa lōqūlil. Wā, lā mōp^lēna wooyēxaxs laē wēg^lililaq, qā^s lā k^lāx^ldzamōlilas 75 lā^x nēxdzamōlilasa Mamalēlaqāla lēⁿwa Qwēq^usōt^lēnoxwē. Wā, g^lil^lmēsē k^lāg^lalilem^lxs laēⁿ nēk^lēda nēmōkwē q^lūlyak^lūgēsā hāⁿyāl^lā: Lōqūlas Mamalēlaqāla, ma^ll^lalts lōⁿ Qwēq^usōt^lēnoxwē. Wā, laems hām^lx^līdlōl. Wā, lā aēdaaqēda hāⁿyāl^lā, qā^s lāxat^l q^lwāgāgend^x nēmēxla lōqūlila. Wā, lāxē wooyēxa mōp^lēnaxs 80 laē wīg^lililaq. Wā, lā k^lāx^ldzamōlilas lā^x nēm^lgēsē. Wā, laēⁿ nēk^lēda k^lāk^llēl^lg^lisē: "Lōqūlālēsⁿ nēm^lgēsē. Laems hām^lx^līdlōl." Wā, lāxāē hēm gwēk^lālax lōqūlāsa wāōkwē g^lig^legāmēsa Lāwēts^lēsē lēⁿwa Maāmtag^lila. Wā, g^lil^lmēsēⁿ wīlg^lalilēda mēwēxla lōlqūlilexs laē k^lāk^lōqewasa tsētsēlx^ustaats^lē lāxēs lēlēl^lwigēmē lā^x g^lig^legā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, Lēlegemlila. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lēlegemlila, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a viburnum-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 ma'yasa ālōgūxsemakwē lēlqwālala'yaxa wāx'mē k'lēs q'lēq'ets'āxa
tselx"sta, yixs hē'maē āwelx'isilase'wēda tsētselx"stag'ilaēnoxwē lā
lēlogwatsa tsētselx"staats'lē. Wā, g'ā'mēs wāldemsa k'ak'lalelg'isaxs
lēahāngemlilema tselx"staats'lē lāxag'igāma'yē: "Lōqūlalēs Lēlegem-
90 lila. Yū'men laxūm'itsewol lālg'igāmē." (La'men āem lēk'āne-
max Lēlegemlilasē qens lēqelase'wa, qā āwelg'iltisilēx gwēk'lālasasa
k'ak'lalelg'isē lēloqūlile, lē'wa tsētselx"staats'lē.) Wā, g'il'mēsē 'wil-
galilēxs, lāē āx'ētse'wēda tsētselx"stats'lā lōelgūma, qā's lā k'ax'dza-
mōlilelayō lāxa begūlida'yasa g'ig'egāma'yē. Wā, g'il'mēsē 'wilxtōxs
95 lāē 'yōs'itsēs k'āk'ets'ēnaqē. Wā, lā'mē tsettselx"staagūx'ida. Wā,
lā'mē ālax'īd lēqwēlax'īdēda hā'yalfāsa l'ēdze kwē lēqwa, qā ōdzēlqē-
lēsa tsettselx"staagwāxa tselx"sta. Wā, g'il'mēsē ālax'īd la x'ix'ē-
dēda k'wēlasdema lēgwēlēxs lāē lāx'ūlilēda elkwē, qā's lē'lālēxēs
'nē'mēmōtē, qā g'āxēs q'ap'lēg'ilil lāxa māx'stālilas āwilelāsa tse-
100 tselx"stag'aats'lē g'ōkwa. Wā, lā'mē wāxaq qā wēg'is k'wāmīlāla
denx'ētsa āltsemē k'wēlā'yāla q'lēmdema, qaxs q'lēmdadeg'ilaēda
tselx"stāxs k'wēladzemaē hē gwēx'sa l'ē'nag'ila lē'wa t'lēstagi'lāxa
t'elsē. Wā, lā'mēsē 'wīlā q'wāgalila lāxēs k'ilx'alaēna'yē. Wā, lā'mē
lēx'aem k'lēs lā max'meg'ilē lēlēlālasā tselx"stag'ilāxa tselx"sta.
5 Wā, hē'misē ts'ēdāqē xūnōx'sa tselx"stag'ilāxa tselx"sta, qaxs hē'maē
yīxwalē. Wā, lā'mē denx'ētsa k'wāmīlālayowē āltsem q'lēmdema.
Wā, hēx'ida'mēsē lā lōlt'lālēlēda ts'ēdāqē xūnōx's, qā's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink. "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosq!"
 That is as though | they would say, "The food that we are eating is

Wä, â'mēsē elxlālaxa mōkwē bēbegwānem wīwēx'seyap!alaxa 8
 'nāl'nēmēxla tsēxlaxs laē 'wax'sē'sta, qa's lā ōgwaqa yīx'wīd lāx
 'wāx'salīlaxa ts'edāqē yīxwa. . . + . . . Wä, k'lēstlē gēg'ilil 10
 yīxwēda mōkwē bēbegwānemxs laē bāsa ts'edāqaxs yāla'x'sā'māē
 yīxwa. Wä, la'mēda ma'lōkwē bēbegwānem lāxa tsely'staats'lē, qa's
 lā tsēx'itsēs tsēxla lāq. Wä, laxaēda ma'lōkwē bēbegwānem tsēx'id
 lāxa L'lē'na. Wä, la'mē lāl nāqamaslēda ma'lōkwasa tsely'sta lāxa
 tsētselx'stag'ilaēnoxwē g'īg'egāma'ya. Wä, lāda ma'lōkwē nāqamasl- 15
 tsa L'lē'na lāxa L'lē'lē'nag'ilaēnoxwē g'īg'egāma'ya. Wä, g'a'mēs
 wāldemsēxs laē lāxūmālītxēs nāqamatsōlē: "Wä, g'īgāma'yē,
 laems xūt'ēdlōl." Wä, hēx'ida'mēsē lāx'ūlīlēda g'īgāma'yē, qa's
 dādebendēxa tsēxla qa's nāx'idēlaq. Wä, g'il'mēsē hēlak'!esexs
 laē āem gūqeyintsēs ānēx'sāyē lāxēs lōqūla. Wä, g'il'mēsē elāq 20
 'wīlēda tsely'stāxs laē 'wīla tsēx'idēda ma'lōkwē bēbegwānem
 lāxa tsely'sta. Wä, lāxaē hēem g'wēx'idēda ma'lōkwē bēbegwā-
 nem lāxa L'lē'na, yīxs hē'māē ālēs yīxwēda ts'edāq. Wä, lāx'da-
 'xwa mōkwē bēbegwanemxa t'lēqūlg'isē, qaxs hē'māē lēgēmsē ēaxē-
 na'yas, yīx'wīda. Wä, k'lēstlē gēg'ililexs laē gūxlentsa mālexla 25
 tsētselx'stats'āla tsēxla lē'wa mālexla L'lē'lē'nats'āla tsēxla lāxa
 lēg'wīlē. Wä, g'il'mēsē g'wāl hē g'wēx'idēxs laē 'nemādzaqwa ha-
 sēla 'nēk'ēda tsettselx'stag'āxa tsely'sta-woosq". Wä, la'mē 'nemā-
 x'is lō' 'nēk'ēda tsettselx'stag'āxs ēxp!ase'wāē lāxēs hā'māēna'yē.

30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

30 Wä, g'il'mēsē q!wē'īdēda k!wamēlala denxelāxs laē gwāl tse-tsēlx^ustagēda k!wēlē. Wä, la'mē yaēq!ent!alēda āyilkwasa 'wā-'wax'sawā. Wä, g'il'mēsē q!wē'īdexs laē hōqūwēsa. Wä, la'mē k'aōdalayowē lēloqūläsa k!wēldē yīs 'ne'mēmotas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 Wä, hē'maxs lōmax'ēīdāē 'nēkēda g'īgāma'yē, qā's ts!endeg'imē 'wālas k!wēlasa, wä, lä k'ilx'wīdxa q!ēnemē tsētsēlx^ustaats!ä Lē-
'wa q!ēx'sayōkwē t!ēqa. Wä, hē'mislēda L!ē'na. Wä, g'il'mēsē
5 'wīla lāLEqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qā's aēk'lē ts!ōxūg'īndeq. Wä, g'il'mēsē ēg'īg'axs laē LēlēLElaq lāxēs g'ōkwē.
Wä, lä genemas x'ōx'wīdxēs t!ēt!ēqaatslē nāxexatsema, yīxs 'nāl-
'nēmp!ēnāē sek'lāsgema lōx lāl'maax ma'lgūnāltsema t!ēt!ēgatslē
xāxexatsema, yīxs q!ēnēmaē dādek'asasa g'īgāma'ya qā's k'ilōmq.
Wä, hē'mis lä āxwūts!ālasōsa ts!ēdāqē, qā's lä pelx'ālexsēlas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgema t!ēgatslē xaxātsem
laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wīla lä pāgēxdze-
kwa xwāxūxwagūmasa t!ēqāxs laē hā'yālaax hā'yālfās 'nē'mēmō-
tasēs lā'wūnemē, qā lās tsāx q!ēnēma 'wē'wap!ēma. Wä, lāx'da-
'xwē 'nāx'ēma hā'yālfā 'wī'wax'sgēmxa naengatslāx laē tsā, qā's
15 g'āxē gūx'ālexsēlas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma.
Wä, g'il'mēsē t!ēpeya 'naxwēda t!ēqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there a whole day and a whole night, 17
soaking the sakal-berry cakes, for the chief is going to give a feast
to many tribes. In the morning, when day comes, they bring into
his house the house-dishes and the small dishes and the spoons. 20
They also bring dead cedar-wood. Now it is already piled up
crosswise in the middle of the house. When everything is in
readiness, they take a rest; and in the evening the chief calls his
numaym to a meeting. When they are all in, the chief tells them
to take care and to be ready to help him if some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. He calls the names of those who are to speak
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. Then he asks the song-
leader to sing a feasting-song. Then the song-leader sings the 30
song which he kept to himself. Now they learn the song: and when
his assistants can sing the tune of the song, then (the men) put the
words into it, whatever they wish to say, and whatever they heard
the rival chief say against the chief who is going to give the great 35
feast. When they can sing this song, the chief sends the young
men the night (before the feast) to call the tribes, when it is secular
season. Immediately the young men go and call the names of all

gwaēlxa ēnāla lēwa ēnemxsa gānola pēx^hstalilēda tleqa, qaxs lēmaē 17
k'wēlasla g'igāma^hyas lāxa q'lenēmē lēlqwālālēxa lāla ēnāx'idēlxa
gaāla. Wā, ā'misē ēnāxwaem g'ax g'wāx'gūlilēda lēlōqūlilē lēwa
lēlōgūmē lēwa k'āk'etslēnaqē lāx g'ōkwās. Wā, hē'misa lē- 20
dzekwē lēqwa. Laemxāē g'wālala g'ēgustālākwa lāx āwāgawāli-
lasa g'ōkwē. Wā, g'il'mēsē ēnāxwa g'wāx'gūlilēxs laē x'ōs'idē ēwīla.
Wā, g'il'mēsē dzāq'waxs laē lēlts'lōdēda g'igāma^hyaxēs ēnemēmōtē,
qa g'āxēs ēwīlaēlēla. Wā, g'il'mēsē ēwīlaēlēxs laē ha'yāl'lōdēda
g'igāma^hyaq, qa ēnāxwa^hmēs g'wālala, qa's g'ōx'wīdēlaxēq, qō k'il- 25
xasōlaxsēs lēlānemlē. Wā, laem nēx'ālilēlas g'wālaasasēs nā-
qa'yē lāxēs ēnemēmōtē. Wā, la'mō lēlēqelaxa yāq'ent'lālila
qaēda lēlōqūlilē. Wā, hē'mis yāq'ent'lālila qaēda lēlōqūlilē xwā-
xūxwagūma. Wā, hē'mis lā hēlatsēxa nāgadē, qa denx'idēsēs
men'la'layā k'wēla'yāla q'ēmdema. Wā, hēx'ida'mēsē denx'idē- 30
dēda nāgadāsēs q'ēmdemg'iltslāla. Wā, la'mō q'ēmdēla. Wā,
g'il'mēsē q'ēda ēnāxwa k'wēk'wanōlemēx āyasa q'ēmdē-
maxs laē ēnāxwa^hma bēbegwānemē qāyasentsēs ēnēnk'lēgā'yē
qa's lā wāldemk'indayōxa q'ēmdemē, lēwis wūlēlē wāldē-
dems āpsēk'lesasa ēwālaslē k'wēlasa g'igāma^hyē. Wā, g'il'mēsē 35
q'lāxa q'ēmdemaxs laē ēyālaqēda g'igāma^hyasa hā'yāl'a, qa lās
lēlēlk'lūsaxa lā gānula lāxa ēnāxwa lēlqwālala^hya lāqēxs bāxūsāē.
Wā, hēx'ida'mēsē lāda q'ēmāla hā'yāl'a, qa's lā ēwāwīlxtewa

40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

lêqelax lēlegemasa ēnāxwa bēbegwānem lāxa ēnālēmmsgemsē
40 grig'ōkwa. Wā, gril ēnāxwaēmēsē ēwiltōdex lēlegemasa grōkwa-xīla lāxa ēnemsgemsē grōkūxs laē ēnēk' ēnemādaqwēda hā'yāl'ēa, qa Pōlelasā. Wā, lā hōqūwelsa, qa's lā lāxa āpsūlasē grōkwa. Wā, lāxaē ēnēk'ēda ēnemōkwē lāxa hā'yāl'ēa lēlālelg'isa: "La'ēmnu'x" lēlālōlāi'," lēx'ēdex lēgemasa begwānemē. Wā, hēx'sāēmēsē
45 g'wēk' lalaxs lēlālāē. Wā, grilēmēsē lāxtōlsaxa grōkūlāxs laē ēnāxwa gwēl'ida qa's lā nā'nak' lāxēs grig'ōkwē. Wā, hēmē ēnāxwaem gax'staēla lēlqūlālā'yē, yīxa k'lēsē q'lālelax nāqa'yasa grigāma'yē, qaxs k'ilemaēda malaqela tleqa lē'wa tselx'sta. Wā, hēmēsēlēda l'ē'nāxs q'lēnemaē, yīxs ts'enk'lūlemaē. Wā, hēmīs
50 lālaēselayōsa ēnāxwa grig'egāma'yē lō'mēs begūlida'yē. Wā, lāxaē k'lēas gwēx'ēdaas k'lēs la k'lwēla gwāq'elāē q'lemg'ilayōs ēnēmēmōtasa k'lwēlaslē. Wā, hēmē gag'ostāwēda k'lwēlaslē, qa's lā xamē-lēsele gwāxēs ēnēmēmōtē qa g'āxēs tāgwēkwa lāx grōkwas. Wā, grilēmēsē gwālexs laē q'lūlax'ēd wī'ēla. Wā, hēmē ts'lōts'lē-
55 ts'lelemakwa tsētsats'ēxsilalaxa tsēxla, yīxs mōkwaē. Wā, lāēmē lelwēsemakwa. Wā, hēmīsa grigāma'yē, yīxa k'lwēlaslē, yīxs gril'maē yāgūnōlislax l'lūqwa. Wā, lāxaē ts'lōts'lelemda. Wā, laemxaē lelwēsemakwa. Wā, hēmīsa elkwa's hēmxaē gwālē q'lūlax'a'yas. Wā, lālē ēnāxwaem q'lwālenkwē ēnēmēmōtas.

done. Now all the members of the numaym are dressed; and after 60 this, they send out four men to go and call again, for the first calling of the tribes has been given the night before. As soon as the messengers come back, they take a paddle and stir with it the soaked salal-berries; and as soon as all the water has been soaked into the salal-berries, they are mushy. Then the four men take long-handled ladles and dip them into the crabapples, and pour 65 these on the soaked salal-berries. They do not stop until all the crabapples have been put on the salal-berries. Then they take the house-dishes and put them down heading towards the rear of the house, and they stir the salal-berries mixed with crabapples. When 70 they are mixed, they dip them out with their ladles from their small canoe into the house-dishes. Then they put them into the house-dishes. When these are half full, there is enough in them; and after they have done so, they take small dishes and put them down at one side of the door. After doing so, they go again calling (the guests); and when the people come who have been called, the 75 speaker of the host stands up and calls out to those who are coming in, and assigns to them their seats. Then he says, "Walk on, chief, to your seat that belongs to your position!" Every man knows his seat, and they go right to it and sit down. As soon as all are in, they give the drum to the head tribe, the 80

Wā, gril'mēsē gwā'falila laas 'yālagēmeda mōkwē, qā's lā ētsē'sta, 60
 qa laēnē'ma'las lēlēlklūsasē'wēda lēlqwālala'yaxa gānūlē. Wā,
 gril'mēsē grāx aēdaaqēda ētsē'stāxs laē āx'ēdxa sē'wayowē, qa
 xwētega'yēs lāxa pēq'ūgelilē t'ēqa, yixs laē 'wī'welaqēda 'wāpē
 lāxa t'ēqa. Wā, hē'mis lāgrilas la genkē. Wā, lā āx'ēdēda
 tsētsatsēxsēlgrīsē mōk' bēbegwānēmaxēs tsētsēxla, qā's tsēx'fī- 65
 dēs lāxa tsēlx'sta, qā's lā gūq'ēqas lāxa pēgek'wē t'ēqa. Wā,
 āl'mēsē gwālexs laē 'wī'welaqēda tsēlx'sta lāxa t'ēqa. Wā, lāxāē
 āx'ēdxa lēlōqūlilē, qā's grāxē mex'ālilelas. Wā, la'mē gwēgwē-
 gemlil lāxa ōgwiwalilasa grōkwē. Wā, lāx'da'xwē xwētelgēndxa
 mālaqela t'ēqa lē'wa tsēlx'sta. Wā, gril'mēsē lelgoxs laē tsē- 70
 x'fīsēs tsētsēxla xwāxūxwagūmē lōqūlila, qā's lā tseyāselas lāxa
 lēlōqūlilē. Wā, gril'mēsē naengoyoxsdālaxs laē hā'yālat'sā. Wā,
 gril'mēsē gwālexs laē āx'ēdxa helōgūmē, qa grāxēs mex'ēt lāxa
 āpsōstālilasa t'ēxila. Wā, gril'mēsē gwālexs laē ētlēd ētsē'sta.
 Wā, gril'mēsē grāxē ētsē'stānemas laē lāx'ūlila elkwāsa k'wēlasē, 75
 qā's q'lāx'sidza'yēx hōgwīlelaēna'yasa bēbegwānēmē. Wā, hēem
 'nēgratsē: "Qāsakas grīgāma'yā lāxs grīgīlasaōs k'wa'yā grīgā-
 ma'yā." Wā, lā 'nāxwa'ma bēbegwānēmē q'lālaxēs k'wa'yē.
 Wā, la'mē hē'nākūlaēm lāq, qā's lā k'wāgrālil lāq. Wā, gril'mēsē
 'wī'laēlexs laē hēx'īdēm xemsasōsa menats-lē lāxa mekūmā'yā 80

82 Mamalēleqāla, to sing their song. You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the | small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then four men come out, carrying

81 Mamalēleqāla, qa denx^ēdēsēs k'wēlayalayewē q'lemdema. Wā,
laemlas^ē nāxwa q'lālx lāxtōdalaēna^ēyasa menatslē lāx gwālilēla-
ēna^ēyas^ē wāxasgemagwasasa lēlqwālala^ēyē, yixs^ē nāxwa^ēmaē k'wēl-
g'a^ēl denx^ēētsēs k'wēk'wēla^ēyāla q'lemq'lemdema. Wā, g'il^ēmēsē
85^ēwilā k'wēlg'a^ēl^ēxs laē āx^ēētsē^ēwēda menatslē, q'a^ēs lā xemstolē^ēlem
lāx āpsōstālilasa t'lexila. Wā, la^ēmēsē hēx^ēidaem k'āx^ēidayowēda
lēlōqūlilē. Wā, g'il^ēmēsē^ē wīlaxs laē lēlēm^ēg'ililēma lēlōqūlilē xwā-
xūxwagūma, q'a^ēs lā k'ax^ēdzanōlilem laxa k'wēlēselāxa mālaqela
t'leqa lē^ēwa tselx^ēsta, qaxs hē^ēmaē āwelx^ēisalayōsēda lēlōqūlilē
90 xwāxūxwagūma. Wā, hē^ēmē la lēqelase^ēwē lēgemasa k'wēlē-
selā. Wā, hē^ēmis la lem^ēq'lālag'ililats yāq'entlālaē. Wā, g'il^ēmēsē^ē
wīlg'alilexs laē k'āx^ēidayowēda hēlōgūmē lāxa hēgūlida^ēyasa g'ig'e-
gāma^ēyē. Wā, g'il^ēmēsē^ē wīlg'alilexs laē^ē yōs^ēida, qaxs la^ēmēx^ēdē
ts'ewanaēdzema k'ak'ets'ēnaqē. Wā, la^ēmē lax^ēūlilēda elkwē.
95 Wā, la^ēmē lē^ēlālxēs^ē nē^ēmēmōtē qa q'laplēg'ililēs qa wāg'ēs k'wa-
mēlg'a^ēl denx^ēēda.

Hēxōlēn l'elēwēsē^ēwa l'ē^ēnāxs la^ēmēx^ēdē k'lūnx^ēidayō lāxa mā-
laqelatslālaxa t'leqa lē^ēwa tselx^ēsta lēlōqūlila. Wā, g'il^ēmēsē^ē
doqālēda nāgadāxs g'āxaē lālt'alilē ts'edāqē xūnōx^ēsa k'wēlasē
100 dāk'lōts'lānaxa lāqwa. Wā, g'il^ēmēsē^ē nāxwa denx^ēdē^ē nē^ēmē-
motas ōmpasa ts'edāqaxs, laē yix^ēwida. Wā, hē^ēmē ēk'laxsda-
lēda l'āqwāxs dālaasēs hēlk'lōts'lāna^ēyē lāq. Wā, hē^ēmis g'āx

on their shoulders the empty ladles. They dance on each side of the woman while she is dancing, two on each side of her. | The 5 four men do not dance long before they go back to where the oil-boxes have been put down. All four of them dip into the oil with their ladles until they overflow. Then they go, so that the oil drips out, and they give it to the chiefs, | and the chiefs stand up. 10 They take hold of each end of the overflowing ladle; and then the men who handled the ladles say to each of them, "Now, chief, draw this in with your breath," mentioning his name. Then they really drink all the oil; and if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it into the feast-dish. 15 They continue doing this, although they have now stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salad-berry and crabapple feast, the ladle is filled entirely with oil; and they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his numaym to bring a hundred blankets, or even two hundred. Then some men of 25

hōx⁵ūtlalilatsa mōkwē bēbegwānem wīwīx⁵seyap⁵lā⁵laxa lōpentslā- 3
wē tsētsēxla, qā⁵s yīx⁵wīdē lāx⁵ wāx⁵sagawalilasa tsēdāqaxs
yīxwāē. Wā, la⁵mē māma⁵lōkwa bēbegwānemē lāx⁵ wāx⁵sagawa- 5
lāxs. Wā, k⁵lēstlē gēgilil yīxwēda mōkwē bēbegwānemixs laē
ārlēsta lāx hāx⁵hān⁵ilasasa dēdengwatslē, qā⁵s lā⁵ nāxwaxs mōkwaē
tsēstasēs tsētsēxla lāx⁵ Llē⁵na. Wā, lā ālak⁵lāla tsētsēxūlāxs laē
qā⁵idēda tsēts⁵laoqūlxlā⁵laxa Llē⁵nāxs laē tsēqelilax gīgēgāma⁵yē.
Wā, hēx⁵ida⁵mēsē lāxūm⁵gililēda gīgēgāma⁵yē, qā⁵s dādebendēxa 10
tsētsawēkilāxa Llē⁵na tsēxla. Wā, hē⁵mis la⁵ nēgratsa tsatsēxsilegrīsē
begwānema: "Wā, gīgāma⁵yā, laem xumt⁵lēdlōlai⁵," lēx⁵ēdex lē-
gēmas. Wā, la⁵mē ālax⁵id nāx⁵idēda nēnaq⁵lēnoxwaxa Llē⁵na. Wā,
gil⁵mēsē wāyatslāla nāqēda waōkwē gīgēgāma⁵yā laē āem hām-
gāgēndxa tsētsawēkilāxa Llē⁵na tsēxla, qā⁵s lā gūqeyīnts 15
lāxēs lōqūla. Wā, la⁵mē hēx⁵sāem gwēgilāxs wāx⁵maē lālāl
q⁵wēlīdēda k⁵wame⁵lāla dēnxela. Wā, gil⁵mēsē lāgraa tsēq⁵lēna-
⁵yasēsa Llē⁵na lāx⁵ hāyōtasa k⁵wēlasasa mālaqela theqa lē⁵wa
tsēlx⁵stāxs laē ālax⁵id la qōtlamasxa tsēxlāsa Llē⁵na. Wā, lā
ēāltsilāxs laē gūyōlela lāx⁵ k⁵waēlasas, qā tsawēkilēsa Llē⁵na. 20
Wā, lā ēsbōla dōqūlaqēxs k⁵waēlaē. Wā, hē⁵mis lā tsawēx⁵atē-
latsa Llē⁵na lāx⁵ gīgāma⁵yāxs k⁵waēlaē. Wā, hē⁵mis lā lāx⁵ūli-
⁵latsē, qā⁵s yāq⁵lēgā⁵lē. Wā, la⁵mē yūlaqasa grayōlē lāx⁵ nē⁵mē-
mōtas, qā lās gēnaxaxa lāk⁵lēndē phēlxelagūma lōxs mā⁵lp⁵enya-
gaē. Wā, lā hēx⁵ida⁵mēsē la⁵ hōqūwīlō⁵ nē⁵mē⁵mōtas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk): and then he says to the fire, "Now, || 30 spirit of the fire, open your mouth, son, so that you get enough to eat!" |

Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | 35 Now they put it out, and then the host goes and takes more || salal-berries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account 40 of the heat, for || the oil and the blankets are burning together; and then || the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Lawëts!ës. Besides, | he put on four hundred 45 blankets. The house was nearly || burned. All the roof-boards were

26 hëwäxa dādalaxa L!ë'nats!äla tsëx!a. Wä, ä'më'sëda tsatsëxsilelgr!isë g'äx aëdaaqas. Wä, la'më ha'yä!lölaxës 'ne'mëmotë, qa k!ë'sës k!ilx'idë legwilasës g'igāmā'yë. Ä'më 'nëk'ixs laë g'üxlentsa L!ë'na läxa legwile. Wä, hë'mis la 'nëg'atsëxa legwile: "Wä, 30 k!wax'lälä, äqäläla, wisä, qa's pölëlaös."

Wä, g'äx'më högwilelëda läx'dë gemxaxa p!elxelasgemë. Wä, hëx'ida'më'së g'ägalap!ë 'ne'mëmotasa g'ëqemx'idë dādenxaxa p!elxelasgemë, qa's lä leplälas läxa k!wëlasdema legwila. Wä, laem k!ilxaq. Wä, hë'mis la äx'ëdaatsa k!wëlasasa mälaqelä 35 t!eqa lë'wa tsely'stäxa l!äqwa, yix daax'däsës xünökwxas g'äxëx'dë yixwa, qa's läyabödës läxës k!wëlasdema legwila; wä, läda mökwë tsëtsaxsilelgr!is tsëx'id läxa L!ë'na. Wä, lä 'näxwa qöqüt!axs laë 'nemäx'id g'üxlents läxa k!wëlasdema legwila. Wä, hë'mis la yāwas'id bāwatsa k!ilxäxa l!ë'säläsa legwile, qaxs 40 laë x'ix'äqūwëda L!ë'na lë'wa p!elxelasgemë. Wä, hë'mis la g'üqelgendaatsa k!wëlasë g'igāmësa L!ë'na läxës häyötë.

Yix Nölisdë läx 'yilisë laë k!ilxasa ä!ëbôts!aqë xwäxwäk!ünaxs laë g'üqemtsösa L!ë'näsa 'wälasë k!wëlatasa Lāwëts!ësë. Wä, hë'misa möp!enyag'ë p!elxelasgema; wä hë'misa g'ökwxas hälsela- 45 'maë k!ë's 'näxwaem xünit!ëdës säla. Wä, hë'men döqül äla k!il-

burned. And this is the most real attempt at putting out the fire 46
of a feast that I have seen. The feastgiver of the Lawôts!ēs had
two hundred blankets and five canoes, and also small coppers.
This is the worst thing that chiefs do when they really get angry,
and ¶ at such a time the house-dishes are scorched by the fire. ¶ 50

When all this is done, they go out. Then the floor of the house
is soaked with oil. ¶ The numaym of the host go out and carry the
house-dishes and the small canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. ¶ That is all about this. ¶ 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē intends 1
to give a feast to his people of berries mixed with oil. ¶ Then he sends
out the young men belonging to his numaym to call his guests; and
as soon as they go, his wife takes the dishes and puts them down 5
next to her place, and also her spoons, and shredded cedar-bark to
wipe out the dishes and spoons. Now she wipes them out while
her husband is clearing out the house. He also spreads down ¶
mats for his guests to sit on; and he takes out the ¶ box containing 10
the berries and oil, which is put down at the left-hand side of the
door of the house. As soon as the young men have called four

xēdāmasxa k!wēlasdema legwīla. Wā, lā ma!p!enyaga!mē p!el- 46
xelasgemasa k!wēlasē Lāwōts!ēsa; wā, hē!misa sek!ats!aqē xwā-
xwāk!ūna; wā hē!mislēda L!āl!agūmē. Wā, hēem ālak!āla
!yax!sem gwēg!ilatsa g!ēg!ēgūma!yē. y!xs ālak!ālaē laelwis!īda. Wā,
hē!mis la !nāxwaem la k!wēk!ūm!lx!īdaatsa lēlōqūlilē. 50

Wā, g!il!mēsē gwālexs laē hōqūwēsa. Wā, la!mē !nāxwaem
la LEqē āwīnagwīlasa g!ōkwasa L!ē!na. Wā, ā!mise la !w!la la
k!aōdalē !ne!mēmōtasa k!wēlasaxa lēlōqūlilē LE!wa lēlōqēla xwā-
xūxwagūm lāx k!ik!āk!ēlaq. Wā, g!il!mēsē !w!lawēlsens laē gwāla.
Wā, la!mē gwāl lāxēq. 55

FEAST OF QŌT!XOLĒ

Wā, la!mēs ts!āwūnx!īdexs laē !nēnk!ēx!īdēda qōdadāsa qŏt!- 1
xolē, qa!s wāg!ē qŏtqwatāmasxēs g!ōkūlōtē lāxa L!āk!wē qŏt!xolā.
Wā, la!mēsē !yālaqasa hā!yā!a grayōl lāxēs !ne!mēmōtē, qa lās
Lē!lāla. Wā, g!il!mēsē lāxs laē hēx!īda!mē g!enemas āxēdxēs lōel-
q!wē. qa!s g!āxē mēx!alilēlaq lāxēs k!waēlasē LE!wis k!āk!ets!ē- 5
naqē LE!wa q!oyaakwē k!āddekwa qa!s dēdeg!ig!anōxēs lōelq!wē
LE!wa k!āk!ets!ēnaqē. Wā, la!mē dēdeg!igras lāq. y!xs lāalēs lā-
!wūnemē ēkwaxa āw!stālilāsēs g!ōkwē. Wā, lāxaē LEp!alilēlaxa
lōel!wa!yē, qa k!wādzewēsōlts Lē!lānemlas. Wā, hē!misa L!agwa-
ts!ē qŏt!xolē Lāwatsāxs g!āxaē hānstōlilas lāx g!emxōtsālilas t!ex!i- 10
lās g!ōkwās. Wā, g!il!mēsē mōp!enē!stōda hā!yā!a la ēts!ē!staxs

mon man), and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is | called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the *numaym Maāmtag'ila*, *ᵐmāxū-*
yalidzē, whose princess is *K' tēdēlēlak'*. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband | of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the | anchor-line of many spoons: when all this has been 20
put | down Chief *ᵐmāxūyalidzē* says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his | house, and his princess 25
comes and stands by his side. She wears a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k'tēdēltsāemsēs grīgāma'iyē ōmpa. Â'men ᵐnēx' qen gwāgwēx'- 7
sex'idē lāxa begwānemq'lālanē.

Wā, la^ᵐmē lāwadēda k'tēdēlasa grīgāma'iyē, wā, lā hēx'^ᵐidaem
lēgades mōdzilē, yixs g'ālaē laēl lāx grōkwāsēs lā'wūnemē, laxen 10
hēēna'iyē gwāgwēx's'alasē grīgāma'iyasa ᵐnē'mēmotasa Maāmtag'ila
lāx ᵐmāxūyalidzē, yixs k'tēdēlaasēs K'tēdēlēlakwē. Wā, k'tēst'la
gāla lā'watsēs lā'wūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa
q'eyōxwē l'lāqwa. Wā lēgemg'elx'lāla qa lēgēms lā'wūnemawā-
sēs k'tēdēlē lē'wa q'lēnemē ha^ᵐmāyaaxsēs lō^ᵐma xwāxwāk'lūnaxa 15
gwe'yāsa qōtēx'a k'waxsālats'lēsa k'tēdēlē, yixs q'lūnālāē māltsēm-
gustāwa k'waxsālats'lē xwāxwāk'lūnas k'tēdēl sa ālak'lāla grīge-
ma'iyā. Wā, grīl'mēsē ᵐwīla gāx āx'ēldzenaxa l'lāllāqwak'linē
k'lōkūla lē'wa l'lāllaxsemē; wā, hē'misa q'lēnemē lēlōq'wa lē'wa
mōgwanā'ya q'lēnemē k'āk'ats'lēnaqa. Wā, grīl'mēsē ᵐwīla āx- 20
'ēlsa laēda grīgāma'iyē ᵐmāxūyalidzē ᵐnēk'a: "La^ᵐmen lāl lō'la-
laxen k'tēdēla qa's grāxlagāōs dōx'walelaqē," ᵐnēk'exs laē laēl
lāxēs grōkwē. Wā, k'tēst'la gālaxs grāxāē aēdūnaqa grālagā-
wēsēs k'tēdēlē. Wā, la^ᵐmē lāx'ūlsēda grīgāma'iyē lāx l'lāsana'iyasēs
grōkwē. Wā, grāxē k'tēdēlas lāwūnōdzelsaq. Wā, la^ᵐmē nex'ū- 25
nālaxa megesgemālāxa ēx'ts'lemē. Wā, lāxāē ᵐnāxwalm ēx'ts'lemē
ōsgēma'iyas lētemlas. Wā, hēem lēgadē ēx'ts'lemsgemē ᵐnex'ū-
nēsēs ēx'ts'lemāla ōmax'demk'ten nex'ūnē. Wā, lā lēgadē lētemlas

- blanket," and her hat is called | "the-heavy-abalone-covered hat."
- 30 Then the chief, || the father of K'!édélēlak" speaks, and says, "Come and look at this | weight which originates with our family history, when the chieftainess carried the copper. Now stand up, | son-in-law, I will dress you." Thus says the chief, and takes | the abalone-covered blanket of the chieftainess and her abalone-covered hat and | promises to give them to his son-in-law, and he takes his
- 35 copper and gives || it also to his son-in-law. Then he calls his son-in-law to come and | take them. The son-in-law comes and stands in front of his | father-in-law and of his wife, the chieftainess. Then the | abalone-covered blanket is put on to him and the abalone-covered hat is put on to him, | and he is given the copper. Then the
- 40 chief says to his || son-in-law, "O son-in-law! now I have changed your chief's dress, | son-in-law. Now go! It is finished. You have my chieftainess for your wife." Thus he says, | and takes off the large ear-ornaments of abalone shell on each ear of the chieftainess and the | nose-ornament of abalone shell and attaches the ear-ornaments to his son-in-law, and | he also puts the nose-ornament of abalone
- 45 on to him. Then his son-in-law || goes back and stands where his numaym is standing, and he | speaks, and says, "Look at me, numaym! | Now my whole chief's dress has been changed by my father-in-law. | Now the chieftainess my wife, has no dress." Thus he says as he walks along | and goes into his house, and the property

- yis éx'ts!emāla ômageml leteml. Wā, la^{mē} yāq!ēgrā^lēda grīgūma^ēyē
 30 ômps K'!édélēlakwē. Wā, lā ^ēnēka: "Wēgrā, dōqwalaxgrāda nō-yāmbālisēk' ô^ēma lax dālaēda ô^ēmāxa L!āqwa. Wā, lāx^ēūls lāgrā negūmp, qen q!wāla^ēidaōl," ^ēnēk'ēda grīgūma^ēyaxs laē āxōdex
 ēx'ts!emāla ^ēnex^ēūnēsa ô^ēma lē^ēwēs ēx'ts!emāla leteml. Wā, la^{mē} lāk!ēgrā^lts lāxēs negūmpē. Wā, lā āx^ēēdxa L!āqwa qā^ēs sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā lē^lālaxēs negūmpē qā hē^{mēs} grāx āx^ēēdeq. Wā, grāxē negūmpas lāx^ēūls lāx neqemālasasēs negūmpē lē^ēwis genemas ô^ēma. Wā, la^{mē} ^ēnex^ēūnyowa ēx'ts!emāla ^ēnex^ēūnē lāq. Wā, lāxāē letemdayuwa ēx'ts!emāla leteml lāq. Wā, lā ts!āya L!āqwa lāq. Wā, lā ^ēnēk'ēda grīgūma^ēyaxēs ne-
 40 gūmpē: "Wā, negūmp, la^ēmen L!āyewi^lālaxōs grēxdemk'!inaqōs, negūmp. Wā, hāgrā, laems gwāl gegradrgrēn ô^ēmak'," ^ēnēk'ēxs laē āxōdex āwāwē xōgum ēx'ts!em ^ēwāxsōdatewēsa ô^ēma lē^ēwa k'ēdzēlba^ēyas ēx'ts!ema, qā^ēs t!ēgrātōdālēs lāxēs negūmpē. Wā, lāxāē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawisla negūmpas la
 45 qā^ēsida qā^ēs lā lāx^ēūls lāx lāx^ēwedzāsas ^ēne^ēmēmotas. Wē, la^{mē} yāq!ēgrā^la. Wā, la ^ēnēk'a: "Wāgrā, dōx^ēwid grāxen, nōs ^ēne^ēmēmot. Laemgrā L!āyewi^lālāsō^ēgūn grēxdemk'!eng'ā yisen negūmpē. La^{mē} āem la xānalalelsēda ô^ēmaxen genemē," ^ēnēk'ēxs laē qā^ēsida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzil* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzil* is different, for she has only the 60 name *mōdzil* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzil* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzil* of her husband. That is all. ||

Chieftainess.¹—It hurt (*ᵉmāxūlayūgwa*'s) heart that she was never | 1 called the *mōdzil* of (*Wāg'idis*); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa's lā laēl lāxēs g'ōkwē. Wā, la^{ᵉmē} mewēlēlayowa qōtēnayowē lāx g'ōkwās. Wā, g'il^{ᵉmēsē} ^ᵉwīlaēla laē yāx^ᵉwidayo lāxa ^ᵉnāxwa 50 lēlqwālala^ᵉyaxa la ^ᵉnāx^ᵉida. Wā, laem lāba lāxēq.

G'il^{ᵉm} lē^{ᵉlē} ōmps laē begwānem weq^ᵉwas hēla k'lēdades. Wā, la^{ᵉmē} weq^ᵉwanu^x's qaxs la^{ᵉmē} k'lēdēltsēs weq^ᵉwaxēs la ōmpa, yixs lē-x^ᵉa^ᵉmaēda ^ᵉnōlast lēgema^ᵉyasa ^ᵉnē^ᵉmēma la k'lēdadesēs ts^ᵉlā^ᵉya ts^ᵉlādāqa. Wā, g'il^{ᵉmēsē} lāwada yisa g'igāma^ᵉyē laē mōdziltsēs lā^ᵉwūnemē. 55 Wā, hē^ᵉmisē nōlās la qōtēx^ᵉax lā^ᵉwūnemāsēs k'lēdēlēs weq^ᵉwa lāqēxs hēwāxaē gwāl lēgades k'lēdēla ts^ᵉlādāqē xūnōx^ᵉsa g'igāma^ᵉyē lāgaa laqēxs laē ō^ᵉma. Wā, g'il^{ᵉmēsē} la ō^ᵉmaxs laē gwāl k'lēdēla. Wā, la^{ᵉmē} lāsasēs k'lēdēlē lēgem lāxēs xūnōkwē ts^ᵉlādāqa. Wā, lā ōgwaqalēda mōdzēlē yixs lēx^ᵉa^ᵉmaē lēgadaatsēs mō- 60 dzilē, yix lā^ᵉwadaasa g'igāma^ᵉyē. Wāx^ᵉ k'lasā lē^ᵉwēs lā^ᵉwūnemē laē hēx^ᵉidaem gwāl lēgades mōdzilasēs lā^ᵉwūnemē. Wāx^ᵉ lā^ᵉwadēx^ᵉitsa ōgū^ᵉla ālak^ᵉlāla g'igāma^ᵉya laē ētlēd la lēgades mōdzilasēs lā^ᵉwūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts^ᵉlēx^ᵉila lax nāqa^ᵉyas (*ᵉmāxūlayūgwa*) | yixs hē wāxaē lēqalasōs mōdzilas (*Wāg'idis*) lāx gwēk^ᵉlālasaxa gēnemasālak^ᵉlāla g'igāma^ᵉya, yixs g'il^ᵉmaē qādzēlasē^ᵉwa k'lēdēlasa g'igāma^ᵉyē, yisa ōgū^ᵉla g'igāma^ᵉyaē—ēx^ᵉemlenlō lēx^ᵉēdex lēgemas ^ᵉnēmōkwa g'igāma^ᵉya qa's q^ᵉlālaōsax gwēk^ᵉlālasax ālō gēnems,—yix 5

¹ Continued from p. 1117, line 284

6 new wife) ʼmāxūyalidzē. | And when ʼmāxūyalidzē has been married
four days to his wife, then all the men say, "Go on, let us | see the
chieftainness of our chief ʼmāxūyalidzē," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the
back of the chieftainness of | ʼmāxūyalidzē." If she is a good chief-
tainness, she arises and | takes her belt. She lifts her blanket so that
it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who
come to see her back. Then she | gets food for those who come to
see the back of the chieftainness of ʼmāxūyalidzē. |

This is called by the Indians "a good chieftainness of the chief,"
who does this, and they call her *mōdzil* (=lifting-blanket-in-the
house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come
in who come to see her back. | She just asks her husband's young
men to | take care of the food that she is going to give. After those
have eaten who come to see her back, | they go out. Often the
chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his
tribe to their places when they | come into his house. That is all
about this. |

6 ʼmāxūyalidzē. Wā, gʼilʼmēsē mōpʼenxwās qādzēlayagulō ʼmāxū-
yalidzāxēs genemō laē ʼnāxwāʼma bēbegwānemē ʼnēkʼa: "Wēdza-
xʼiūs dōgwigʼalilaxōx mōdzilaxsēs gʼigāmaʼyax laxōx ʼmāxūyali-
dzāx." Wā, lāxʼdaʼxwē hōgwāla lāxa tʼexʼilāsa gʼōkwē. Wā, lā
10 ʼnēkʼē gʼālagriwāʼyas: "Gʼāxenuʼx" dōgwigʼalilax mōdzilēxs ʼmā-
xūyalidzē," nēkʼē. Wā, gʼilʼmēsē ēkʼa mōdzilē laē hēxʼidaem
lāxʼūlila qʼas dāxʼidēxēs wūsēgranō. Wā, lā mōsʼidxēs ʼnēxʼū-
naʼyē qʼa hāʼselaʼmēs bēnāgawēs ōkwāxʼaʼyas laē wūsēgʼoʼyotsēs
wūsēgranowē. Wā, gʼilʼmēsē gwāla laē hānakwāla lēpʼālibēlasa
15 lēlʼwaʼyē qʼa kʼwadzālibtsōsa dōgwigʼalilāq. Wā, laʼmē la āxʼēdxa
haʼmālasa dōgwigʼalilāx mōdzilas ʼmāxūyalidzē.

Wā, hēm gwēʼyōsa bākʼumē ēxʼ mōdziltsa gʼigāmaʼya hē
gwēxʼsē. Wā, hēm lāgilas lēgades mōdzil, yixs laē mōsʼidxēs
ʼnēxʼūnaʼyē qʼas wūsēgʼoʼyodēsēs wūsēgrano. Wāxʼēda ʼyaxʼsemē
20 mōdziltsa gʼigāmaʼyē āʼmēsē kʼwāēlēxs gʼāxāē hōgwūlēda dōgwi-
galilāq. Wā, āʼmēs la āxʼkʼālē lāʼwūnemāsēxa hāʼyālʼa qʼa hēmēs
āaxsilax hāmgʼilayōlasēq. Wā, gʼilʼmēsē gwāl hāʼmāpēda dōgwi-
galilāq. laē hōqūwēsa. Wā, lā qʼūnāla āem hēxʼidaʼma gʼigāmaʼyē-
qāyawēlsaxēs mōdzil qʼa lās nāʼnakʼ lāxēs gʼōkwē, qaxs māxʼtsʼlāēda
25 gʼigāmaʼyaxs kʼʼlēsāē qʼlāxʼsidzāʼyēs mōdzilaxēs gʼōkūlōtaxs gʼāxāē
hōgwīl lāx gʼōkwās. Wā, lawēsʼla lāba.

Endogamy.—I'll talk about Lālelil'la, head chief of the numaym 1
Dzēdzemēleqāla of the Nāk'wax'da'x'. Now Lālelil'la had for his
wife the daughter of his younger brother Yāxlen, whose name was
Hā'mēlas. The first wife of Lālelil'la was his niece. Then Lālelil'la 5
married again Xwēlagēlas, the princess of Hayalk'en, chief of the
numaym Sēsenl'le of the Gwa'sela. Then Lālelil'la had two wives.
His head wife was his niece Hā'mēlas, and his second wife was
Xwēlagēlas. Then Hā'mēlas gave birth to a daughter, and she
was named Lāqwaḡ'ilayugwa. Then his second wife gave birth to 10
a boy, and he had the name Sēwid. As soon as Sēwid was grown
up, he married Lāqwaḡ'ilayugwa, and Sēwid and Lāqwaḡ'ilayugwa
were not married for a long time. Lāqwaḡ'ilayugwa had a
younger sister Lālāga. Then Lāqwaḡ'ilayugwa married Hēlāmas, 15
the eagle of the numaym Gēxsem of the Nāk'wax'da'x'. Then
Lālāga married Gwālēs Gēxk'endzē, head chief of the numaym
Sēsenl'le of the Nāk'wax'da'x'. And Hēlāmas and his wife Lāqwaḡ'i-
layugwa had not been married for a long time when she was with
child, and her younger sister Lālāga was also with child. And 20
Lāqwaḡ'ilayugwa had been with child for six months her husband Hē-
lāmas became ill and after a short time he died. He left his wife Lāq-
waḡ'ilayugwa with child. Then Lāqwaḡ'ilayugwa gave birth to a boy,

Endogamy.—Hēemlen gwāḡwēx's'alaslē Lālelil'la xa xāmage- 1
ma'yē grīgāmēsa 'ne'mēmōtasa Dzēdzemēleqālasa Nāk'wax'da'x'.
Wā, lā'lāē Lālelil'la gēgrades ts'edāqē xūnōkwasēs ts'ayē Yāxlen-
xa lēgadās Hā'mēlas. Wā, hēem gril'el genems Lālelil'la xēs lōlē- 5
gas. Wā, lā'lāē ētlēdē Lālelil'la gēgradex'idēs Xwēlagēlas yix
k'ēdēlas Hayalk'en, yixa grīgāma'yasa 'ne'mēmōtasa Sēsenl'la'yasa
Gwa'sela. Wā, lā'mē ma'lēlē Lālelil'la. Wā, lā'mē gēqemalilē lōlē-
gasasē Hā'mēlas. Wā, lā alēle Xwēlagēlas. Wā, lā'mē māyōl'idē
Hā'mēlasasa ts'āts'adagem. Wā, lā'mē lēgades Lāqwaḡ'ilayug- 10
wa. Wā, lā māyōl'idē alēle genemsēsa bābagūmē. Wā, lā'mē
lēgades Sēwidē. Wā, gril'mēsē q'lūsq'lūl'yax'wida lāē Sēwidē
gēgradex'idēs Lāqwaḡ'ilayugwa. Wā, k'ēst'la gāla gēgrade Sēwi-
dās Lāqwaḡ'ilayugwa, wā, laem ts'ā'yanokwē Lāqwaḡ'ilayugwās
Lālāga. Wā, lā lā'wadex'id ētlēdē Lāqwaḡ'ilayugwās Hēlāmasxa 15
kwēkwasa 'ne'mēmōtasa Gēxsemasa Nāk'wax'da'x'. Wā, lā
lā'wadex'idē Lālāgās Gwālēs Gēxk'endzēxa grīgāma'yasa 'ne'mē-
motasa Sēsenl'le yisa Nāk'wax'da'x'. Wā, k'ēst'la gāla ha'yasek'alē
Hēlāmas lē'wēs genemē Lāqwaḡ'ilayugwa lāē bewēx'wida. Wā,
laxaē ōgwaqa bewēx'widē ts'ā'yāsē Lālāga. Wā, hē'mēs alēs q'le- 20
lēsgenig'ilaxa 'mekūla bewēkwē Lāqwaḡ'ilayugwa lāē yāwas'id
ts'lex'q'lex'idē lā'wūnemasē Hēlāmasē, lāē wēk'lex'ida. Wā, lā'mē
bewēgwil'āxēs genemx'idē Lāqwaḡ'ilayugwa. Wā, lā māyōl'idē
Lāqwaḡ'ilayugwās bābagūmē. Wā, lā'mē lā lēgadēda bābagūmas

and the boy had the name | Hēlāmas. And Lālāga also gave birth
25 to a girl, and || her name was Hā'yōsdēselas. And when Hā'yōs-
dēselas grew up, | she married Hēlāmas; and Hēlāmas had not been
married long | with his cousin Hā'yōsdēselas, when she was with
child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hā'yōsdēselas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K'ēnē,
and he is now six | years old. |

35 I tried to learn why the relatives descended from || lālelilā do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayōl'idē lālāgasa tsāts'adagemō. Wā,
25 laēmē lēgades Hā'yōsdēselas. Wā, gril'mēsē ēxent'idē Hā'yōsdē-
selas laē qādzēlasōs Hēlāmas. Wā, k'lest'la gāla ha'yasek'alē Hēla-
masē lē'wēs ēnemweyōtē Hā'yōsdēselasē laē bēwēx'wida. Wā, lā
ma'yōl'itsa tsāts'adagemō.

Wā, k'lest'la gaēl q'lūlaxs laē wēk'lex'ida. Wā, lā ēt'lēd mayō-
30 fidē Hā'yōsdēselasasa bābagūmō. Wā, grigragālagrilaxa ēnālā q'lū-
laxs laē wēk'lex'ida. Wā, lā ēt'lēd mayōl'itsa babagūmō. Wā,
laēmē q'lūla. Wā, laēm lēgades K'ēnē. Wā, lak' q'EL'LEX'ENXē
tsāwēnxas K'ēnē.

Wā, len q'lūq'lē'staax lāgilas hē gwēgilaxa ēnemxlāla ēnemē-
35 maxa g'a'yā lāx lālelilā lē'wa al'ōgūxsemakwē lēlqwālala'yā
qaxs q'lēnemaē hē gwēgilasa grig'egāma'yasa lēlqwālala'yēxa
gegradās xūnōkwasēs tsā'yā. Wā, la ēnēk'ēn wūlasē'waqēxs
hāē lāgilas hē gwēgilaxs yax'stosaa lāts'lāwēs k'lek'les'ō lāxēs
ēnemxlālaēna'yē. Wā, lā ālaem la āem welx'elqelaxēs k'lek'les'ō
40 lāxēs gwēgilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlēn gwāgwēx's'alasla lē-
welgāma'yasa grigāma'yaxs laē gegradesa k'lēdēlasa grigāma'yasa
ōgūxsemakwē lēlqwālala'yā. Wā, hēem lēgades gegadext'la.
Wā, lā genemas lā'wadext'la qaxs hēmaē lēgēmsa la gwēx'idē lāx
5 gwēx'idēasasen xūnōkwē ēnemōgwis, laē gegadext'la lāxēs genēmē

¹ This form of marriage is called t'ent'ēzo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanox-dzē of the Laālxax'sendayu, who married the daughter of his father and of his stepmother. His wife's name is Lālaqolilakē. See also Addenda, p. 1344.

by my son ^εNEMŌGWIS when he took from outside his wife | L.lāqwag'ilayugwa. Then L.lāqwag'ilayugwa, the princess of | Chief Gwēx'-sē^εSELASSEMē^ε, took as her husband from outside my son | ^εNEMŌGWIS. Now we are all related by marriage to the father of | L.lāqwag'ilayugwa and to all those to whom marriage presents were given by ^εNEMŌGWIS. Now || L.lāqwag'ilayugwa lived in marriage away from 10 her house in the house of her husband ^εNEMŌGWIS here in | Fort Rupert. Now L.lāqwag'ilayugwa is called "obtained from far off outside | by ^εNEMŌGWIS." Only the woman is called "obtained from far off outside." | "Obtained from far off outside" is not said of ^εNEMŌGWIS when he takes a wife from outside | from another tribe. When || L.lāqwag'ilayugwa wishes her husband ^εNEMŌGWIS to give 15 a feast, she says to her | husband, ^εNEMŌGWIS, "Let us go to your father-in-law | Gwēx'-sē^εSELASSEMē^ε to get something out of his house, so that you may give a feast, for you | have taken me from a long way off." Thus she says. And immediately they start | to get something out of the house, and they go to Qālogwis, for Gwēx'-sē^εSELASSEMē^ε is the head chief of the || numaym ŠESEN!^ε of the 20 Lāwēts!ēs, and Gwēx'-sē^εSELASSEMē^ε | can not avoid giving a marriage gift of food to his | son-in-law, ^εNEMŌGWIS, because the princess of the chief has been taken far away. | If Gwēx'-sē^εSELASSEMē^ε should not take notice of his princess when she | comes to get something out of the house of her father, then Gwēx'-sē^εSELASSEMē^ε || and his 25 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L.lāqwag'ilayugwa. Wā, g'āxē L.lāqwag'ilayugwa, yix k'!ēdelasa 6 g'igāma^εyē Gwēx'-sē^εSELASSEMā^εyē lā^εwadextlasen xūnōkwē ^εNEMŌGWISē. Wā, lanu^εx" wī^εla la lāwalagāla lax ōmpas L.lāqwag'ilayugwa Lō^ε ^εnāxwē ts!ōts!akwas ^εNEMŌGWISē. Wā, g'āx^εmē hēsekwa^εlō L.lāqwag'ilayugwa lāx g'ōkwāsēs lā^εwūnemē ^εNEMŌGWISē lāxg'a Tsā- 10 xisek'. Wā, la^εmē lēgades L.lāqwag'ilayugwas qwēsext!ānems ^εNEMŌGWISē. Wā, la^εmē lēx'a^εma ts!edāqē lēqelasō^εs qwēsext!a. Wā, lā k'!ēs qwēsext!axelase^εwē ^εNEMŌGWISē qaēs laēna^εyē geg'adext!a lāxa ōgūxsemakwē lēlqwālala^εya. Wā, g'il^εmēsē ^εnēk'ē L.lāqwag'ilayugwa qa k'!wēlasēsēs lā^εwūnemē ^εNEMŌGWISē laē ^εnēk'a lāxēs 15 lā^εwūnemē ^εNEMŌGWISē: "Lā^εwadext!ēgen; wix'ens lāx negūmpāō Gwēx'-sē^εSELASSEMā^εya qens lā g'ōkūnē, qaēs k'!wēladzemōs lē^εmaaqōs qwēsext!ānema g'āxen," ^εnēk'ē. Wā, hēx'^εida^εmēsē la ālēx'widēda g'ōkūnē qaēs lā lāx Qālogwis qaxs hē^εmaē xāmagēmē g'igāmēsa ^εne^εmēmotasa Sisenlā^εyaša Lāwēts!ēsē Gwēx'-sē^εSELASSEMā^εyē. Wā, 20 lā k'!eās gwēx'^εidaasa Gwēx'-sē^εSELASSEMā^εyē k'!ēs wāwalqālxēs negūmpē ^εNEMŌGWISē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma^εyē qō k'!ēslaxē Gwēx'-sē^εSELASSEMā^εyē q'lāselaxēs k'!ēdelaxs laē g'ōkūnē lāxēs ōmpē lālxē aemlala^εyōlaxē Gwēx'-sē^εSELASSEMā^εyē Lē^εwis k'!ēdelasēs g'ōkūlōtē Lāwēts!ēsē. Wā, la^εmē lēgadex'dē L.la- 25

26 Lāqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, Lāqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ō'maxt'lālaLē^s and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. |

And the DzendZENX'q'layu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name Lāqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'lēdēltsēs g'īgāmāyē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hē'maēs wūlāse^swa kwēkwē, yix lāg'ilas kwēkwē galaxāsa 'nē'mēmotasa Maāmtag'ila yix Lāqwag'ilāxs Lēwelge-ma^syaas 'māxūyalidzēxa 'nemōx^umē g'il g'alēs g'īgāmēsa 'nāxwa lēlwāla^sya, yixs wāx^smaē g'alagāla^s Ō'maxt'lāla^syaē Lō^s 'nāxwē
5 g'alēmga^slisē g'ig'egāmēsa alogwaq'lūsē 'nāl'nē'mēmasa. Wā, lēx'aem'lāwisē g'il p'les^sidē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx^sidēxs 'nemōx^umaē g'ilg'ilēnōx^ssa lāx p'lāsap'la. Wā, lā g'ig'aēx^sidēx kwēkwāxs 'nemaē ōgūmē Lō^s g'alabē k'ilemsa 'nāxwāx ts'lēlts'lek'wa. Wā, hē'mis lāg'ilas 'nēk' q'a^s kwēkwa q'aēs g'alaba-
10 'yaē p'esa. Wā, hē'mis lāg'ilas gwālelaem ōgūmē k'ilem g'igē-ma^sya kwēx^ssa 'nāxwa lēlwāla^sya hē gwēx^ssa kwēkwāxs g'il q'elsaē lāxēs lēmēnsē Lē^swēs xabānemē. Wā, āl'mēsē g'āxēda ālogūla ts'lēlts'lek'wa hāmge^slis lāx hēmaxlā^sya^s kwēk'. Wā, hē'mis la nānaxts'ēwasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
15 kwēkwēkwasā 'nāxwa 'nāl'nē'mēmāsasa Kwākūg'ulē.

Wā, la 'nēk'ēda DzendZENX'q'layoxa 'nē'mēmotasa 'wālas Kwā-gulāxs hāē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wā, la 'nēk'ē nē'mēmotasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēna^syaē kwēkwa. Wā, hēx'si^smēsē Lāqwag'ila g'alaxasa 'nāxwa kwēkwē-
20 kwasā 'nāxwa lēlwāla^sya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle—| and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K'!ōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K'!ōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēm g'āg'ilelats la 21
 LEWELgāma'yē xūnōkwas 'māxūyalidzāxs laē lēgades Yāqōlas,
 yixs laē lēgades lēgemasa begwānemē, yixs laē p!esa ōmpas
 Yāqōlas, qa ō'mayōs lēgemasēs LEWELgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25
 qōlas LE'wa lēgemasa kwēkwē, yix L!āqwag'ila qaxs hē'maē
 lēgemēs 'māxūyalidzē yix L!āqwag'ila, yixs hē'maē ālēs hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē LE'wa lēgemē 'namī'lalōtsē
 L!āqwag'ila lāxēs LEWELgāma'yē L!āqwag'ila; wā, g'il'mēsē lāsa
 laē lēgades'īdē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'īd p!es'īdē L!āqwag'ila qa ō'mayōsēs laēna'yē kwēkwa
 LE'wis la lēgemē L!āqwag'ila. Wā, lāxaē 'wīla lāyowa 'nāxwa
 k'lek'!es'ō lāx L!āqwag'ila yisēs ōmpē 'māxūyalidzēxa k'lex'k'!adzē-
 kwas lēlāmē g'ōkwaxa ma'fōkwē bēbegwānem yēyāq'ent!eq
 lēlām lāx wāx'ōtstālilasa t!ex'ila lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k'wēk'!ūdzetāyax x'ix'ōmsasa nēnānēxa
 lēlāmasa 'wāx'ōtiwalilasa g'ōkwas 'maxūyalidzē. Wā, lā'laē āwā
 L!āl!eqwē pāqāla lāx ōbā'yasa kwēkwēkwē lēlāmasa ōgwiwalilasa
 g'ōkwē. Wā, lā'laē k'latēmālaxa g'ōkwaxa L!āqwa, yixs g'ālāē
 lōgwēsa g'ālāsa g'igāma'yē 'māxūyalidzē lāx K'!ōdagala, qaxs 40
 hē'maē g'ōkūlats g'ilgalisasa g'igāma'yē 'māxūyalidzē K'!ōdagala
 lāx ōtslāwas Gwadzē yixs 'nēmēmōdadaē 'maxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Mātmatelā; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila: for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk'lum of the Kwēxa, Yāqoladzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law: | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilgalisasa
 g'igāma'yē 'māxūyalidzē; hēem lēgades Mātmatelaxa wēx'dox-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsemē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilgalisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx' wāldema. Wā,
 50 laem lāba.

1 **Names.**—Wā, la'mōsen gwāgwēx's'alal lāxēs welāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'alaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk'lumasa Kwēxa, yix Yāqoladzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elxlālē negūmpas, yīsa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elxlā'yaxs
 laē p'les'itsa p'elxelasgemē wāwalqūlayōsēs negūmpaq; wāx'ē
 l'ē'na wāwalqūlayo. Wā, lā lēgemg'elxlālaxa k'wēladzēxlāyo lēge-
 masā negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyō lēgemasa ts'ē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāgūlaxs laē 'wī'la l'āyū-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lē'lanemasa g'igāma'yaxs k'wēlasaasa l'ē'naxa 'wālasē l'ē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda lē'lanemē lāxa l'ē'nag'ī'ats'ē g'ōkwa
 laē lax'ūlilē elkwāsa g'igāma'yē qa's yāq'!eg'a'īē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoladzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k'wēk!wēladzEXLāyāsa g'ig'egāma'yēxa k'wēk!lūlats!ēnoxwasa 15
 L!ē'na. Wā, lā k'!ēs Lēqelasē'wa wāx'ēm welgemē g'igāmēxs
 k'!ōasāē k'wēlatsdzEXLāyō Lēgema. Wā, lā max'ts!ēda g'igāma-
 'yaxs k'!ēsāē Lēx'ētse'wa. Wā, hēm lāg'ilas q'lūnāla k'ōqwase'wēda
 L!āqwa lāxa L!ē'nag'ila yīsa g'igāma'yē k'wēlē yīxs māmx'ts!ēsilaē
 qaxs k'!ēsāē Lēx'ētse'wa. Wā, hēm Lēgades k'!ilxax legwīlāsa 20
 L!ē'nag'ila k'wēlasa. Wā, g'il'mēsē gwāla k'wēlasē, laē 'wī'la hōqū-
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl Lēgatsēs k'wēk!wēla-
 dzEXLāyō laxēq. Wā, la'mē Lēqelasō'sēs p!ēp!ēdzEXLāyō lāxēqxa
 āla LēXLEGēmēla qaxs k'!ēsāē lāxūlanokwa g'ig'egāma'yasa Lē-
 gemg'EXLē p!ētsaas Lēgema, yīxs g'il'maē yāx'witsa p!ēlxelasgemē 25
 laē Lēx'ēdes Lēgemg'EXLā'yasēs negūmpē. Wā, g'il'mēsē gwāl
 yāqwasa p!ēlxelasgemāxs laē hōqūwelsēda 'nāxwa bēbegwānem.
 Wā, lā gwāl Lēgadēda g'igāma'yasa Lēgemg'EXLā'yē ēt!ēda qa's lā
 xwēlaqa Lēgatsēs Lēgemē Yāqoladzē. Wā, ā'mēsē la g'ēxaxa
 Lēgemē Lēgemg'EXLē. Wā, g'il'mēsē lā'wadē k'!ēdelas laē Lēgem- 30
 g'EXLālāxa Lēgemg'EXLēx'dē lāq, lāxēs negūmpē. Wā, lā k'!ēas
 gwēx'idaats āx'ēd lāxēs LēXLEGēmēlē qa's lā Lēgemg'EXLālaq lāx
 lā'wūnemasēs k'!ēdelē qaxs āxēlaaxa LēLēgemē Lē'wēs 'nāxwa
 k'!ēk!ēs'ō qaēs Lēwelgemā'yē, qaxs 'wī'la'maē hās laxa k'!ēk!ēs'ō.
 Wā, laem lāba.

35

¹ See Adlenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym Sēnl'em invites the | other
numayms of the Kwā'g'ul to a feast, then as soon as | all the guests
come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym Sēnl'em are sitting next to the || door of the
feast house. Then the speaker of the chief speaks, | for the speaker
of the chiefs of the numayms always | first speak to the chiefs of the
numayms and their names | are called. And this is what (the
speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief ʿnemōgwis, indeed Hāmīselal, indeed | Māʿnakūl,
am I not going to talk with gladness to the guests of my | chief, for
they have all come into this house, into this good house | of my
chief?" Thus he says, and turns his face to the guests. | Then he
says: ||
- 15 "Welcome, Chief ʿAwaxelagʿilis; welcome, Chief Kʿimkʿeqewēd; |
welcome, Chief Tsʿexʿēd; welcome, Chief Hāwilkūlal; welcome,
Chief | Lʿlāqwalal; welcome, Chief Gʿēxkʿenis, come now to | your
seats, to the seats of your late fathers, and just sit down | in your
seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel
badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 Gʿilʿem hē lēʿlalē gʿigāmaʿyasa ʿnemēmōtasa Sēnl'emē lāxa ālō-
gūqʿesē ʿnālʿnemēmōtasa Kwā'g'ulē qa lās kʿwēla. Wā, gʿilʿmēsē
ʿwīʿlaēlēda lēʿlānemē laē lāxʿūlilē elkwasa gʿigāmaʿyē. Wā, lā
gʿwēgemāla lāx kʿlūdželasasēs ʿnemēmōtasa Sēnl'emē lāxa maxʿstā-
5 līlāsa tʿexʿilāsa kʿwēladzatslē gʿōkwa. Wā, lā yāqʿlegʿaʿlē elkwasa
gʿigāmaʿyē qaxs hēmēnalāʿmaēda ʿyīlkʿwasa gʿigʿegāmaʿyē hē gʿil
yāqʿlegʿaʿltseʿwē gʿigʿegāmaʿyasēs ʿnēxʿmēmōtē, yīxs lālaxtewaē
lēʿleqelax lēʿlēgemas. Wā, gʿaʿmēs wāldemsēxēs ʿnemēmōtaxs
laē yāqʿlentʿlāla: -
- 10 "Qāʿlalen gʿigāmē ʿnemōgwis; qāʿlalen Hāmīselal; qāʿlalen
Māʿnakūl. ʿEsʿmaēlen wāgʿil mōmēlkʿlāaltsōx lēʿlānemāxsen
gʿigāmaʿyēx qāōxs gʿāxaē ʿwīʿlaēla lāxwa lāx aēkʿlaakwa gʿōkwax-
sen gʿigāmaʿyēx," ʿnēkʿexs laē gʿwēgemxʿēd lāxa lēʿlānemē. Wā,
la ʿnēkʿa:—
- 15 "Gēlagʿa gʿigāmē ʿAwaxelagʿilis; gēlagʿa gʿigāmē Kʿimkʿeqewēd;
gēlagʿa gʿigāmē Tsʿexʿēd; gēlagʿa gʿigāmē Hāwilkūlal; gēlagʿa
gʿigāmē Lʿlāqwalal; gēlagʿa gʿigāmē Gʿēxkʿenis. Wā, gēlagʿa lāxwa
kʿwayaqōs lāxōx kʿwēkʿlwaʿyaxs eāsūlaxōxs āʿmaqōs la kʿwastōlī-
laseʿwa gʿigʿegāmē. Laʿmō aēkʿlaakwa. Wāgʿa hēʿlahl laqō gʿigʿe-
20 gāmē lēʿwōs gʿigēdāqōs. Wā, hēwēts gʿāxēlōs gʿigʿegāmē, qas
ʿyaxʿqʿesalaōs lāxōx gʿōkwaxsʿen gʿigāmēkʿ. Wā, wāgʿil la kʿwēlagʿaʿl

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maäntag'ila, G'ëxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk'lum sing. And when their feasting-song is ended, | the
Sēnl'em sing. And when their feasting-song is ended, the | Laälax'-
s'endayo and the Elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'ul when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k'wīla-* 40
dzats!ē, | *k'wīlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēdel qa's nēlaōsaxens 'nālux g'ig'egāmē," 'nēk'ēda Elkwāxs 22
laē gwēgemx'ēd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wa, 'nē'mēmōt la'mē lāgalilē wāldemasens g'igāma'yēx qaxs
lē'maōlēx xūltalidzemsens g'alemgalisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsren g'igāmēk'. Wā, wāg'ats me-
'natslā lāxens g'ig'egāma'yē qa wāg'ēs k'wēlg'a'ēl denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'nat!sē lāxa ōgwi-
walilasa k'wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'nē'mēmasaxa Maäntag'ila Lē'wa G'ëxsem Lē'wa Lō'yalaławāsa 30
'nēm'sgemē q'ēmema. Wā, g'il'mēsē q'ūlbē k'wēlā'ēlayās laē
denx'ēdēda Kūkwāk'lumē. Wā, g'il'mēsē q'ūlbē k'wēlā'ēlayās laē
denx'ēdēda Sēnl'em. Wā, g'il'mēsē q'ūlbē k'wēlā'ēlayās laē denx-
'ēdēda Laälax's'endayo Lē'wa Elgūnwē, yīsa 'nēm'sgemē k'wēlā-
'ēlayo q'ēmema. Wā, g'il'mēsē q'ūlbē k'wēlā'ēlayās, wā, la'mē 35
hāmōsgemgowē k'wēlā'ēlayo q'ēmēq'ēmēmē denx'ēdayāsa āl'ibōs-
gemakwē 'nāl'nēmēmatsa Kwāgulaxs Lē'lānemaasa ōgūxs'ēmakwē
lēlqwalā'āya. Wā, g'il'mēsē 'wīla gwāl denxelaxs laēda hē'fa
āx'ēdxa me'nats!ē lāxa ōgwiwalilasa k'wēladzats!ē g'ōkwa, yīxs
'nēk'āēda waōkwē bāk'luma yīxs Lēx'ēdaaxa k'wēladzats!ē g'ōkwa, 40
k'wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa lāxēs wāldēmē, qa's
lā hāng'alilas lāxa āwīlēlāsa t'ēx'ila. Wā, lā aaxsīlēda q'lēmēmē
hā'yāl'āxa ha'mālasa k'wēlē. Wā, g'il'mēsē gwālā laē k'āgenlile-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maämtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

50 "Indeed, Chief Äwaxelag'ilis; indeed, Chief K'ink'eqewēd; || indeed, Chief Ts'lex'ēd; indeed, Chief Häwilkūlal; indeed, | Chief L'äqwalal; indeed, Chief G'ēxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemōgwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you Sēnlem, and listen | to me. Welcome, Chief 'nemōgwis; welcome, Chief | Hämeselal. Indeed, I shall say this, Chief Mānakūl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemōgwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemōgwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa löelq'wē läxa lēlānemē. Wä, gril'mēsē 'wılgralila laasē 'wīla
45 hām'x'idēda lēlānemäxa la k'āgemabileq. Wä, gril'mēsē nexse-
gilälila la ha'māpaxs laē yāq'leg'a'la Elkwāsa 'ne'mēmotasa Maäm-
tag'ila. Wä, laemxaē hē gril yāq'ent'lālasō'sēs k'wēlwūtē. Wä, lä
'nēk'a 'wāwax'sgāmīlāla läxēs k'wēlwūtē. Wä, lä 'nēk'ēda Elkwē:—

"Qälalen, grigāmē Äwaxelag'ilis; qälalen grigāmē K'ink'eqe-
50 wēd; qälalen grigāmē Ts'lex'ēd; qälalen grigāmē Häwilkūlal; qälalen
grigāmē L'äqwalal; qälalen grigāmē G'ēxk'enis; ēs'maēlens
wägil mōmelk'lāaltsōx g'āxa qens gwaēlas läxwa 'wālasēx g'ōx" sa
grigāma'yē 'nemōgwisē," 'nēk'exs laē gwēgemx'id läxa t'lex'ila.
Wä, la 'nēk'a:—

55 "Wēga, selt'ēdex 'wālas 'ne'mēm, yūl Sēnlem qa's hōlēlaōs
grāxen. Wä, gēlag'a grigāmē 'nemōgwis. Wä, gēlag'a grigāmē
Hämeselal, qälagen wāldemlek' grigāmē Mānakūl. Wa, gēla-
ga. Wa, gēlak'as'ō läx'a ēgemaxs grigāmē yixs hēmenāla'maaqōs
grigāmē 'nemōgwis q'lāq'a'lāla qa k'lesēsōx k'lex'alitōx legwila'sōs
60 grōkwaqōs, grigāmē qagras grōkūlōtgrōs, grigāmē qenu'x" g'āxē
ēk'lēqela läxōs grōkwaqōs, grigāmē. La'menu'x" ēx'plase'wa, grigāmē.
Wēga aem qāsax läx t'lex'ilāsa grigāmēgrilā, grigāmē 'ne-
mōgwis. Wä, gēlak'as'la, grigāmē qaōs ēk'ēx 'nāqē qagras grēgēd-
grōs, grigāmē," 'nēk'exs laē gwēgemx'id läxēs 'ne'mēmot. Wä,
65 lä 'nēk'a: "Qens 'nēk'ō grig'egāmē. Wa, wa." Wä, gril'mēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70
maker, Chief.' That | is what my chief, ^énēmōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' lalasō, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^énēmōgwis. This is a hand- 75
some chief. That is what I say, numaym | Sēnl'em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Āwaxelag'ilis: go on, Chief | K'imk'eqewēd: 80
go on, Chief Ts'ex'ēd: go on, Chief Hāwilkūlal: | go on, Chief L'lāqwalal: go on, Chief G'ēxk'enis: go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the Sēnl'em, and 85
says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwā'falil yāq'ent lāla laē lax'ūlilē Elkwāsa k'wē'lasē qa's yāq'egra'lē. 66
Wā, lā 'nēk'a:—

"Qāla wāldemasa yāq'ent lāla ālasēs wāldemōs yixen q'lāsgemal-
litsewē 'mek'ūgēlilasa wāldemasa q'ūlyakwē, yixs laaqōs 'nēk'a:
'wēga āem qāsax lāx t'ex'ilāsa g'igāmēg'ilā, g'igāmē.' Wā, hēemk' 70
gwālag'en g'igāmēk', yixga 'nemōgwisek', yix'āk' lāxēs qā'nakūla-
ēna'yē qā'axs qastā'yaax t'ex'ilāsēs gagempē Hēnak' lalase'wēxa
lē'elāēnoxwē 'wālas g'igāma'yaxa lē'nagilaēnoxwēxa q'elt'ē-
noxwē. Wā, yō'mēs t'ex'ila qa'qesēltsg'in g'igāmēk' laxga 'ne-
mōgwisek' laxgada ēx'stōk' g'igāma'ya, qens 'nēk'ē, 'ne'mēmōt 75
Sēnl'em. Wā la 'mēsen lāgūnsalxens g'ig'egāma'yēx lē'lānfma-
sens 'ma'yēx, 'nēk'ē. Wā, lā gwōgemx'id lāxa k'wēlē, wā,
lā ēd laqwa yāq'eg'a'la. Wā, lā 'nēk'a yixs laē gwā' 'wila ha'māpēda
k'wēlē:—

"Wāk'as, wāk'as g'igāmē Āwaxelag'ilis: wāk'as g'igāmē K'im- 80
k'eqewēd't: wāk'as g'igāmē Ts'ex'ēd: wāk'as g'igāmē Hāwilkūlal:
wāk'as g'igāmē L'lāqwalal: wāk'as g'igāmē G'ēxk'enes. Wāk'as
lagaqō lē'wōs g'igēdāqōs, g'ig'egāmē. La'mō aēk' laakwaxōs g'ā-
xēlaqōs lē'lānemsg'en g'igāmēk', 'nēk'exs laē gwōgemx'id lāxēs
'ne'mēmōta Sēnl'emē. Wā, lā 'nēk'a: "Wa, 'ne'mēmōt, la'mē 85
lāgalila xūlt'alēdzemasens galēmgalis-ē qens gwēk'lālas lāxens
g'āxēxwāēlas, 'nēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym Sēnl'em are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, 5 ēnemōgwis, is called. Then he || names the one next to ēnemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Mā'nakūla, for that is the order of the three chiefs of the | numaym Sēnl'em; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēnl'em give a feast. And even 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. || 15 And when the speech to his numaym the Sēnl'em is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-g'ila, Āwaxelag'ilis; and next, | K'ink'eqewēd, who is the head chief 20 of the numaym G'ēxsem. Then he names || Ts'ex'ēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlal, the head chief of the numaym Kūkwāk'lum. | Then he names

- 1 Wā, laems dōqūlaqēxs hēx'sā'maē g'il lēleqalasōsa Elkwē g'ig'egāma'yasēs ēnemēmōta Sēnl'em yix laē q'lāqlagemlaq qa ēnāxwa'mōsē hōlēlax waldemi'lālās. Wā, hēm g'il lēx'ētsō'sē lāxuma'yas g'ig'egāma'yas yix ēnemōgwis. Wā, lā lēx'ēdxa mā- 5 k'ilāx ēnemōgwisē Hāmeselal. Wā, lā lēx'ēdxa mak'ilāx Hāmeselalē Mā'nakūla, qaxs hē'maē gwālaatsa yūdukwē g'ig'egāmēsa ēnemēmōtasa Sēnl'emē, yix ts'lā'yaxa'nakūlaē g'āg'elela lāxa ēnōla lā lēx'ēdxa mā'k'ila, wā, lā lēx'ēdxa āmāyexa'yē, yix hāē k'wēlasa ēnemēmōtasa Sēnl'emē. Wā, wāx'mēsē hē k'wēlasa 10 begwānemq'alamō, lā hēx'sāem lēqelase'wēda yūdukwē g'ig'egāma'ya. Wā, lā hēwāxaem lēx'ētsē'wēda k'wēlasē begwānemq'alamā yisa Elkwāxs laē q'lāqlagemlaxēs ēnemēmōtaxs yāq'ent'lālēlē laqēxs g'ālaē wī'laēlē lēlānemasa k'wēlasē lōxs laē lāgūnsaxa k'wēlaxs laē gwāl hā'māpa. 15 Wā, lā q'lūlbē wāldemasēxēs ēnemēmōta Sēnl'em laē gwēgem-x'ēd lāxa lēlānemē qa's ēnāl'ēmōk'olelē lēqelax lēlāxuma'ayasa ēnāl'ēmēmāsē. Wā, hēmīs g'il lēx'ētsō'sē lāxuma'ayasa ēnemēmōtasa Maāmta-g'ila, yix Āwaxelag'ilisē. Wā, lā lēx'ēdex qewēdē, yix lāxuma'ayasa ēnemēmōtasa G'ēxsem. Wā, lā lēx'ēdex 20 Ts'ex'ēd, yix lāxuma'ayasa ēnemēmōtasa Lō'yalaława. Wā, lā lēx'ēdex Hāwilkūlal, yix lāxuma'ayasa ēnemēmōtasa Kūkwāk'lum. Wā, lā lēx'ēdex l'āqwalal, yix lāxuma'ayasa ēnemēmōtasa Laūlax's'en-

L!āqwalal, head chief of the numaym Laā!ax's^εendayo. | And last he names G'ēxk'enis, head chief of the | numaym elgūnwē^ε. That is when the speaker of the chief of the || numaym Sēnl!em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā elxlala lēx^εēdex G'ēxk'enis, yix lāxuma^εyasa ^εne- 23 ^εmēmotasa elgūnwā^εyē, yixs yāq'ent!alāē elkwāsa g'igāma^εyasa ^εne- ^εmēmotasa Sēnl!emē. Wā, la^εmē hēwāxa lēx^εēdxa begwānem- 25 q!ālaxs k!wē^εlasaē.

Wā, hēt!ēda elkwāsa k!wē^εlekwē ts!elwaqaxa begwānemq!ālaxs k!wē^εlasaē. Wā, gra^εm gwēk!ālatsa elkwāsa k!wē^εlasē lō^ε elkwāsa k!wē^εlēkwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāslelōl, GO AND DIE. Generally used by women in friendly banter.
2. Lale^εlaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlalelōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Le^εlwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Le^εldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Le^εldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemlnēstlas laxēs wāldēmōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolit lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Le^εlx'sōl lōx, DIE HERE ON THE GROUND.

8a. Hāxenlelöl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.

9. Yāgwil lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

9a. Yaq!ūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.

10. Yaxstölil lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

10a. Yaxwelsnēslas qa's le^llaōs lāxs lādzasōx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.

11. Wēxenlas yāxwels qa's le^llaōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.

11a. Sōl le^ll qa's q!ūlēgemālamaōs lāxēs wāldemōs gāxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.

12. Wēxenlas le^lgwaelsa laxōs lādzasaqōs qa's hāla^xidaōs k'leā-gwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.

13. Hāsk'la, DIE WITH YOUR TEETH IN YOUR HEAD.

13a. Ladzāmas le^lla q!aq!axstālanemamīl^genlōl qa's hālabala-mēlōs le^ll, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax'da^xu.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.

14a. Plōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.

There is one particular swear-word of the Denax'da^xu against the A^wailēla numaym K'lek'laēnox^u.

15. K'limlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da^xu by cutting his face with an adz.

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